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THE DEMONSTRATIONS OF 1981 IN KOSOVO: FROM THE PERSPECTIVE OF POLITICAL, SOCIAL AND HISTORICAL DEVELOPMENTS

Abstract: *Through this work will be presented an analysis of the political and historical developments in the early 80s century. XX in Kosovo, with a special focus on the political process that forced demonstrations that arose in 1981. It is true that initially the 1981 demonstrations erupted as social protest, at the same time they expressed the constitutional, political, economic and cultural discontent. But by looking in retrospect voice of the student and the people of Kosovo, expressing his demands through protests to achieve basic rights and freedoms of political, legal, economic to continue to the educational and cultural ones. It makes you find the motivation to investigate, why Kosovar students was forced to do such things?*

Although historiography has so far struggled it belongs as professional treatment and research of this event and events like this, by assigning diverse connotations time fulfilling the desires of daily politics, the times are fulfilling the desires of the different social groups, presenting an opinion not meaningful of historiography.

In this paper will be presented with arguments, a conclusion scientific and logical, Albanians demonstrations of 1981, must be set as publishers see democracy and freedom of peoples within the former Yugoslavia, comparing along with „Solidarnost“ in Poland, by the socialist camp of that time. Also, this year constitutes breaking the silence and eliminate dark curtain of „Brotherhood and Unity“, this is the year of the revival of the Albanian national movement for independence.

Key words: *Demonstration, developments, political, historical, Kosovo.*

DEMONSTRACIJE 1981. NA KOSOVU: IZ PERSPEKTIVE POLITIČKIH, DRUŠTVENIH I HISTORIJSKIH KRETANJA

Apstarkt: *U ovom radu bit će predstavljena analiza političkih i historijskih kretanja s početka 80-ih godina XX vijeka na Kosovu, s posebnim fokusom na političke procese koji su doveli do izbijanja demonstracija 1981. godine. Istina je da su demonstracije iz 1981. u početku izbile kao socijalni bunt, ali su istovremeno izražavale ustavno, političko, ekonomsko i kulturno nezadovoljstvo. No, sagledavajući retrospektivno glas studenata i naroda Kosova, koji su kroz proteste izražavali svoje zahtjeve za ostvarivanje osnovnih prava i sloboda – od političkih, pravnih i ekonomskih, do onih u sferi obrazovanja i kulture – javlja se motivacija za istraživanjem: zašto su kosovski studenti bili primorani na takve korake?*

Iako se historiografija do sada suočavala s izazovima u pogledu profesionalne obrade i istraživanja ovog i sličnih događaja, često im pridajući različite konotacije kako bi zadovoljila potrebe dnevne politike ili interese različitih društvenih grupa, time je nerijetko prezentovala stavove koji nemaju istinsko historiografsko značenje.

U ovom radu će, uz pomoć argumenata te naučnih i logičkih zaključaka, biti iznesena teza da se albanske demonstracije iz 1981. godine moraju posmatrati kao vjesnici demokratije i slobode naroda unutar bivše Jugoslavije, upoređujući ih s pokretom „Solidarnost“ u Poljskoj u okviru tadašnjeg socijalističkog bloka. Također, ova godina označava prekid šutnje i uklanjanje tamnog vela „bratstva i jedinstva“; to je godina oživljavanja albanskog nacionalnog pokreta za nezavisnost.

Ključne riječi: *Demonstracije, kretanja, politički, historijski, Kosovo.*

Political and constitutional position of Kosovo Albanians in the former Yugoslavia

Looking in retrospect the voice of student youth and the people of Kosovo, expressing their demands through protests to realize their rights and fundamental freedoms, such as political, legal, economic to continue to those educational and cultural, makes you think what forced the Kosovar student youth to make such actions?

Then, we should stop, ask and pose a lot of questions, Were indeed Kosovo Albanians constituent part of the Yugoslav federation? Why Kosovo did not become a republic within Yugoslavia, and why was it like that? What was the economic situation of Albanians and Kosovo in relation to other republics? What political, legal, educational and cultural rights had Albanians in Kosovo? Were Kosovo Albanians discriminated in comparison with other nations of Yugoslavia?

To give concrete answers will have to go in order, presenting a concise arguments for each issue.

