

Missionary Politics of the Austro-Hungarian Empire in the 19th century in Albanian Geography

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Abstract— XIX. Century, for Albanian geography is a period of irreversible. The source of the changes that took place in this century was the European states, which led to the beginning of a process involving not only the Albanian people but all the Balkan nations. In this paper, it is said that the period of the XIX. Century, the missionary activities of the Austro-Hungarian Empire, especially in the territory of Albania. In addition, relations between Albania and the Ottoman Empire and the region, the political and cultural situation of the XIX. Century will be discussed. The religious and linguistic missions of the Austro-Hungarian Empire with Catholic priests in Albanian geography will also be the subject of this work. Supports made by the Austro-Hungarian state to the Albanian State will be discussed in the discussion part of the research. In this paper, the information about the functioning of the Catholic Church will be examined in details. In addition, Latin alphabet and books introduced by the opening of Albanian schools and the Austro-Hungary Empire will also be evaluated in this paper.

Index Terms—Albanian Geography, Austro-Hungary Empire, Ottoman State, Catholic Church, Catholic Priests.

I. INTRODUCTION

This writing aims to bring to the reader the events of the 19th century in Albanian geography, the political situation and the support that Austro-Hungary offered to the Albanian state through its policies. This writing has made it easier for readers to have a clear understanding of the political and social situation in this period. The way in which the Austro-Hungarian Empire supported the Albanian state would be a part of the discussion as well.

II. OBJECTIVES OF THE STUDY:

The overall purpose of the study is to examine the main question as to why powerful states gave great military and political support to the Albanian state by using dual politics.

III. METHODOLOGY:

This article is based on the information collected from my master thesis sources following a specific methodology. This article has been written on the basis of information collected from first and secondary sources.

IV. POLITICAL SITUATION IN ALBANIAN GEOGRAPHY IN THE XIX. CENTURY

XIX. Century is the beginning of a chain of events that do not return to the name of the Albanian nation and other

Balkan nations. XIX. In the last quarter of the century, many Balkan nations, including Albanian geography, began to rise up against the Ottoman state. Political developments in the Balkan geography and the uprisings against the Ottoman State accelerated the process of establishing the Balkan states. Balkan lands controlled for centuries by the Ottoman Empire, XIX. In the 19th century, they started to separate themselves from the influences of the "nationalism" movement and the uprisings that took place. This process is also called by the Balkan nations as the "Nationalist Period".

Despite the fact that most of the Albanian people were Muslims, there was a social structure that was intertwined with the Christian segment. Albanians were the last representatives of the Ottoman State the Ottoman Empire reveals the importance of this region. Because of this national consciousness, unlike other Balkan peoples, Albanians have not opposed the Ottoman Empire for centuries. But other nations revolted by the idea of establishing their own state did not hesitate to attack the Albanian geography. In the Balkans because of the greater number of Muslims in the divisions stemming from this structure. For these reasons, the fear of losing the region of Albanian people to countries such as Serbia, Montenegro, Bulgaria and Greece.

The crises that lived in the east and the wars that started between the Ottoman State and Russia were one of the main causes of the Balkan nation's revolt. Although the policies of Napoleon Bonaparte against Russia in 1812 were partially successful, they did not succeed until 1815. During this period, Clemens Von Metternich, the government of the Austrian Empire and the administration,

led the coalition that had defeated Napoleon. In Vienna between 1814 and 1815, negotiations were held for peace. The Austro-Hungarian Empire was profitable and saw itself as a force to solve the problems of the Catholics in the Balkans and the East.

The revolts of the other Balkan countries against the Ottoman State in the 19th century ended in favor of the Balkan people and stood up from the obstacles to establish their own countries. The independence of Serbia, Bulgaria and Romania was first accepted by the Western States at the Berlin congress on 13 June 1878. However, there have been no decisions or interviews related to Albanian territory. A meeting was held with the slogan 'Besëlidhja' (Alliance) by Ymer Prizreni, Sulejman Vokshi, Ali Pashë Gucia, Ilaz Pashë Dibra and Abdyl Frashëri on June 10, 1878 (Lidhja Shqiptare e Prizrenit) in Prizren before the Berlin Congress (Berlin Congress) and at this meeting the politics to be followed in the Berlin congress were put to the table. The decisions of the Berlin congress did not end as the Albanians

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wanted in spite of the goals they expressed at this meeting. For this reason, the population of these two regions is more than the Muslim population.

