University of Sarajevo
The Faculty of Philosophy
English Department: Teacher Training Program

MASTER'S THESIS in
English Language Teaching Methodology

A COMPARATIVE STUDY ON CRITICAL AND PEACE PEDAGOGY IN CREATING SOCIALLY RESPONSIBLE CLASSROOMS

(Komparativna istraživanja o kritičkoj i mirovnoj pedagogiji u procesu stvaranja društveno odgovornih učionica)

Mentor: **Student:**
Prof. dr. Larisa Kasumagić-Kafedžić   **Ernad Mahmić**

Sarajevo, 2023

ACKNOWLEDGEMENTS

First and foremost, I would like to thank my mentor, prof. dr. Larisa Kasumagić-Kafedžić for her expert guidance while writing this paper. Her experience and knowledge kept me from stumbling around in the dark and provided me with a clear path towards completing my thesis. She has also shown me immense amounts of understanding regarding certain challenging circumstances which arose in the latter parts of completing this paper.

Secondly, I must express my gratitude to my dear wife, Envera Mahmić, for being my support during some rather dark times. Not only was she there for me emotionally, but she also gave me practical advice on writing this paper as well as helped me transcribe the interviews. I would not be half the man I am today without her glowing presence in my life.

Thirdly, with pride and some sadness I would like to thank my mother Jasmina and my late father, Nijaz. Their continued material and emotional support are probably the biggest reason I was able to complete my studies and mature into the person I am today. I am eternally grateful to have been born into such a loving family and I hope they know how much I love them.

Last but certainly not least, I would like to thank my best friends: Nedim, Stefan, Haris, and Anita for their continued love and friendship. I know I am not always the easiest person to put up with and I deeply appreciate having them in my life. A big thanks also to English teachers Larisa Zubanović and Edmira Salčinović, who helped me find participants for my questionnaire as well as inspired me to persist in this calling.

ZAHVALE

Kao prvo, želio bih da se zahvalim svojoj mentorici, profesorici Kasumagić- Kafedžić na njenoj stručnoj pomoći u pisanju ovog rada. Njenim znanjem i iskustvom me je spriječila da zbunjeno tumaram i pokazala jasan put ka završetku ove teze. Također mi je pokazala izuzetne nivoe razumijevanja vezanih za određene izazovne okolnosti koje su se javile u kasnijim stadijima pisanja ovoga rada.

Kao drugo, želio bih da se zahvalim svojoj dragoj ženi, Enveri Mahmić, na svoj njenoj podršci koju mi je pružila u mračnim trenucima. Ne samo da je bila tu za mene emotivno, nego mi je također dala praktične savjete oko pisanja rada kao i pomogla da uradim transkripcije intervjua. Ne bih bio čovjek koji sam danas bez njenog sjajnog prisustva u mom životu.

Kao treće, sa ponosom i nešto tuge bih se zahvalio svojoj mami Jasmini i rahmetli ocu Nijazu. Njihova stalna emotivna i materijalna podrška je vjerovatno najveći razlog zašto sam uspio završiti studije i odrasti u osobu koja sam danas. Vječno sam zahvalan što sam rođen u porodici punoj ljubavi i nadam se da znaju koliko ih volim.

Kao posljednju stvar, ali ne i najmanje važnu, bih da se zahvalim svojim najboljim prijateljima: Nedimu, Stefanu, Aniti i Harisu, na njihovoj ustrajnoj ljubavi i prijateljstvu. Znam da nije uvijek lahko meni biti prijatelj i duboko cijenim njihovo prisustvo u mom životu. Veliko hvala i profesoricama engleskog jezika Larisi Zubanović i Edmiri Salčinović, koje su mi pomogle u prikupljanju kandidata kao i pružile motivaciju da istrajem u ovom pozivu.

TABLE OF CONTENTS

I ABSTRACT

This comparative study investigates the stances, thoughts, and opinions of Bosnian EFL teachers as well as peace educators from around the world with the purpose of generating new and effective ways to implement a more critical and socially-responsible peace curriculum in Bosnian EFL classrooms. The methods used consisted of a large-scale questionnaire that aimed to gather the ideas and experiences of Bosnian EFL teachers as well as more focused interviews conducted with prominent peace educators from all around the world. The final analysis shows that although many Bosnian EFL teachers are willing to implement several new ideas they have, as well as proven peace education methods and strategies, they are undermined at every turn by the inertia of the system they operate within. The conclusion is that, if B&H wants to move towards a future of peace and reconciliation, more education and autonomy must be given to well-meaning educators who wish to introduce more critical and peace pedagogy into their classrooms.