Albanians even in the 70s were treated in the legal and political order as nationality and not a nation within the former Yugoslavia. Albanians were imprisoned and punished by the courts for allegedly politically mounted illegal and hostile activities against the then government. The economic situation of Kosovo Albanians on those years was weak and had begun to deteriorate more and more every day. The only shining light in Kosovo in the 70s was the University of Prishtina¹ student and youth education in the Albanian language.² If we refer to the 1974 Constitution, it can be said that Kosovo by criteria of constitutional law was fully a federal unit.³ In this case one can naturally ask, Why Kosovo in the end did not declare a republic? The answer to that we can seek out and find the theoretical core of the Yugoslav federal system, because according to the decisions of Jajce (1943)⁴, republics were organizing nations, not nationalities.⁵ So, constitutional policy of Yugoslavia over Kosovo, which was introduced by the Constitution of 1974, 80% did not improve the political, legal, economic and social situation of the people of Kosovo. As we can see, this was a failure of political leadership of Kosovo communist regime. So, the Kosovo Constitution of 1974 failed to sublimate the political will of the students' demonstrations of 1968, nor meet the requirements expressed in public hearings that were held in all towns of Kosovo, where openly was requested by Albanian people of Kosovo to activate the status of republic.⁶ At the same time the economy of Kosovo precisely this constitution, had begun to degrade, because through it was given the right of Serbia to take Kosovo's economic potential. Thus, Kosovo's leaders especially Mahmut Bakalli and Fadil Hoxha and all political, legal compromises and constitutional questions about Kosovo accepted from the Yugoslav Federation, only to govern Kosovo and to maintain good neighborly relations with the political leadership and the Yugoslav state.⁷

The only thing that can be said with much competence is the end of the 70's of the last century marked increase in the number of high school Albanians

¹ University of Pristina was established by the Law on the Establishment of the University, which was approved by the Assembly of the Socialist Province of Kosovo on 18 November 1969. The establishment of the University was a historic event for the people of Kosovo and especially for the Albanian nation. Founding Assembly of the University of Prishtina was held on February 13, 1970, and two days later, on February 15, 1970 was held the solemn meeting of the Assembly and the date of 15 February was declared Day of the University.

² Miranda Vickers, *Between Serb and Albanian-A history of Kosovo*, Columbia University Press, New York 1998, 289.

³ Esat Stavileci, *Kosovo under international administration*, Forum for Democratic Initiative, Gjakova 2000, 25-26; Arsim Bajrami, *The right of Kosovo in transition*, University of Pristina, Pristina 2001, 48; Kurtesh Salihu, *Constitutional right*, University of Pristina, Pristina 1998, 312.

⁴ Second meeting of AVNOJ held on 29 and 30 November in Jajce of Bosnia and Hercegovina.

⁵ Noel Malcolm, *Kosovo a short history*, Koha, Pristina 2001, 341.

⁶ Ethem Çeku, *Kosovo in the background of Yugoslavia and Albania diplomacy 1945-1981*, Brezi '81, Pristina 2009, 269.

⁷ *Ibidem*, 269.

and the ethnic imbalance in socio-political life of Kosovo gradually started to change. But yet Albanians continued to be discriminated, oppressed and marginalized in all spheres of life.⁸

Social life and political relations in the early '80s in Kosovo

Yugoslavia was then aimed at a large civil community, within each, different groups of ethno-cultural will have the opportunity to freely develop their identity. People thought to be loyal to both of these goals, according to a hierarchical rank, which were free to choose themselves. Measure how they can identify with the former Yugoslavia depended on the credibility of the state. In case the majority of Kosovo Albanians do not believe in this political formation because it was created artificially.⁹ Also because the former Yugoslavia based on the principles of „socialism“ and since this so-called Yugoslav socialism was involved in corruption and the discrimination prevalent in the social differences of ethnicity, then Yugoslavia and the Kosovo by the end of the '70s -to the last century witnessed a severe crisis. At the same time, the death of Tito in May 1980-the man who symbolized the Yugoslav socialism that created and imposed by all means loyalty to Yugoslavia, gave an additional impetus to these developments.¹⁰

Thus, the economic crisis of the 80s led to a dramatic deterioration of the political and social climate. Unemployment and inflation captured the incredible numbers and standard of living went deteriorating until the maximum.¹¹ Also, the economic crisis of the '80s also brought growing contradictions. As Kosovo created a tense situation within society with spiritual different political, economic and ethno-cultural views. This situation had to do, because Kosovo failed to pass the backwardness of its historical, not from lack of desire, but the inability of the government of then Yugoslav federal governments of the republics to its constituent and political elite to erase the difference between north and south.¹² Therefore, there is no doubt that more serious economic and social situations, feed nationalism and make it act to create freedom. Thus, the early '80s marks a very dynamic and effective action of the Kosovo Albanian nationalism.¹³ So, precisely from this period has also originated the movement for independence. Because it was thought right and so very real that a permanent solution and only numerous problems Kosovo had, was that it acquired the status of an independent

⁸ Stefan Karastojanov, *Kosovo- a geopolitics analyse*, Serembe, Skopje 2007, 175.

⁹ Ramë Buja, *The issue of Kosovo and the destruction of Yugoslavia*, University AAB, Pristina 2007, 35.

¹⁰ Raymond Detrez, *Kosovo-the war postponed*, Skanderbeg books, Tirana 2004, 62.

¹¹ *Ibidem*, 64.

¹² Julie Mertus, *Kosovo: How Myths and Truths Started a War*, Univ. of California Press, Berkeley 1999, 46-47.