V. ALBANIAN UPRISINGS IN THE XIX. CENTURY

The Ottoman Empire in the 19th century, four crises came to the forefront. The first of these incidents occurred with the irritation of the French and the English against the Ottoman state with the uprisings in Egypt between 1830 and 1840 and the Egyptian people wanted to establish their own state. The second is the Crimean War (1853-1856), which was brought out by the Russians in the Balkans for the purpose of having a say. The third was aimed at establishing a new map in the Balkans with the Berlin Treaty (1875-1878). Fourth, the Balkan Wars and World War I between 1912 and 1918 caused the Ottoman Empire to collapse.

Ottoman Empire in the XIX. Century 1839Tanzimat reforms or 'GülhaneHatt-ıŞerif'in' tried to keep up the pace by passing the hayat. These reforms put the Ottoman Empire into an even worse state of affairs, and until 1922 the Ottoman Empire continued to be demolished. Rebellions taking place in the Albanian geography have been organized by forces carrying out missionary activities from abroad. In order to protect the Christians and establish a Christian state, Austria, Hungary and Italy have done everything necessary in this region. Albania and all the provinces there opposed Tanzimat reforms in the name of modernization. At first, Mehmet Ali and his supporters in Egypt rebelled against these reforms and then Tepelena Ali Pasha of Ioannina made attempts to resemble Mehmet Ali and started to work for declaring their independence from the Ottoman state. Greece, on the other hand, recognized these events and uprisings and supported Tepelena Ali Pasha, who opposed the Ottoman Empire.

20 August 1820 the uprisings began in the territory of Yana and throughout Greece. The rebellion in Ioannina was barely suppressed, and even the Tepedelenli Ali Pasha was clamped on its own. When the Ottoman army arrived, Ali Pasha delivered himself to the army. He was told that he would go to Istanbul by ship to Ali Pasha, but he was killed before boarding the ship and his head was sent to Istanbul. The body was buried in the land of Ioannina. Ali Pasha, who was a patriarch, supported the organizations in Greece. One of the groups he backed up was the main purpose of establishing the Greek state was FelikeHeterya. The groups that rebelled in the Balkans during the wars between the Ottoman Empire and Russia were profitable. Because the war against the Ottoman Empire, which could not fight on two fronts, could thus be easily won. On April 24, 1830, after the repression of the Ioannina rebellion, Greece broke off from the Ottoman State and proclaimed its independence.

The CampoFormio Agreement was signed by Napoleon Bonaparte and Count Philipp von Cobenzl on October 18, 1797, with representatives of the Republic of France and the Austrian Empire. The Austrian Empire was even entitled to be the guardian of the Catholic Church. In the 19th century the Austrian Empire placed its own consuls in the Albanian geography. In cities like Avlia, Preveza and Ioannina the influence of the Austrian Empire was increasing. After

setting up the consulates, the Italian Catholic schools were completely closed. After that, they opened consulates in Prizren, Skopje and Monastery, and they distributed four vilages to their own authority.

VI. ALBANIAN-OTTOMAN RELATIONSHIPS

The Catholic Albanians defended the Slavic and Greek Catholics without thinking that it would be the greatest enemy, so the Slavic and Greek forces, which supported their territories outside, waged war against the Ottoman Empire. In this process, Muslims living in Albanian lands, violence of life and property have been severely threatened by the enemy as a belief by the Serb, Greek, Montenegrin and Bulgarian occupation forces. Undoubtedly, the presence of Turks in the Balkans left a great deal of influence on the Serbs, Greeks, Bulgarians and other Balkan peoples living in the territories of the state, church organization, culture and literature. The domination of the Turks in this region slowed down the development process and national awakening according to the claims of many Balkan nations. They were ethnically and culturally acclimatized. Until the conquest of the Balkans of the Ottomans was completed, Albania was occupied by Western countries.

The Albanian independence of the state desires Albanian-Ottoman relations. Because the Ottoman Empire did not think that Albanians could be on their side to lose attention in the Balkans. Muslims were the only way to maintain the intervening Albanian-Turkish relations. To disrupt Albanian-Turkish relations, the Turkish and Albanian books even mention that Albanian Grand Viziers are not Albanians. For example, Sami Frashëri mentions that Köprülü Mehmed Pasha had made Albanians. Turkish author Rıza Nur says in his books; they make great statesmen and scholars of Albanian raging fashions Turkey.