Keywords: critical pedagogy, peace education, social responsibility, comparative study.

II SAŽETAK

Ovo komparativno istraživanje ispituje stavove, mišljenja i utiske nastavnika i profesora engleskog jezika u BiH kao i mirovnih edukatora diljem svijeta sa ciljem stvaranja novih i učinkovitih načina implementacije kritičke i društveno odgovorne mirovne pedagogije u bosanskim učionicama engleskog jezika. Metode se sastoje od ankete čiji je cilj bio da ispita ideje i iskustva bosanskih nastavnika i profesora engleskog jezika kao i intervjua sa prominentim mirovnim edukatorima iz cijeloga svijeta. Konačna analiza pokazuje da, iako su mnogi nastavnici i profesori engleskog jezika u BiH voljni da implementiraju mnoge nove ideje koje imaju, kao i već dokazane strategije i metode za mirovnu edukaciju, na svakom koraku nailaze na prepreke koje pravi inercija sistema u sklopu kojeg djeluju. Zaključak jeste da, ako BiH želi da napravi pomak prema budućnosti pomirenja i suživota, više autonomije i edukacije mora biti pruženo dobronamjernim edukatorima koji žele da uvedu više kritičke i mirovne pedagogije u svoje učionice.

Ključne riječi: kritička pedagogija, mirovna edukacija, društvena odgovornost, komparativno istraživanje.

1. INTRODUCTION

Almost thirty years after the war, Bosnia and Herzegovina remains a divided community. The research done by Lunn (2016) and Meyers & Curry (2018) warns us about the dangerous state of ethnic tensions. Although there is no systemic shooting or other explicit forms of violence, ethnocentric thinking and division remain embedded into the system, both in terms of culture and the wider institutions.

This is perhaps the most problematic in the education system. For many a symbol of emancipation and cosmopolitanism, in a lot of Bosnian schools, children are faced with segregation as part of the curriculum and even the very structure of the schools themselves (Surk, 2018). Thus, we have had and still have in some instances, phenomena which have been called "two schools under one roof," where different ethnic groups within the country (Bosniaks, Croats, and Serbs), are separated from one another in order to maintain homogeneity and a certain level of ethnic purity.

That is why this paper is focused on the humane utilization of the education system to foster reconciliation and peacebuilding. Using peace education and critical pedagogy, it will explore the history of using education, both formal and informal, in the name of peacebuilding. The research will be focused on exploring the current state of Bosnian education when it comes to these topics, as well as utilizing a comparative approach to come up with new effective ways of integrating peacebuilding into the socially-responsible classrooms of the future.

1.1. Structure of the thesis

This paper is divided into two main sections. In the first section, the theoretical framework is laid out. Firstly, concepts relating to peace education, critical pedagogy, as well as social responsibility are explained and explored, looking at their historical and present-day application(s). The importance of the comparative approach is then explained, followed by specific examples of peacebuilding efforts done in the Balkans region as well as abroad, ending the section by talking about previous studies done specifically in the context of Bosnia and Herzegovina. The second main part is the research section, where the goals and objectives, methodology, as well as most important research results will be laid out and analyzed. In the end, the paper will be summarized with a conclusion.

2. THEORETICAL FRAMEWORK

In this section, we will take a look at the theoretical aspects of peace education, critical pedagogy, intercultural communicative competence (ICC), and socially-responsible teaching. The following subsections each deal with an aspect of one or several of these concepts, as well as concepts related to them. Due to the similarities and intersectionality of the above areas of research, it is expected to come across some overlap, although every angle offered is an important and relevant one.