¹³ *Ibidem*.

republic, although at the time it was requested within the former Yugoslavia.¹⁴ Occasionally it has been argued that ethnic authoritarian nationalism, takes root only where civic nationalism has never existed.¹⁵

Despite national inequality it was evident in the economic field, as we see it manifested in all social and political development of Kosovo. It should be emphasized that there was no important moment in the political and social affirmation of Kosovo that was not hampered by Serb nationalism. All these phenomena stemming from the constitutional dependent political status of Kosovo.¹⁶

Consequently, Kosovo Albanian aspirations for independent living became more and more compelling. Serb nationalist discontent over government included all layers of the population of Kosovo, from the workers and peasants and intellectuals up to students.¹⁷ This dissatisfaction was expressed with the requirements of the government and with open criticisms towards government, especially with organizing illegal activity, which emerged as a model for national activities.¹⁸ Kosovo had the highest number of political prisoners in the former Yugoslavia due to the activities of illegal organizations.¹⁹

So the demonstrations that erupted in the spring of 1981 were as a result of these processes and factors that dominated political and social life of the Albanians in the former Yugoslavia, with special emphasis on the autonomous province of Kosovo, as always conflicting ethnic relations, trends and continuous radical and unitary greater Serbian nationalism, economic stagnation, degeneration of the communist system, structural factors such as demographics and Albanian birthrate, federal nonfunctional system and the failure of the national unity of concepts such as history, language and other cultural elements.²⁰

However, it should finally be given some additional arguments and messages, theoretical and methodological modifications of Albanian historiography.

Students' demonstrations of 1981 in Kosovo are an important link in the struggle for freedom of Albanian people of Kosovo and other Albanian regions in Yugoslavia. These demonstrations began in Pristina on March 11, 1981. On March 15 demonstrated in Prizren, then on March 26 in Pristina students staged a new demonstration. One of the most massive demonstrations is what took place in Pristina on April 1, attended by several thousands of people from all strata of Albanian population. According to official data, during this demonstration 9 citizens were killed and 15 wounded, while the Serbian police forces killed 2

¹⁴ M. Vickers, *Between*, 217.

¹⁵ Michael Ignatieff, *Blood and Belonging-trips to the new nationalism*, Dituria, Tirana 2000, 9.

¹⁶ Xhelal Gjeçovi et. al, *The history of Albanian people, vol. IV*, Toena, Tirana 2008, 367.

¹⁷ *Ibidem*, 367.

¹⁸ See: Sabile Keçmezi-Basha, *Illegal Organizations in Kosovo 1981-1990*, Institute of History, Pristina 2005.

¹⁹ See: Sabile Keçmezi-Basha, *Albanian political prisoners 1945-1990*, Logos-A, Skopje 2009.

²⁰ J. Mertus, *Kosovo*, 46.

people and injured 17. On April 2, 1981 Belgrade declared a state of emergency in Kosovo and stopped traffic on the two together in public places. Executive Council interrupted elementary schools, secondary schools and faculties and closed dormitories and students in Pristina. Similar measures were taken in other municipalities as well. However, on April 2 in Pristina Albanian mass demonstrations continued all day. The same day the demonstrations were held in Podujevo, Gjiilan, Vushtrri, Lipjan, Glogoc, Gjakova etc., but on April 3 in Ferizaj, Viti, Vushtrri, and Mitrovica on April 30 in Decani and Istog. In this track on May 18, 1981 about 1,000 students demonstrated in Pristina for a half hour in the Student Center. Thereafter, the government bodies ended the academic year at the university ten days before the deadline.²¹

The demonstrations of 1981 were a national testing for Albanians. Even those indicated clear that their primary goal was the national and ideologies are second hand ones, which was clearly noticed that there could be an obstacle for the advancement of the national political situation within the former Yugoslavia.²²

But these demonstrations we can say that they have had these special specifications: geopolitical orientation had suffered change, redefine ideals to a large part of the Albanians, the shock that became world and entry into the agenda of international politics, created models to seeking self-determination, leading to the destruction of the constitution of 1974 and the end of an important factor that has contributed to the disintegration of Yugoslavia, etc.²³

The main demands and slogans that were presented were: We want Republic! Long live the Republic of Kosovo! Albanians are not Yugoslav! Kosovo belongs to Kosovars! Trepca works for others! Hooray Adem Demaçi! Kosovo belongs to Kosovars! Fusion-union! etc.²⁴

Demonstrations' Banners of '81, "Kosovo republic ,, according to some analysts, historians and politicians of the time it is said that it reached critical case when it surpassed slogan, calling for unity. Logically thinking and looking at the whole, students did not ask to be changed as the name of Kosovo or ideological orientation, what is important for the fact that they wanted, that Kosovo Albanians to have a state (Republic) in the federation where they were.²⁵

Demonstrations of 1981 were discovered in a definite way: the critical situation of the Albanian people who lived at that time in Yugoslavia, hatred and conflict which stood covered in the feelings and national soul, dissatisfaction with the current government and the plight of living, universal demand for freedom and independence etc.²⁶

²¹ X. Gjeçovi et. Al, *The history*, 368.