The reform policy has worsened with the ever increasing violence of the great European powers and territorial conflicts in neighboring Balkan countries and the growing presence of Christian denominations in the public sphere. In particular, Serbian and Albanian experiences of violence during the Eastern Crisis between 1875 and 1878, Serbian-Ottoman War between 1877 and 1878, and the first Balkan War of 1912-1913 had different experiences of violence leading to separate worlds. At the same time, these wars are the most dominant processes in defining the borders.

The national consciousness of the nations is not tied to time, and therefore, at the beginning of the 'Age of Nationalism', it was necessary to find a driving force behind the nationalist movements in order to be 'awake' only. As far as Albanian nationalism is concerned, the distinction between Catholics and Kosovo Muslims and the Orthodox communities in northern Albania today motivated this idea. Southern Orthodox communities have been included in the definition of nationalists' Albanian nation, often using this definition as evidence of pre-existing national consciousness. It also points out that one of the defining features of Albanian nationalism, that is, it is not used as a sign of religion.

Although Shkodra and Mirdita are completely Catholic, European countries do not support a republican state under

the influence of the Ottoman Empire, but it is clear that Muslims and Catholics did not have the same thoughts and this was a major obstacle to the independence of Albania.

Serbia, Bulgaria, Montenegro and Greece were entirely Catholic, and it was easier to recognize their independence for Europe and other countries. Neither the Catholics nor the peasant Muslims had any hostility towards others, but this was ignored by the leaders.

Within the framework of administrative reform, regions with Albanian populations, areas of Monastir, Shkodra, Prizren, Ipek, Pristina, Skopje, in the monastery province, revolts broke out shortly after the governor who was in charge of the province took control of the administration. In order to succeed in this administrative reform, the High Gate began to repress the administrative units in 1836, and the Albanian population split between the three provinces. Under the name of the "Rumeli Governor", the province to which the monastery, Shkodra and Prizren, the Silk administration, Pristina, Skopje, Vranje, Leskovic and Nis villagers were affiliated was bound to Sofia under a marshalling presidency. In the city of Ioannina, these borders entered into the Thessaloniki administration together with the territories of southern Albania with great silence. In 1846, Shkodra and Prizren-Paschalak were connected to the Governor of Rumeli (Manastir Vilayet) and started to be managed by a separate administrative unit called Istanbul.

VII. THE OPENING OF ALBANIAN SCHOOLS AND THE PROTECTION OF CHRISTIANS BY THE AUSTRO-HUNGARIAN EMPIRE IN THESE SCHOOLS

The national renaissance is a great patriotic, intellectual, cultural, educational, etc. that is characterized by the spread of all areas of Albanian life, the rebirth of the nation and the progress of other nations. It is an act. This trend, which has found a strong reflection in national education and teaching of Albanian language, is a reflection of moral, moral, military, covered all areas. Albania did not allow the opening of schools in its mother tongue, and the Ottoman government did not include these results. Thus, the rebels who analyzed all the solutions of this situation came to the conclusion that free and independent Albanian demands can only be real in two ways which are influenced by each other.

XIX. The politics, art, great social changes of the Balkan countries in the 20th century and the politics of the Ottoman State and the independence movements of the Austro-Hungarian Balkan people pointed to the awakening and revival of national consciousness. In this period, in addition to religious freedom, the Balkan people had cultural and political approaches to establishing national equilibrium. The benefits of new scientific exploits were as good as those of the Balkan Peninsula. XIX. In the Balkan countries, which are under Ottoman rule in the 20th century, there are roads, railways, telephone lines and telegraphs, etc., which are found in many European countries. Thanks to the application of technical discoveries, war industry, metallurgists, machine technicians, etc. in the Balkan countries. Materials and qualifications began to grow. Even in the Balkans, where modernization in the rest of the European countries was not technologically significant despite the possibilities of the

Ottoman Empire.

In 1882, the Orthodox community, consisting of 32,000 people, had a total of 23,368 students in 665 Greek schools, of which there were 559 students among 104,239 Muslim men and women. During the Berlin congress and the activities of the Jon-Turks, there were also some Albanian schools in the Koran and surrounding areas in Albania, but they remained closed for a while. The consensus on the Albanian issue of this period shows how the Italian intellectuals see Austrian political events. According to Visconti Venosta, a botanical professor at the University of Bologna, who visited Albania 8 times, the memorandum in Albania is far from the Bosnian Gulf, but more directly into the region of Valona. He interpreted this as a vulnerable gate under the Adriatic.