2.1. What is peace education?

We must first define this term, which is perhaps the one most central to this paper. As a still emerging approach to education, there are several definitions of it which can be taken to be equally valid. UNESCO, for example, defines peace education to be:

> the process of promoting the knowledge, skills, attitudes and values needed to bring about behavior changes that will enable the children, youth and adults to prevent conflict and violence, both overt and structural; to resolve conflict peacefully; and to create the conditions conducive to peace, whether at an intrapersonal, interpersonal, intergroup, national or international level. (Biswas, 2018, p. 2)

The important thing to keep in mind with this definition is that peace education is a *process* more than anything else. Although UNESCO does a good job of explaining peace education in a way that most people would get the general gist of what it means, it does not quite paint the whole picture. Before going more into depth and exploring the different dimensions of peace education, it is important that we look at a few more definitions that have been attributed to it over the years.

(i). "Peace Education is grounded in active citizenship, preparing learners for assiduous participation in a democracy, through problem-posing and problem-solving education and a commitment to transformative action in our societies" (John Dewey, 1938, as cited in Biswas, 2018, p. 2)

(ii). "Peace Education, broadly defined, is the cornerstone of a culture of peace" (Michael Wessells, 1994, as cited in Biswas, 2018, p. 2)

(iii). "Peace Education is a mechanism for the transformation from a culture of violence to a culture of peace through a process of 'conscientization'" (Freire, 2006, as cited in Biswas, 2018, p. 2)

(iv). "According to Abebe et. al. (2006), Peace Education is a process of developing knowledge, skills, attitudes, behaviors and values that enable learners to identify and understand sources of local and global issues and acquire positive and appropriate sensitivities to these problems. It helps to resolve conflicts and to attain justice in a non-violent way and live by universal standards of human rights and equity by appreciating cultural diversity, respect for the earth and for each other" (Biswas, 2018, p. 2).

The importance of looking at it from a multi-perspectival aspect is grounded in the main aspects of peace pedagogy itself, that it requires "holistic, global thinking" (Hill, 1997, p. 2). As such, when looking at peace education itself, we must take into account the variety of ways in which it can be defined and thought about. From the definitions given above, it is apparent that peace education is an active, involved process that demands dedication from educators, students, as well as politicians. However, it would be a mistake to think of peace education as simply discussing conflict and trying to look at it from different angles. Rather, peace education concerns itself to a large extent with the approach and way of thinking about issues of conflict and relating to others (Lunn, 2016, p. 4). It is a way to equip future citizens with the cognitive tools they need to build a more peaceful and loving society.

Peace education is likewise a highly integrative part of pedagogy because peace itself is "at once, a psychological, social, political, ethical and spiritual state with its expressions in intrapersonal, interpersonal, intergroup, international, and global areas of human life" (Danesh, 2006, p. 55). It is a trans-disciplinary category which emancipates its learners and educators to become more and more cooperative with experts from a multitude of different areas and places (Hill, 1997, p. 15). Therefore, it is best to think of peace education as not strictly confined to the area of pedagogy and teaching, but as a multi-faceted, broad-spectrum effort concentrated and channeled through the teaching sciences.

From John Dewey's definition, we can also gleam an insight into the heavily progressive and action-oriented aspects of peace education. One of the main tenants of peace education and pedagogy is the idea that simply conforming to the status quo will not bring about change. In fact,

peace education is viewed by Ian M Harris and Mary Lee Morrison to be "threatening to the status quo" (Harder, 2005, p. 21). The reason for this is that, although we might not be acutely aware of it, all of our actions either maintain or disrupt the political and social situation we are in (Chubbuck & Zembylas, 2011, p. 270). It just so happens that, for the majority of the world the standardized way of doing and looking at things is not grounded in a culture of peace, tolerance or acceptance. This is also why Ross (2013) mentioned the importance of democratic citizenship, of taking a proactive role in politics (pp. 19-20). Conformism is often the default objective of the education system. True peace education can empower future citizens to create meaningful and long-term change.

To conclude then, and summarize the definitions of peace education given here, it is important to say that peace education is best looked at as a dynamic, holistic, trans-disciplinary, empowering effort by educators, policy makers, peace activists, and even students, to promote and impart the different cognitive skills and mindsets necessary to bring about a society of peace, tolerance, and mutual understanding.

2.2. Why and where peace education is necessary

After reading the first section, one might wonder whether or not peace education is really that essential. After all, the world we live in today can seem like such a peaceful place compared to how it was even just a few decades ago. However, the reality of the situation is that there are many current conflicts occurring globally, as well as a lot of post-conflict societies around the world that are hard-pressed to find ways of reconciling both internal ethnic differences (such as B&H or Rwanda) as well as their relationships with the rest of the world (Davies, 2005, p. 22). Not only that, but there are toxic and pernicious principles woven into the way most of the world's population thinks about history and the human condition more broadly. Parents and teachers, usually because they do not know any better, teach their children and students that the world is a cruel, competitive place and that history as well as life is just a succession of conflicts that one needs to do their best to come out on top of (Danesh, 2006, p. 57).

