

## THE SCHOOL IN JARŠE DURING THE WORLD WAR II

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Osnovna šola Rodica Domžale, 2005



The main goal of our research work was to find out the main characteristics of school work at Jarše Primary School during the second world war. Our findings are mostly based on literary resources with the school chronicle dated to 1945 as the most important one, written by schoolmaster Viljem Rožič. There were also five oral resources which were not easy to get.

The Slovene teachers were deported. The Germans came instead and had to be solemnly accepted by our people. For children the german school was obligatory, on the other hand, the evening classes for the adults were voluntary. During the second world war there were around ten teachers at Jarše Primary School that came and left. Two of them, Oskar Schmid and Jožefa Švarc, stayed for a longer period of time, but were well known due to their roughness. They obeyed Hitler's order that schools had to be absolutely german. Oskar Schmid decided to burn all slovene books and archives in the school yard.

The subjects taught in the first and second grade of the german school were Maths, German, Music, Art and Sport. Science, Geography and German history were added to the school curriculum later. Speaking Slovene was not allowed, including during the breaks. Teachers achieved order by being very strict. Penalties, used most frequently, were beating children's fingers using a wooden stick, standing up in a corner and the donkey bench. Pupils were punished for speaking Slovene or not greeting properly – raising the right arm.

The learning resources used by pupils were the following ones: the german book, two notebooks and a blackboard with a board rubber. Pupils were not very successful; in first place, because they didn't understand german teachers. The best mark was »one« and »five« was the worst one. Children had an opportunity to watch two german movies showing the power and victory of the german army. About 6 to 7 german soldiers lived in the school building in 1944. The lower windows were walled up, having the shooting crenels only. Lessons were held upstairs but occasionally children visited the german soldiers to get some sweets. Together with candies, pupils also got lice, which were hard to get rid of. In the basement there was an air-raid shelter.

On March 22nd 1944 the school was burned down by the partisans. They wanted to get rid of the German soldiers. The lower level of the building did not burn down completely and was crumbling until it was repaired in 1946. After burning down the school building, children didn't go to school until the end of the war. They started lessons again in May 1945 in Groblje which was only a temporary location.

### **THE SCHOOL IN JARŠE AFTER WORLD WAR II (1945-1960)**

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Our research is about the school in Jarše after the renewal in 1946. It represents what the lessons were like, how many students visited the school, what the results at the end of the school year were, how many teachers worked there, etc. In school, there were always four classes, except in 1946/47 and 1947/48, when there were five. In every class there were between 30 and 40 students. Teachers who worked in school in Jarše for many years were Cvetka Flajs, Franc Flajs, Miha Lenardič and Lidija Panjan. There were not so many school manuals, exercise books and school resources to be used. Classrooms were simply furnished. They had a board, a lecturing desk, some school desks and there was a picture of Josip Broz Tito on the wall. There were also some educational maps. There were no wash basins. Also, the school had no gymnasium hall. The curriculum was the same in all Slovenian schools. Students visited the school in Jarše for four years and then they went to the lower grammar-school in Domžale. The results were very different. Until 1952 20 percent of students had negative school results. The largest percentage of negative school result was in 1950/51 in the second grade (45 %). The best school results were in the first grade.

The schools celebrated every national holiday, especially Labour Day (May 1st), Republic Day (November 29th), the so-called OF Day (April 27th). They also celebrated other holidays although they had to go to work: 8th February – Prešeren's Day, 8th March – women's day, 9th May Victory Day, 25th May – the birthday of marshal Tito. The holidays let us see what the political situation in Yugoslavia after the World War II was. Only the first year after the war the pupils

got presents St. Nicolas day on 5th December. Holiday also let us see the connection with the Soviet Union. The pupils of the Jarše school celebrated 23th February – the day of the Red Garde establishment, 24th May – the day of the Maksim Gorki's death, 27th October or 7th November – the day of the October Revolution.

Brotherhood and unity was celebrated on 20th October – the day of the liberation of Beograd, 22th December – the celebrating of the Second Proletarian Brigade (the JLA day) and 25th May – the day of Tito's relay.

## **MOTHER TONGUES AND DIALECTS IN OUR SCHOOL**

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The main goal of this research was to explore pupils' origin and dialect they talk. We also tried to define their attitude towards their mother tongue and other languages. A special attention has been paid to those students whose mother tongue is not Slovene. Furthermore, we tried to find out if students speak the dialect of Gorenjska and which are those words most frequently used in their everyday speech. This research work deals with the national origin of people living in Slovenia, some main features of the Slovene language and the dialect of Gorenjska region, as well as some problems accompanying students whose mother tongue is not Slovene.

The research has been done among students of the third triennium of our primary school. The results confirmed that the traces of Gorenjska dialect are quite wide-spread in this area.

We have confirmed unaccented vowels are reduced or replaced by semivowels, for example; m-š, p-rjatu, -ldje, na okn-. All total reduction of unaccented vowels was noticed in pronunciation of words as in the following cases: sho, konc, na noh).vole. Like all Gorenjska dialects, the speech around Domžale changes the neuter gender into the male gender, for example; lep jabuk. "Švapanje" as one of the features of Gorenjska dialect, when one of the last vowels changes into w/uv, is spoken by one tenth of students (13–12%), for example: bwat, sva tekwa. It confirms that ž before pause transforms into š, for example; noš, moš, group 'šč' simplifies into 'š', for example; mrauliše, ogniše. In combination with n

or I pupils reduce j, for example; zemla, češna, dva kona, lukna. Beside this we noticed that Domžale dialect shorts words and exchanges the vowels, for example: porinil – porinu, nesel – nesu, zjutraj – zutri. In the words with letters 'nj' these two consonants usually exchange, for example; kojna, kujna.