However, the Albanians, along with government and military figures in the Ottoman Empire, acted effectively in areas such as administration, justice, education, culture, architecture and arts. He is one of the most important figures in the independence of the Albanian State as a scholar at the beginning of these contacts, especially with a great prescription for the culture of the Ottoman Empire. Sami Frashëri compiled dictionaries and encyclopedia still used in various countries including Albania at that time. Even prepared a French-Turkish dictionary on behalf of the Ottoman State.

The sense of religion in Albanian understanding sometimes differs from other societies. The difference of religion does not make a big difference in the life of the society. In the second half of the 19th century, the well-known Albanian nationalist Pashko Vasa is the most important opinion among the Albanians today, "Pastors and chefs have deceived you to shatter and weaken you, do not look at the church and the mosque, the

Albanian religion is an Albanian."

The British traveler, Edit Durham, gives an interesting observation about the Albanian religious understanding in the Spata Mountains near Elbasan at the beginning of the 1900's. There are no churches or mosques in the area, according to the journey. When Muslims want to take Ottoman lines, they strongly advocate that they are Christian when they want to buy soldiers.

At the end of the XIX century these changes, which took place at the beginning of the century, were seen by Albanian statesmen as a political, linguistic and cultural problem. Because the Albanian language had a great proposition in favor of strengthening the national unity and providing the political unity of the Albanian people, by creating favorable conditions for the development and cultivation of the Albanian language. As it is known, the most influential external factor that positively contributed to the cultural development of Albanians was Austria-Hungary, which was seen as a means to strengthen and consolidate the national conscience. Especially XIX. In the mid-century, Austria-Hungary, the Catholic Church and the school played a crucial role not only in the northern part of Albania, but also in the other parts of the world. In Vienna, at the events related to the solution of the Albanian alphabet, the cultural

protection right as an important matter, among other things.

Catholic or Orthodox churches were found in Albanian territory, but records were kept in Greek or Serbian. In the absence of the Albanian language they also had to be kept in Latin, but the records were kept on the same level with the formation of Albanian languages in these churches. Unless the Ottoman Empire had closed churches and prime ministers who served in these churches, namely Austria-Hungary, Greek or Serbian, they could not be trained by an Albanian monk to study Albanian in the churches. For these reasons, the danger of any religious wars erupting in the Balkans.

We need to admit that the first Albanian schools are totally and directly linked to religious institutions. The European criteria are mainly based on basic hurdles and history writing in the beginning of education in Albanian language. The lessons of Catholic churches were used. However, as exceptional schools that did not practice these lessons, the main pastors of the bishops' priests, the bishops of the missionaries, or the local neighborhoods were opened and they opened the simple religious schools and coastal village areas mainly supported by the Catholic clergy in the north. In Rome organized by priests, the Fide Propaganda Community (Sacred Congregation for the Propagation of the Faith, Sacra Congregation de Propaganda Fide) was under the patronage of the Arberesh (Albanians in Italy), and the priests raised in Sicily were forming this group.

Orthodox schools are usually based on XIX. When the century was used against the Ottoman Empire, Orthodox Albanians were gathered in Bulgaria to fight. Such mercenaries often fought Albanian Muslims. The main problem of the Ottoman Empire was not the Albanian schools, but the schools were generally educators who taught churches or other religious monasteries or cathedrals. Until 1912, no schools were opened in Kosovo by the Austro-Hungarian Empire in the territory of Albania. After 1912, a total of 6 schools were opened in Kosovo. Schools in Mitrovica, Gjakova and Peja were opened in 1916 and one of them was opened in Podgorica. After the First World War these schools were closed by the Serbian government.

VIII. CATHOLIC PRIESTS FINANCED BY AUSTRO-HUNGARIAN EMPIRE

Austria-Hungary did not only fight against the influence of Russian and Italian enemies, but also for a long time as a guardian of Christians living under the rule of the Ottoman Empire. Thus, XIX. In the 19th century, Albanian Catholics were given religious protection (cultural, political and economic protection in Kultusprotektorat Albanian geography), Austrian-Hungarian government, and aid for priest education, monasteries and schools after 1850s. Catholic priests financed by Austria-Hungary aimed to regulate relations between Albanians and Catholic peoples in the Balkans. The Ottoman Empire never paid attention to this problem. Financed priests often taught different languages and religions by acting on churches and monasteries. Albanians do not need it, but they use it as a kind of aid for free movement and national and language rights. In the administration of the Ottoman Empire they never encountered such an approach.