The truth is that most of the world has been taught to view life competitively, and peace at best as brief moments of relief in-between inevitable conflicts. This way of looking at the world is diametrically opposed to the principles mentioned in the previous subsection. They are conducive

not to peace, unity, cooperation, and tolerance, but rather to hatred, conflict, and selfishness. Therefore, we see that a large portion of the world's population is in desperate need of proper peace education if we are to break the cycle of hurt and suffering, we keep inflicting upon one another.

When it comes to conflict, we can define four stages within a continuum that a society goes through: "Non-conflict ⇒ pre-conflict ⇒ armed conflict ⇒ transition out of violence ⇒ post-conflict" (Tawil and Harley, 2004, as cited in Davies, 2005, p. 28). As previously mentioned, it is post-conflict societies which are in direst need of peace education, although all societies require it to some degree.
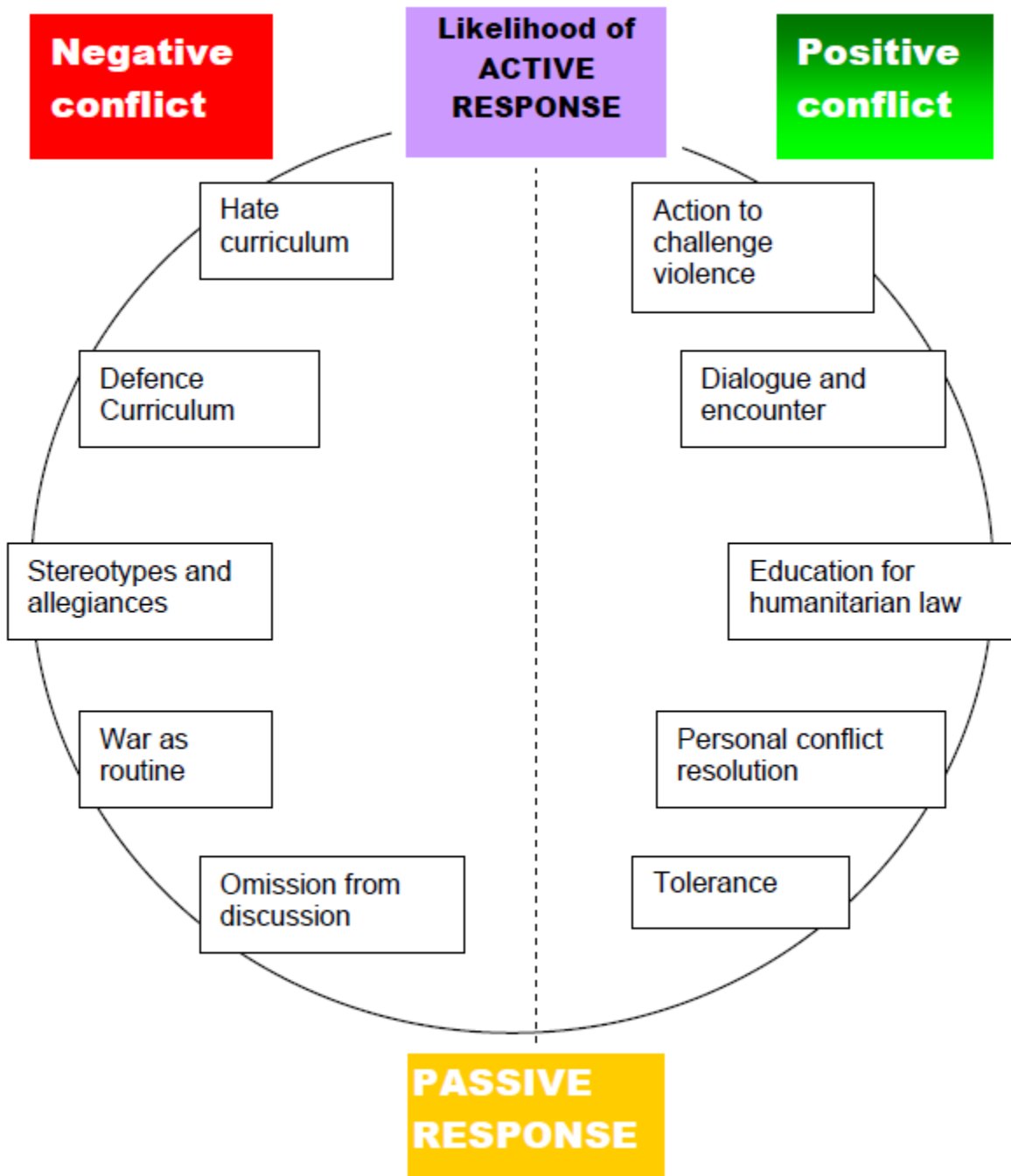
"All post-conflict societies, to different degrees, will seek to address issues of reconciliation through policies of social cohesion and peacebuilding" (Sayed & Novelli, 2016, p. 11). These policies, whether domestic or imposed from an outside force or council, often do not address the issues as directly as they would need to, largely because of the sensitive atmosphere left in the wake of the society's conflict. This is more true in countries that have suffered through any form of civil war or other kinds of internal conflict (like the aforementioned B&H and Rwanda). The parties in question live within the same borders and share much of the same educational infrastructure, making the introduction of peace education for the sake of reconciliation somewhat tricky.