²² Shaban Sinani, *Kosovo in geopolitics*, Dritero, Tirana 1998, 111.

²³ S. Sinani, *Kosovo*, 111-112.

²⁴ Bujar Dugolli, *The turning point of October the 1st Student movement 1997- 1999*, University of Pristina, Pristina 2013, 43.

²⁵ S. Sinani, *Kosovo*, 15.

²⁶ S. Keçmezi-Basha, *Illegal Organizations*, 62.

Against peaceful demonstrators numerous forces and military police used: tear gas bombs, rubber sticks and clubs, toxic gases chemicals, firearms, armored vehicles, tanks and even aerospace machinery. Most of these forms of intervention in Kosovo since that time settled the Serbian military and paramilitary task forces continuing their Chetnik plans.²⁷

Relations between Kosovo and Albania in the early '80s already started to survive, but how can Albania have a hand in case of demonstrations, then to be as objective as possible, by my side for now I can not have a decisive opinion, except that based on historiography. While the official position of the Albanian government towards demonstrations, former President Ramiz Alia the Albanian leadership said that they „were in surprise” and stood silently without any special declaration. But Albanian press reflects the public demonstrations a week after the events and with a very small space.²⁸

However, after a while the Albanians ideological leader, Enver Hoxha, supported one of the slogans of the demonstration, „Kosovo Republic“, and it was a politics prognosis, which meant that automatically rule out the option of national unity, but with this recognizes Kosovo as a new Albanian state.²⁹

The problem whether the 1981 demonstrations in Kosovo, are influenced by the Albanian reality is usually seen in a close manner. Maybe the problem was at ideological trends.³⁰ But the truth is that the ideological barriers fell and Albania remained divided, it continued until the creation of two spirit identities, it was established a cooled opinion about each other, it was confirmed even that *an Albanian socialist is worse than a Democrat Serbian* etc. These facts show that ideological difference was not the first factor of division of Albanians, even if such an effect existed in the events of 1981 in Kosovo, there was no such character.³¹

After 1981, Kosovo Albanians were denied everything from government, everything that was related to the individual and collective rights, made isolation and sanction of free movement of citizens of Kosovo, then a part of the population of Kosovo passed through the hands of the police being tortured, abused, accused of serving sentences without the deserved and cruel murders.³² However, the most damaging effect of political reaction in 1981 was a way of starting a new wave of lawsuits and recriminations against Albanian and Serbian nationalism.³³

²⁷ Shaban Braha, *Serbian Genocide and Greater Albanian resistance (1844-1990)*, Lumi-T, Gjakova 1992, 518.

²⁸ S. Sinani, *Kosovo*, 5-6.

²⁹ *Ibidem*, 8-9.

³⁰ Oliver Jens Schmitt, *Kosovo: Kurze Geschichte einer zentralbalkanischen Landschaft*, Böhlau, Wien 2008, 258.

³¹ S. Sinani, *Kosovo*, 16.

³² S. Keçmezi-Basha, *Illegal Organizations*, 29.

³³ N. Malcolm, *Kosovo*, 351.

Demonstrations of 1981 as an important event in the Balkans will have great resonance throughout Europe. In charge was student youth that were eager for knowledge and freedom. They had set itself the task of contributing to a major issue. As argued by many domestic and international scholars, these demonstrations have been of great importance, and through them the Kosovo Albanian people affirmed their demands as a people and as a region in the middle of Europe seeking freedom and equal footing with people in that other common federation called Socialist Federal Republic of Yugoslavia - SFRJ.³⁴

These demonstrations further affirmed Kosovo and Albanians as a people and as a region of Europe that require resolution of the national question. They constitute a fundamental turning point in the struggle for freedom and independence for Albanians.

The outbreak of the economic crisis was a tragedy for Yugoslavia. Although the symptoms of the crisis were noted earlier, the political leader of the country, due to the enormous increase in inflation, finally admitted publicly that the country had fallen into crisis. To derive the country from the economic crisis, the federal scale formed a committee headed by Sergey Krajger, where from the composition of that committee were appointed political cadres and economic experts from all the republics and provinces of SFRY.³⁵

Krajger' Commission drafted 4 documents to withstand the crisis: *antiinflater Program (June 1982)*, *Analysis of the problem of unemployment (July 1982)*, *Analysis of the housing and communal economy, the Agriculture Program (November 1982)*. Through these four areas, it was thought to be found the reasons for the crisis in which the country had fallen and will open the way to economic recovery.³⁶

Dismemberment of Albanian-populated territories between several Yugoslav republics violated their unique and normal development, it influenced them to remain in the position of suppliers of raw materials for the development of Yugoslavia.

Kosovo was conducted only in the extractive industry and little in processing. Kosovo products sold at very low and below the average price of Yugoslavia, and the prices of commodities, especially industrial ones, which other republics sold in Kosovo, were too high. Therefore, although Kosovo and other Albanian regions are regions very rich in natural resources, they remained the most backward regions of Yugoslavia and Europe. Raw materials, such as lead, zinc, gold, silver, magnesite, chromite, iron-nickel and the potential energy were used with standard of a region's colonial, while hundreds of thousands of Albanians left the country because of unemployment, the state of severe economic and social situation.³⁷

³⁴ Ukshin Hoti, *The political philosophy of the Albanian issue*, Unikomb, Pristina 1996, 36.