According to sources of Austro-Hungarian military intelligence, there was the demographic structure of 'old' Serbia (Kosovo, the old sanjak of Novi Pazar and now northwest Macedonia) before the East Crisis (1875-1878). 318,000 Serbs, 161,000 Albanians, 2,000 Ottoman (ethnic Turks), 10,000 Vlachs, 9,000 Circassia's and Romanians. Of these, 250,000 were Christian Orthodox, 239,000 were Muslim, and 11,000 were Catholic. Serbia and Montenegro's two wars against the Ottomans (1876, 1877-1878), the defeat of pro-Ottoman Muslim Albanian troops and the forced migration of at least 30,000 Muslim Albanians (refugees) from the lands in free circulation. In the present southeastern part of Serbia, thousands of former Serbs of Niš (Toplica) have been moved to various areas of Serbia, mostly from Kosovo (from the Lab and other parts of northern Kosovo).

For the Austro-Hungarian Empire, the Albanians had strategic importance, but the real threat was that they would lift the Austrian coastal footsteps around Italy, which was also concerned with Albanian affairs, and prevented Austro-Hungarian free entry to the Mediterranean. On behalf of the interests of the Austro-Hungarian Empire, to establish all Albania united in a nation-state. However, this did not happen because of the conflicting interests of the great powers. At least, however, he wishes that Shkodra and his surroundings belong to the new Albanian state. It conflicted with the interests of Serbia, supported by Russia, because the small state needed only a possible sea exit in northern Albania. All this explains that they are exposed to Austria-Hungary, and for this reason they have not seen the war for Shkodra. The question that concerns the future status of Shkodra in the south-western part of the Balkan Peninsula has led to opposition to the alliance between Montenegro and allies of Serbia, as well as the decisive forces of the continent. The crisis has also progressed to the emergence of an armed clash between Austria-Hungary and Montenegro.

The Renaissance condemned the Albanian character of the idea of establishing a common Greek-Albanian state to confiscate an adventure against the High Gate (Bab-i Ali) to easily reach Albanians at their door. In response to some European personalities who did not understand the true intent of the propaganda in Athens, the newspaper "Fjamurii Arbërit" (Corigliano Calabro, 1883-1885) wrote in February 1886: 'Some well-known men accused us of the fate of Albania' Greek activists, clergy and priests have developed a political activity that would be secretly beneficial to Greece and Albanian Christians, as well as this freely developed and developed with the protection of Ottoman laws. They even tried to take advantage of the tendencies of local people for this purpose. The Greeks, who had caught up with the fact that some nationalities were involved in the national movement and that the Albanian patriots were taking this action away, tried to present the national content of the Albanian movement in a very distorted way.

After 1881 year Sultan II. Abdulhamid after intervened in the congresses held in the Albanian region, he tried to give Albanians some rights. He granted rights in tax and military law to calm the Albanians. After these initiatives, however, more uprisings and congresses continued in Albania. Austria-Hungary and Italy announced

that the Ottoman Empire began to recognize Albania's rights for the army, and all the forces were trying to control the region by sending more riots or war matrices. Over the years a number of consulates have opened in Albania. In 1902 the Russian Consul Alexander Rostkovski was killed in the Russian Consulate in Mitrovica and the Ottoman Empire was held responsible for this. The angry Russians in the province reacted by opening another branch in Pristina, saying that the population in Mitrovica is very brutal. After the Russian Consul was killed in April 1903, the great powers accused the Russian Consulate of killing them at the request of the Ottomans and naming the Albanians "Turkish pigs".

The point that many prominent Albanian figures should not regard as an Albanian identity is the division among the Albanian people. Jani Vreto says, "The Albanians were a chain of Hellenists and confused, they owned the same clothes and traditions". This allegation divided the Albanian population into two parts. Such allegations came as a result of a number of religious influences on the population. "The

Greek and Slavic churches influenced Spiro Dine, whose fathers lived in Egypt. In one of his writings, Albanians were reported not to be influenced by the Ottoman Empire, and Albanians were said to be close to the Hellenes in his poem "Toxic Albanians in the Church" on Albanian and Greek contradictions. In this regard, they disagree with the influence of the Arbëresh (Albanians) in Italy and the Greek Church.