Another reason why peace education is critical in post-conflict societies is that the ground is fertile for peace-building.

> After conflict, there can be a window of opportunity to promote more peaceful ways of living, while the horrors of war are fresh in people's minds and when previous patterns of life have been disrupted. Experience shows that in post-conflict situations, people can be very much interested in education for peace and citizenship. (Sinclair, Davies, Obura, & Tibbits, 2008, p. 14)

The fine print here is that if we wait too long, the conflict becomes entrenched in people's minds in the worst ways possible: neither forgotten nor forgiven, but out of awareness just enough so that everyone can go about their business without necessarily being healed of hatred and trauma. Older generations then pass this on to their children, and if it takes hold of them peace education

becomes even more important. The dangers of not *actively* addressing issues born out of conflict are best seen graphically represented here:

Negative conflict	Likelihood of ACTIVE RESPONSE	Positive conflict
Hate curriculum		Action to challenge violence
Defence Curriculum		Dialogue and encounter
Stereotypes and allegiances		Education for humanitarian law
War as routine		Personal conflict resolution
Omission from discussion		Tolerance
	PASSIVE RESPONSE	

Picture 1: Approaches to Teaching About Conflict (Davies, 2005, p. 22).

In short, peace education is necessary in all parts of today's world but absolutely critical in societies just emerging from conflict. This urgency is further amplified if the conflict in question

involved the country's own people fighting against one another, which is the case in B&H, the country ultimately in focus in the paper.

2.3. Policy and the problematic status quo

Earlier it was mentioned how it can seem that being non-disruptive to the status quo leaves many teachers with a false sense that they are educating for peace. However, as we have seen, the default approach to education leaves much to be desired, and the techniques needed for developing a mature attitude towards conflict and differences can often seem disruptive or even downright rebellious. As Setiadi, Kartadinata, Ilfiandra & Nakaya (2017) put it, "education can be part of the problem as well as part of the solution" (184).

From the previous section, we can gather that even a curriculum which does not address these sensitive issues at all can push future generations towards (or leave them in) hatred and lacking awareness. There does not seem to be an effective *neutral* position one can take. Educators can either focus on peace education and give some hope to their students of a better, less conflicted tomorrow or forego it and risk perpetuating the cycle of hate.

It would be a mistake, however, to assume that educators alone are responsible for the success or failure of implementing peace education in their classrooms. Policy and the curriculum they have to follow play a big role in the effectiveness of teachers. "A vision of social cohesion and peacebuilding as transformative and transforming requires a policy framework that includes specific, measurable and achievable targets and indicators that measure activities, programs, and events" (Sayed & Novelli, 2016, p. 12). Even though many teachers in post-conflict societies may be willing to implement peace-building strategies, methods, and techniques, they are often halted at every turn by outdated policies and curricula, requiring them to stick to rigidly-defined outcomes with little flexibility for change.