Anyway, there were some words of foreign origin noticed in the speech of our students, for example: folk, frend.

Nine students whose mother tongue is not Slovene, answered the questionnaire about their mother tongue in Slovene. We found out that except of one student all the others have lived in Slovenia since they were born. Most of their parents (56 %) immigrated to Slovenia between 1975 and 1985 due to the economic reasons, and 33 % between 1991–1994 because of political reasons and the war going on in Bosnia and Herzegovina.

These pupils speak mixed Bosnian–Slovenian or Serbian–Slovenian language (56%). They managed to preserve their own cultural identity by having close relationships with their relatives in foreign countries (Bosnia, Serbia), and speak language that helped them to assimilate into new environment.

Although pupils from immigrated families find themselves equal to other school fellows, some of them (1/3) feel like being treated disregarded. The rest find no difference about it.

Very often, pupils visiting Slovene school, are well acquainted with linguistic structures of the Slovene language, but find difficult to learn their mother tongue's spelling and letters that the Slovene language does not have (such as ć, đ, nj,....).

They notice that lots of words have the same meaning in both languages, but in the Slovene language the accent is different. They also expose that we have borrowed all curse nasty words from their language.

Mother tongue is a part of human identity, and the dialects are considered to enrich our language and mean something special to our young people, too.

## **WASHING THE LAUNDRY IN THE MLINŠČICA STREAM**

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The object of our research was to find the whereabouts of the laundry places at the river Mlinščica in Jarše and Rodica. The second goal was to highlight the manner of laundry washing before the introduction of washing machines in the 1960s. We have found out that washing laundry used to be a long and tiring process, done by housewives. All laundry (white and coloured) was first soaked in lye for some time (at night), then white laundry was cooked and hand washed in buckets. At first, lye was made from beech ashes, while later on soap was cooked from suet and lye stone. This was followed by rubbing the laundry on the so-called »ribežen« or »rifla« - a kind of a grater. Then laundry was carried in tubs on their heads to the river Mlinščica, where they washed it. Village laundry places were on about every 200metres, usually near the old mills and sawmills. They were built from two to three steps, 1 – 3metres long. The lowest step by the water was wider (a half to two metres wide).Laundresses stood there and washed their laundry in Mlinščica. Laundry places and steps on the banks were mostly concrete, with the exception of two laundry places where the banks were overgrown with grass. The exception among laundry places was Bekmester's laundry place, situated above the former Trnavčev's mill in Rodica, where the laundresses stood on a wooden landing. The landing extended above the water level, and was propped by a stake, sunk in the riverbed. Laundresses did not wash the laundry on church holidays. Tiring and exhausting work, especially rubbing, washing out and winding many pieces of laundry in cold Mlinščica caused joints rheumatism. Laundry washing was also a social event because laundresses talked about village gossips. In the majority of laundry places there were only two laundresses (except for the Majdič's laundry place where there was place for more laundresses). Sometimes they were also singing songs, and the boys were teasing the young girls who where washing the laundry. Laundresses had also tragic memories of drowning of some children in Mlinščica. Sometimes laundry floated away, but that was not so awful.

## **CEREMONIAL CLOTHES IN THE TWENTIETH CENTURY IN THE DOMŽALE AREA**

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The object of our research was to present the culture of wedding dresses in the 20th century in the area of Domžale. We haven't found any pictures for the first decade (1900-1920), because people didn't have cameras and photographing was not a part of the wedding ceremony. There were only photos of our relatives in America. For later decades there were a lot of photos about wedding. Our research shows that until 1960 the brides had either dry or fresh flowers. In the second half of the 20th century the brides had fresh flowers in their bouquets. In the first half of the 20th century brides wore white dresses. Between 1940 to 1960 they wore a darker colour suit or dress, which they later wore again for special occasions. Since 1961 lighter colours have been fashionable again. In the last decade the brides have worn white long dresses which they borrow from a bridal shop. Through the 20th century the grooms suit did not change much. They wore a dark colour, with a jacket and pants in the same colour. They wore a white shirt with either a tie or a bow tie with the suit. In the first half of the 20th century brides wore a wreath or a veil in hair on their heads, stretching to their waists or they would trail the veil behind them. The wreath used to be very special until 1960. During 1941 and 1980 brides wore fresh flowers in their hair, at first the white carnations, later roses. Up until 1960 they had dry flowers pinned on the dress and suit, later on they had fresh flowers, the white carnation or white roses. In the first part of the 20th century brides had a white pompadour (small bag) while after 1940 they carried a hand-bag. Through the century grooms had in their jacket pockets a white handkerchief with a lace. The brides' shoes had a low or a medium heel. In the second half of the 20th century some of the brides wore high heel shoes. The brides wore shoes that were fashionable at the time. The grooms' shoes were black. Tailors and dressmakers sewed the brides' dresses up until 1980, and for the groom until 1960. In the last decade the brides buy the wedding dresses, but most of the brides borrow them from a bridal shop.