IX. FORMATIVE ALBANIAN STATE SUPPORT OF THE AUSTRO-HUNGARIAN EMPIRE

Given the danger of the occupation of Albania by Greece, the Austro-Hungarian Union immediately reacted organically between 1899 and 1900 with Haxhi Zeka's presidency. This union condemned Greece for every possible action to invade Albania. The invasion was known as the risk of Hellenization in the Albanian lands. The Greeks were known as the enemies of Albania, and for Serbia as the enemy of the idea of creating the program "Great Serbia". However, Greece claimed to have control over Albanian territory.

Until the end of the 19th century, at the turn of the century, Albania and other Albanian lands were known only as geographical concepts; Albania is known to be a strategic location for Albania, where many foreign visitors, or those who want to see this place, visit. Albania by many authors, also known as the European trade corridor. It was said that Albania was indeed the neighboring country that did not want a strong Albanian. Foreign authors say Albanians and Albania are always an important factor in the stability of this empire in the Ottoman Empire.

It was even easier to enter the Balkans after the Austro-Hungarian Empire took over Bosnia, but these invasions for some states were wrong. It is known that after establishing an Orthodox unity, it will not be allowed to touch these two things in Orthodox rights or Orthodox territories. However, even if the Austro-Hungarian Empire continued to

fight, even in the great desire forced to take these places, they were ready. The Berlin Congress has created a status quo in the Balkans, but no one has been disappointed. The national liberation movements have continued in the Balkans, Montenegro, Serbia, Greece and Bulgaria, still breaking the Ottoman

Empire and demanding the right to citizenship, thus facilitating the annexation of the Austro-Hungarian Empire. The Balkan states were not strong enough to survive in front of the Ottoman Empire, so for this Ottoman Empire the Russians or the Austro-Hungarian Empire were overwhelmed by the rest of the great military power, each of the Balkan states defeating them. The bulk of the Balkan Peninsula was in Serbia, Croatia, Slovenia and later Bosnia, which are already under the auspices of Austria-Hungary. However, the Albanian Macedonian Ottoman Empire, some of which were declared independent, did not leave the Bulgarians and Greeks.

The Albanian issue in the Balkans is questionable, and the liberation from the Ottoman Empire has nowhere to be guaranteed to be more dependent on independent Britain, Austria-Hungary, Italians and many other countries than independent Albania. No one wanted to see an Albanian in Russian or Ottoman orders. At the end of 1909, an Albanian organization was opened in Istanbul called "Death or Freedom" (Javdekje, jaliri), aiming to remove the organs of some central presses, which had all the national institutions in and out of the country, the role of liberation of these organizations. The uprisings that have begun since 1908, the resolution of the Albanian issue, and the invading claims of Montenegro and Greece have become unsuccessful for the Albanians. There was an anti-Ottoman uprising in Albanian territory before; but added missions to the Orthodox. In 1910 the pronouns were ready to create an uprising that would result in the declaration of independence. Kosovo, Skopje, Shkodra and other Albanian cities were ready for the uprising. In Kosovo, Hasan Prishtina, Isa Boletini and the Expeditionary Expedition flee the illegal soldiers against the Ottoman Empire. These revolts were uncompromising with the Ottoman army because the forces were sometimes exaggerated. On October 19, Sultan V. Mehmet Resat declared an emergency and ordered the rebels to be dispersed and destroyed. Ismail Qemal Bej Vlora in the Ottoman Parliament made it clear that when he was an uprising on the Albanian lands, he would escalate the situation if he did not consider his speech and state desire. Marki Pallavicini (Austro-Hungarian ambassador) said that the Ottomans would rebel against this order. Thus Turgut Pasha commanded Kosovo and Skopje on April 16, 1910, with 17,000 soldiers ordered by the Sultan to religiously perceive the Albanians, to spread the insurgency in a comprehensive manner, and to cover the territory of the army's Preševo region of 17,000. Kumanovo, Kacanik, Gilan, Kaçanik, Idris Expedition, but after the big attacks were pulled, but the Ottoman army lost many soldiers.