According to Davies (2005) there are several approaches to teaching about war:

- **The denigration or "hate" curriculum:** The enemy is denigrated and one's own side is hailed as heroic.
- **The defense curriculum:** Conflict is seen as a constant threat.
- **National and transnational stereotypes:** War and conflict are a result of a stereotypical culture that permeates everyone in the country.
- **War as routine:** War is an inevitable occurrence in history.
- **Omission:** Conflict is ignored or downplayed.

- **Tolerance:** The emphasis is on *tolerating* the *other*.
- **Conflict resolution techniques:** Conflict is acknowledged and strategies are taught for resolving it and reconciling.
- **Education for humanitarian law:** The focus is on exploring ethical issues of human behavior during times of conflict.
- **Dialogue and encounter:** A recognition of *difference* but at the same time an attempt to bring people together and have them share stories, thoughts, and emotions.
- **Active challenge and experiential learning:** Involves learning not just about conflict but the deeper political issues related to it. (pp. 22-26)

Countries like B&H enforce, at best, a defense or omission curriculum when it comes to their respective conflicts. Neither of these is conducive to effective conflict resolution and reconciliation. Furthermore, teachers who wish to introduce different frameworks in dealing with conflict often hit a brick wall of institutional resistance and inertia (Lunn, 2016, p. 5). This is why the goodwill of individual teachers is not good enough. Larger systemic change is often necessary to fully facilitate successful peace education in the classroom. That said, however, the personal efforts of educators can go a long way towards inspiring change in the curriculum. Their actions can also create a difference, no matter how small, by bending the existing rules they have to work with.

The conclusions we can draw from this subsection, then, are that:

a) Status quo policies and approaches to teaching are not conducive to a proper implementation of peace education in many post-conflict societies and often only serve to reinforce an unhealthy and repressive state of affairs.

b) A combined effort by individual teachers as well as national policy change is necessary to foster a lasting peace education program in post-conflict societies.

2.4. Critical pedagogy, social justice, nonviolence, and ICC

Closely linked to peace education are critical pedagogy, social justice, nonviolence, and ICC. This intersectionality plays into the trans-disciplinary, holistic, and integrative nature of peace education. Canagarajah (2005) has this to say about critical pedagogy:

> Critical students and teachers are prepared to situate learning in the relevant social contexts, unravel the implications of power in pedagogical activity, and commit themselves to transforming the means and ends of learning, in order to construct more egalitarian, equitable, and ethical educational and social environments. (p. 932, as cited in Brown, 2007, p.513)

Critical pedagogy, therefore, equips students with the cognitive tools they need to question the prevailing political and social institutions. This is of key importance when talking about peace education because the principles of peacebuilding are not always readily apparent and are seldom enforced by society at large. On the contrary, whether consciously or unconsciously, many institutions seem to be trying to actively maintain an atmosphere of tension. What is worse, this is often maintained through thoroughly unfounded "commonsense assumptions" about the nature of the world (Giroux, 2011, p. 3).

Social justice, on the other hand, can be defined to be one subgenre of peace education (Carpenter, 1975, as cited in Miller, 2005, p. 82). Many aspects of peacebuilding are tied to ensuring fairness and equality among all members of the society in question, and much of the potential for conflict stems from some level of either perceived or actual discrimination. The principles of critical pedagogy can be used to foster peace education and justice by questioning injustice and dominant, dysfunctional power structures.

Another thing critical pedagogy shares with peace education is its implementation in the school system for creating positive change in society. They both come across difficulties in the form of student prejudice and cognitive inertia (Chubbuck & Zembylas, 2011, pp. 267-68). People are used to thinking a certain way about conflict and show resistance when it is challenged. In peace education, this takes the form of prejudicial assumptions about other parties involved. In critical pedagogy, it has to do with the entrenched ways we think about society at large and the complex systems in place as well as their malleability. In both cases, a critical reevaluation of

personal beliefs and assumptions has to be questioned in order to pave the way towards reconciliation.

Of these three concepts connected to peace education, we have yet to mention nonviolence. A key similarity between nonviolence and the aforementioned concepts is that it is an active doing rather than a passive surrender to the circumstances. It is "a means of persuasion, a technique for political activism, a recipe for prevailing" (Kurlansky, 2006). It is therefore a concrete effort aimed at achieving a specific result. It is founded on the belief that violence is never justified and that trying to use it to achieve a positive outcome is paradoxical. Although nonviolence is often a response to some type of violence and is thus often utilized in times of conflict, its ultimate goal is peace and harmony.