³⁵ X. Gjeçovi et. al, *The history*, 369.

³⁶ Nikë Gjeloši, *Kosovo at crossroad '89*, Editrice velar, Gorle 1997, 31-33.

³⁷ N. Malcolm, *Kosovo*, 258.

Strengthening of Serb repression, ideo-political arrests and convictions of the Albanian movement

Soon after demonstrations, broke out a wave of chasing, differentiations, political arrests, imprisonments and punishments.

Ideo-political retaliation-policy began to be implemented immediately after the events of '81 by the state party starting from pupils, students, teachers, professors up to the of outstanding scientific staff, which means the University, which in the view of the Government of Serbia it was the home where it was fed the „bastion of nationalism and Albanian irridentism „, „castle of nationalism and seperatism“ etc., so as a target of their policy, this was the most appropriate which should be emptied of all the rage and all forces to destroy the knowledge, and when this is achieved, then destroy an entire nation.³⁸

All the meanness of this wrong political strategy was developed based on the plan approved by the Provincial Committee of the Communist League of Kosovo (PCCLK), on May 23, 1981 in Pristina, which was called „Action Program of CK of Kosovo fighting against hostile and counterrevolutionary forces and to stabilize the political situation in the province.“ Immediately after the adoption of this document the ideopolitical differences campaign began in the University, Institute, Academy and other places of education, science and culture. From 1981-1983 this process underwent scientific intellectuals of whom 3 were academics (Acad. Ali Hadri, Acad. Gazmend Zajmi and Acad. Fehmi Agani), who were forced to leave all positions kept at that time.

While another group of intellectuals- professors at the University of Pristina being laid open in the supported student demonstrations and their demands of Ukshin Hoti, Halil Alidema, Ekrem Kryeziu, etc. Reçica Shemsi. They were imprisoned and sentenced to many years in prison which suffered in different prisons of the former Yugoslavia. They were imprisoned and sentenced to many years in prison and thousands of Albanian students including all the organizers of the demonstrations of 1981, as Hydajet Hyseni, Selatin Novosella, Meriman Braha, Bajram Kosumi, Ali Lajçi and many others. As for these leaders are others as well sentences ranged from 10 to 15 years in prison, which they suffered in different Yugoslav and Serbian jails.³⁹

The document entitled „Appeal 215“ with which the Kosovo intelligence came to the higher socio-political and state power about injustices that were done by both Albanians and in particular against the University was not considered by the Yugoslav authorities. But even this appeal as well as everything remained silent on its signatories and persecution measures were taken, starting with the dismissal from the party until the isolation.⁴⁰

³⁸ S. Keçmezi-Basha, *Illegal Organizations*, 79.

³⁹ Sabile Keçmezi-Basha, *Albanian political prisoners in Kosovo: 1945-1990*, Logos-A, Pristina 2009, 169-170.

⁴⁰ See more: Zekeria Cana, *Appeal 215*, Rilindja, Pristina 2001.

And another document was approved from the Provincial Committee of KPK in 1985, called „The criteria for determining moral-political eligibility of students“ which contained rules for students who wish to enroll in higher education and the University, where by these rules seriously violated basic human rights to education. This document contained the following general rules: 1). These candidates do not meet moral and political qualities for registration of students; - Who have been dealing with various forms of hostile, - whose close family members were taken to subversion, etc., these and other rules also applied for placement in dormitories and for the benefit of scholarship. 2). Reliability of moral and political suitability of pupils and students should always be under the care of social and political organizations (the Communist League, trade unions, the Socialist Alliance, the League of Socialist Youth and the Committee for General folk Protection and self defense).⁴¹

Also in the '80s, came the rebirth of the Underground, illegal movements or illegal groups called the authorities at the time Albanian organizations for the Rights and freedom that were in conflict with discriminatory laws antiAlbanian that Serbia and Yugoslavia used at that time, in Kosovo but it did not remain aside diaspora movements in various countries across Europe and the World.⁴² The activity of illegal organizations after the outbreak of student demonstrations characterized the company's stock, organization and sensitized to the issue of Kosovo and the implementation of application Kosovo-Republic. Main carriers of illegal activity were mainly students and education patriots etc. While forms of illegal activity among others were writing and distribution of the patriotic slogans, posters and various leaflets etc.⁴³

It is noteworthy that in the struggle for national liberation and unification occupies a prominent place underground movement, which was multidimensional. It began shortly after the end of World War I, where dissatisfaction of the Albanians were, the fact that it was not respected the principle of self-determination of people, who had participated in the anti-fascist war. Kosovo Albanians had thought that based on the principles proclaimed by the National Liberation Army and the Communist Party of the people of Yugoslavia will you enable you to realize the decisions of the Conference of Bujan on December 31, 1943, that after the war, the national liberation Kosovo will joining Albania. Once this happened the Albanian opposition began immediately after the liberation from fascism and Kosovo remnant under Serbia respectively Yugoslavia.⁴⁴

In the '80s the number of illegal groups and organizations operating in Kosovo and in emigration was quite large. Among them were: Movement for

⁴¹ X. Gjeçovi et. al, *The history*, 375.