The Role of the Austro-Hungarian Empire in Albanian Independence

The declaration of Albania's independence was not the cause of the mass media, it was the conditions created by the war. The government, headed by Ismail Qemali, has crossed the borders of Avlia after moving to Europe to gain recognition from many nations, and there was still a truce in Albania. The Balkan wars led to the destruction of both man and the main material; so the Albanian government could not do anything and could not stop the attacks on the orthodox alliance. The Ottomans did not accept any conditions for the defeat of part of Albania, Macedonia and Greece. London Peace Conference (1913) was closed without any agreement, but the war continued. The struggle over the Balkans continued; orthodox ideas did not stop, Serbian troops encircled Shkodra, the Austro-Hungarian government intervened in Cetinje and complained that the Catholic priests had been removed from Shkodra; The Austro-

Hungarian planet was not the defense of the Albanians, but the protection of the priests serving them. Montenegro did not have plans to publish Shkodra with Serbia, the major powers were afraid of a Russian leak in Shkodra, sent a large military fleet near the mountain, and had to disband Shkodra. Russian Foreign Minister Sergei Dmitryevich Sazonov responded by saying that Shkodra is not interested in Montenegro and that Albania is a pure city and that this city belongs to the Albanian state. Esat Toptan Pasha, who served as the commander of the Ottoman army at Shkodra, accepted the forced capitulation and delivered it to Montenegro, thinking that it was not possible to liberate Shkodra. Where the great belligerent troops intervened with the mighty forces, the Montenegrins were fired from Albania on 14 May 1913 to withdraw from Shkodra.

Austro-Hungary, Italy and France, which invaded Albania during World War I, were led by Prince Wilhelm Vidin as leader of Albania in this period in Albania, together with Italians in 1914. Albania's schools were opened and infrastructure construction is ongoing. The Albanians, who were excited by the Austrian government, offered a soldier to send them in front of Russia. But something bad went wrong with Kosovo, during which time the geographical area of Kosovo was divided into three camps; The northern part of Kosovo, including Mitrovica, was given to the Germans, the eastern part to Gjilan, Presheva, Kaçanik and Bulgarians; Albanians in Kosovo have experienced this violence, in the south of Austrians and elsewhere where Germans have a normal life, Bulgarians in these lands, murders, rape, abuse. The Austro-Hungarian administration changed the situation in Albania, the Albanians were still unhappy, they wanted to be independent and did not want anyone to manage it; The Austrian government has had many anti-Austrian resistance in Kosovo: Azem Galica and Shot Galica have fought a number of attacks against the Austrian and Germans, and the Albanian population in this case wants an Albanian government.

We can say that the Albanian people will not be able to settle for another century after we expect the Albanian problem to be solved by the great powers, Albanians have to declare independence of Albanian lands, Albanians do not declare independence in 1912, and today we can come to the conclusion that Albanian territories will be divided into many divisions and no Albanian state. Austria-Hungary, one of the strongest supporters of the Albanian people, has taken no

steps once the Albanian problem has solved. When Bosnia was captured, Albania tried to incorporate the territory with its double policies.

X. CONCLUSION

I have been more enthusiastic as one of the finest matters concerning the formation of the Albanian affair and the state, and I have no doubt that 'XIX century. I choose the name "Austrian-Hungary Missionary Politics" in Albanian Geography. This title evokes searches made in various archives and publishes its own conclusions. My main goal is XIX. It was a series of events that took

place in this part of the Balkans in the 21st century, numerous wars, secret agreements, bipolar politics, interethnic problems, part of it, but the problem of the world or the Balkans, Albanians, was a bit unsolvable. I mentioned that they are beneficial to Turkish, German, Serbian and Albanian sources as well as Kosovo and Albania's archives. In one form, the Albanian affair will really be interesting to me and others from all foreign source.

Even though Albanians gained independence after many wars against the Ottoman Empire and other neighbors, this independence has become more intense in Albanians' eyes since 1912. Albania has tried to bring as much recognition to the new state as possible. The Western world saw the Albanian people as oppressed for centuries, using secondary policies to support the creation of the Albanian state, but many Albanian lands were excluded from the 1912 Albanian border.

In this form, we can come to the conclusion that strong states do not have plans to form an Albanian state belonging to Albanians, but after the announcement of Albanian independence they will use it in the war against Austria-Hungary and Italy Russia and the Ottomans, and this new he had to present different princes for the rule of the state.

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