⁴² Sami Repishti, Human Rights and the Albanian Nationality in Yusoglavla, in *Human Rights in Yugoslavia*, Irvington Pulishers, New York 1986, 262-263.

⁴³ S. Keçmezi-Basha, *Illegal Organizations*, 32-33.

⁴⁴ Tim Judah, *Kosovo: what everyones needs to know*, Oxford University Press, Oxford 2008, 21-22.

Socialist Republic of Albania in Yugoslavia (MSRAY) was formed sometime in mid-1982 and its leader was appointed Xhafer Shatri, Organization „National Liberation Front of Kosovo“ („NLFK“), Marxist-Leninist organization of Kosovo (MLOK) which was formed by Hydajet Hyseni, Mehmet Hajrizi, Gani Sylja, etc., it was one of the most massive after 1981 and was distinguished with a good and quick organization, „Marxist-Leninist Communist Party of Albanians in Yugoslavia“ („MLCPAY“) was the only political force in this period operating in an organized way to lay claim to the Republic of Kosovo, Red National Front led by Ibrahim Kelmendi and Jusuf Gërvalla, The National Liberation Movement of Kosovo in the framework of which also operated two committees Decani and Glogovci committee etc. These movements and their activists were hunted down, arrested and liquidated by the Yugoslav UDB both inside and outside the country. Then we have groups of individuals in illegal activities such as: *Albanikosi* - illegally group in the district of Kamenica that was formed in January 1981, „Patriotic Organization - Ideal“ - illegally group in Peja, „Eagles of Liberty“ - was an illegal organization that was formed by a group of high school students in Pristina, illegal group „Golden Eagles“ - and „Young Heroes“ - developing activities in and around Pristina etc.⁴⁵

In the period after 1981 in Kosovo against members of various illegal and illegal organizations were conducted numerous wild judicial processes and it can be considered as the reign of harsh punitive policy of the former Yugoslavia. We can say that every third Albanian experienced wild coping with police, starting from investigations, detentions, fines up to the killings with different motifs which were Albanians, where all forms of punishment were by Yugoslav laws and local affiliates.⁴⁶

Various members of illegal groups in Kosovo often were punished with imprisonment of many years, or liquidated all. One of the worst cases was that of 17 January 1982, when the Yugoslav UDB killed in Stuttgart, Germany, 3 of the main leaders of the Movement for Albanians, brothers Yusuf Gërvalla, Bardhosh Gërvalla and Kadri Zeka.⁴⁷ Two years later, on January 22, 1984, in Pristina were killed by the Serb police Nuhi Berisha and Rexhep Mala. In 1986, died from inhumane Yugoslav UDB torture Metush Krasniqi, the symbol of resistance and Albanian relentless, and in 1989, were killed by the Serb police in Pristina Afrim Zhitia and Fahri Fazliu.⁴⁸

The killings of these martyrs of freedom and liquidation of many others was the power of time to certain political goals, not only quenches the liberation war, but became the inspiration and example of Albanian resistance against national oppression and inequality was doing Serbian murderous machine of a people seeking freedom and fundamental rights of life.⁴⁹

⁴⁵ S. Keçmezi-Basha, *Illegal Organizations*, 91.

⁴⁶ *Ibidem*, 38-40.

⁴⁷ „Das ganze sieht nach Hinrichtung aus“, *Der Spiegel*, Germany, no. 4/1982, 25.01.1982, 50-54.

⁴⁸ Selatin Novosella, *Spring Albanian martyrs '81*, SHBPK, Pristina 2011, 145-157.

⁴⁹ S. Repishti, *Human*, 255.

And then the government of that time against intellectual Albanians in Kosovo preferred the measure „isolation“, through which they experienced the most brutal forms of punishment and discrimination, which aim was labeling, staining and degradation of personality and professional staff. Another factor with political background that emerged in the '80s and that consequently had the criminal acts of UDB against political prisoners, their transfer from prisons in Kosovo in those famous bad on the territory of the SFRY, treating closed in a room with criminals, psychopaths and patients with infectious diseases until the negation of professional development, ventilation and cleaning the cell, prohibition of visits by family members and their relatives, all verified by direct use of physical violence, favorable conditions for „suicide“, torture and deliberate killings, etc., favorable to end the life of an Albanian prisoner.⁵⁰

Hatred for Albanians had gripped the Yugoslav Army (YNA). World history knows no cases that an army kills its soldiers, but this unfortunately happened with Albanian soldiers in Yugoslavia. All these killings intensified after the events of '81 where soldiers killed came back in closed coffins „armored „with reasoning (diagnosis)“ suicide „as Nesim Dana from Gjakova which sank by superiors YNA, Ismet Bojku (a soldier in Bitol), Hyzer Sadiku (soldier in Belgrade), Selami Isufi (soldier in Sibenik), Mustafa Pantina (soldiers in Derventa BH), Enver Elezi (soldier Divule-Croatia), Agron Ademi (soldier in Backa Topola), Afrim Ragushi (soldier in Belgrade), Agron Ferizaj (soldier) and Fadil Talla (was killed by members of YNA), Abedin Balaj from Glogovac (soldier in Slovenia) etc.⁵¹

According to some data only during the 1981-1990 were convicted 3,348 Kosovo Albanians, by police and army gunfire were killed 183 people, of whom 16 were children, there were also wounded by gunfire 616 people of whom 49 children and women.⁵²

In 1986 the Academy of Arts and Sciences of Serbia approves its infamous Memorandum. With this memorandum eventually is prepared the ground for genocide and ethnic cleansing in Kosovo, and was aimed at creating a Great Serbia, where in the most outrageous and offensive way is heard about Albanians. According to it, the issue of Kosovo Albanians had to be settled with the destruction of Kosovo's autonomy that was guaranteed under the Constitution of 1974 and the establishment of Serbian hegemony. In 1988 began the discussion on amending the Constitution of Serbia, which also gave signals that change the SAP of Kosovo. This memorandum, which became the national

⁵⁰ Ismet Salihu, *Criminal and political processes as a form of systematic violation of freedoms and individual and collective rights of the Albanian people in Kosovo*, in "Kosovo Issue – an actual and historic problem", SHBLU, Tirana 1996, 317-319. S. Keçmezi-Basha, *Illegal Organizations*, 47-57.

⁵¹ Fetnete Ramosaj, *Serbian crimes in Kosova: without apology: facts against defamations*, Fokusi, Pristina 2005-2008, 25-46.

⁵² Pajazit Nushi, *Phenomenology of military and police violence in Kosovo in 1981-1992*, SHBLU, Tirana 1996, 283-285.

program of the Serbs and implemented by policies and machinery of Slobodan Milosevic, that on June 28, 1989, precisely in Kosovo Polje, with his populist speech unveiled the program titled „All Serbs in a single place“.⁵³ In this program, Milosevic based in Serbian myths and so-called *Serbian historic right* began fighting for a Great Serbia, a war that was spread early in Slovenia, then to continue in Croatia, Bosnia and Herzegovina and to finish in Kosovo. Sadly it brought only suffering war, ethnic hatred, genocide, ethnic cleansing, and all this *drama* ended with the disintegration of Yugoslavia.

Summary

It is obvious that the first demonstrations of 1981 erupted seemingly as social protests, but according to the time and witnesses, this movement at the same time manifested constitutional-political, economic, cultural dissatisfaction of Albanians in the former Yugoslavia, not as tends to calls in most cases of Albanian historiography, pretended demonstrations began after a student „ran a fly on his plate“ because of „poor food quality „, to continue so to the most crude metaphorical expression „inversion of a plate of beans“. We note that all these estimates are not random, so they are an attempt to put a black mark on the national historic events that took place in Kosovo in the second half of the twentieth century. To issue an doubting opinion that Albanians have always operated allegedly without plans and programs, without imagining that things make top itself etc. Thus, our historiography influenced greatly by that of Communist and even today attempts to introduce such offensive and derogatory jargon, even worse trying to rehabilitate communist political Yugoslav figures at that time as Fadil Hoxha, Mahmut Bakalli, Sinan Hasani Ali Shukriu, etc., that their activity have allegedly been in service of the country and Tito's Yugoslavia and not at the service of the Republic of Serbia, and allegedly pro blaming student demonstrations were not against them. But the facts speak otherwise, can we forget the famous saying that the students't demonstrations in Kosovo in 1981 were „counterrevolutionaries“ of ostensibly organized „Albanian terrorists“, were aimed at the destruction of Yugoslavia and „Development of Kosovo“, organized by „Albanian separatists“, „internal enemies of the state“ driven by a „foreign enemies“, alluding to „Enver Hoxha's Albania“ etc.

At the conclusion of this paper I want to draw more concrete ways of arguing, a logical conclusion, that Albanian students' movement of 1981 that broke out at the University of Pristina, Kosovo, must be set as the first messenger of democracy and freedom of people within the former Yugoslavia.

The demonstrations of 1981 Kosovo broke the famous unmasked communist slogan for national equality in the system. It was seen by all as within the socialist Communist Yugoslavia and abroad that Albanians were

⁵³ „Memorandum of Serbia Science Academy“, *Duga*, Beograd, June 1986, 39.

discriminated and were denied basic human and national rights and that there was no national equality in the Socialist Yugoslavia which pretended to be a „Paradise“ of the standard of living and coexistence of nations and nationalities in Yugoslavia.

Kosovo movement of 1981 is comparable with „Solidarity“ in Poland, by the then socialist bloc. Even the student movement „Solidarity“ in Poland unmask the alleged communist slogan of social equality. Social discontent as a result of poverty and increasing social differences and class of the Polish people, the democratic world and not only that, understood that the slogans of social communism for social equality in the system were a trick not only for Polish people but also for all social Communist bloc nations.

In Kosovo in 1981 is the year of the revival of the Albanian national movement for the Republic and Independence. Albanians' resistance who were captured in Yugoslavia and Serbia, from this year began to grow, expand, get massive, structured and formed, to come to culminate perfection with the activation of resistance Liberation of Kosovo and the liberation war that made the KLA and assisted later by NATO later in 1998/1999 which brought freedom on 12 June 1999 and Kosovo independence on February 17, 2008.

Zaključak

Očigledno je da su prve demonstracije 1981. godine izbile prividno kao socijalni protesti, ali prema svjedočenjima i kontekstu tog vremena, ovaj pokret je istovremeno manifestovao ustavno-političko, ekonomsko i kulturno nezadovoljstvo Albanaca u bivšoj Jugoslaviji. To je suprotno onome kako se u većini slučajeva u albanskoj historiografiji nastoji prikazati – tvrdeći da su demonstracije počele jer je studentu „muha upala u tanjir“ zbog „lošeg kvaliteta hrane“, pa sve do najgrubljeg metaforičkog izraza o „prevrtanju tanjira graha“. Napominjemo da ovakve procjene nisu slučajne; one su pokušaj bacanja mrlje na nacionalne historijske događaje koji su se na Kosovu odigrali u drugoj polovini dvadesetog vijeka. Cilj je nametanje sumnjičavog mišljenja da su Albanci navodno uvijek djelovali bez planova i programa, bez svijesti o tome kako se stvari pokreću same od sebe itd.

Stoga, naša historiografija, pod snažnim uticajem one komunističke, čak i danas pokušava uvesti takav uvredljiv i pogrđan žargon, te što je još gore, nastoji rehabilitovati tadašnje jugoslovenske komunističke političke ličnosti poput Fadila Hoxhe, Mahmuta Bakallija, Sinana Hasanija, Alija Shukriua i drugih. Tvrdi se da je njihovo djelovanje navodno bilo u službi zemlje i Titove Jugoslavije, a ne u službi Republike Srbije, te da studentske demonstracije navodno nisu bile usmjerene protiv njih. No, činjenice govore drugačije. Možemo li zaboraviti čuvene kvalifikacije da su studentske demonstracije na Kosovu 1981. bile „kontrarevolucionarne“, djelo tobože organizovanih „albanskih terorista“, usmjerene na uništenje Jugoslavije i „razvoja Kosova“, u

režiji „albanskih separatista“, „unutrašnjih neprijatelja države“ potaknutih od strane „stranih neprijatelja“, pri čemu se aludiralo na „Albaniju Envera Hoxhe“ itd.

U zaključku ovog rada želim iznijeti konkretnije argumente i logičan zaključak: pokret albanskih studenata iz 1981. godine, koji je izbio na Univerzitetu u Prištini, mora se definisati kao prvi vjesnik demokratije i slobode naroda unutar bivše Jugoslavije. Demonstracije 1981. na Kosovu razbile su i razotkrile čuvenu komunističku krilaticu o nacionalnoj ravnopravnosti u sistemu. Kako unutar socijalističke komunističke Jugoslavije, tako i u inostranstvu, svima je postalo jasno da su Albanci diskriminisani i da su im uskraćena osnovna ljudska i nacionalna prava, te da nije bilo nacionalne ravnopravnosti u socijalističkoj Jugoslaviji koja se pretvarala da je „raj“ životnog standarda i suživota naroda i narodnosti.

Kosovski pokret iz 1981. godine uporediv je s pokretom „Solidarnost“ u Poljskoj unutar tadašnjeg socijalističkog bloka. Čak je i studentski pokret „Solidarnost“ razotkrio navodnu komunističku krilaticu o socijalnoj pravdi. Zbog socijalnog nezadovoljstva uslijed siromaštva i rastućih društvenih i klasnih razlika među Poljacima, demokratski svijet, i ne samo on, shvatio je da su slogani socijal-komunizma o društvenoj jednakosti u sistemu bili varka – ne samo za poljski narod, već i za sve nacije socijalističkog bloka.

Na Kosovu je 1981. godina bila godina oživljavanja albanskog nacionalnog pokreta za republiku i nezavisnost. Otpor Albanaca, koji su bili zarobljeni u Jugoslaviji i Srbiji, od ove godine počeo je rasti, širiti se, postajati masovan, strukturiran i uobličen, da bi kulminirao aktivacijom oslobodilačkog otpora i oslobodilačkim ratom koji je vodila OVK (UÇK), uz kasniju pomoć NATO-a 1998/1999. godine. To je u konačnici donijelo slobodu 12. juna 1999. i nezavisnost Kosova 17. februara 2008. godine.

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