That said, nonviolence tends to require an audience of some sort, which can make it difficult to implement in all situations (Kurlansky, 2006).

ICC is short for intercultural (communicative) competence. This is the final term we have to define that is deeply tied to peace education. It relates to one's capacity to look at the world from a holistic, integrative, and relativistic perspective, and communicate with other cultures in such a way as to promote understanding, empathy, and respect (Jackson, 2014, pp. 324-25). Individuals with ICC are able to look at a dialogue or even conflict from a big-picture perspective, recognizing the underlying cultural biases and assumptions which might dictate certain actions or thought patterns. Many post-conflict tensions remain because of the same misunderstandings that had sparked them. Although this is not to excuse malicious behavior and customs, the reality is that ICC can help individuals from opposing views come together in a deeper mutual understanding.

There is another important element in how ICC can be key in specifically Balkan post-conflict societies which will be dealt with in detail later on.

To conclude, critical pedagogy, social justice, nonviolence, and ICC are all deeply intertwined with peace pedagogy. Educators that want to ensure peacebuilding through their teaching practices will do well to keep the principles of all of them in mind. Peace cannot be fully achieved unless the status quo is thoroughly questioned, fairness for all ensured, violence seen for the madness that it, in all likelihood, is, and skills of intercultural and interethnic communication sufficiently developed.

2.5. Social responsibility in post-conflict societies and education

Socially-responsible teaching means imparting and tackling topics "well below the surface of the cognitive and technical skills implied in effective teaching" (Brown, 2007, p.512). It means viewing your position as an educator as something more than a mere transferer of facts and rules. To that extent, being a socially-responsible teacher means different things in different contexts. The primary focus of this paper is proposing ways for creating socially-responsible classrooms in post-conflict societies founded on the principles of peace education and critical pedagogy. As such, there are unique duties teachers have in this sensitive context. This subsection will explore that.

In post-conflict societies, the social responsibility of teachers (and indeed any influential individuals and organizations) is peacebuilding. Indeed, it can be generally said that "No social responsibility is greater nor task heavier than that of securing peace on our planet on a sustainable foundation" (Setiadi et al., 2017, p. 183). Through the position they occupy in the formative periods of most people's lives, they have the prime opportunity to either make or break efforts of reconciliation. With great power, as they say, comes great responsibility. As we have seen in previous subsections, the potential is there for societies in these fragile periods to descend back into conflict at any point. Teachers, therefore, must carefully realize the task before them and proceed accordingly.

Social responsibility, as its name suggests, is likewise a key component of responsible citizenship (Sinclair et al., 2008, p. 21), and is therefore an important feeling to pass on to students, whether by modelling or direct instruction. Teachers who teach social responsibility create new generations of conscientious citizens who will uphold the values of peace and critical examination of their own beliefs as well as the actions of their wider societies and governments.

Socially-responsible teachers are those who are not afraid to utilize their position for the betterment of their society. They recognize that with their position comes the opportunity to affect their community either for better or for worse. Since we have already seen that maintaining the status quo in today's day and age usually leads to further disaster, it is implied that the ultimate duty of teachers is to do their best to bring about positive *change*. In post-conflict societies, this means enacting peace education through specific techniques, strategies, and methods that will be covered shortly.

2.6. The importance of the comparative approach

This paper has chosen the comparative approach as a good way to generate productive and fruitful ways of instituting peace education in Bosnian classrooms. In this subsection, we will explore the importance of the comparative approach when it comes to these topics specifically.

Nothing happens in a vacuum. One event is caused or influenced by another. For this reason, a post-conflict society should not be dealt with in isolation. The solutions that we come up with using this kind of reasoning might be flawed and limited. By studying a wider scope of perspectives and taking lessons from other areas of the world that have and are dealing with similar issues, more balanced and integrative solutions can be discovered and implemented. Furthermore, even those areas of the world not immediately affected by conflict might have important insights into the maintenance of peace and harmony, specifically because of their pacific existence.

Comparative analysis is actually quite common when talking about post-conflict peace education. Davies (2005) mentions both B&H and Rwanda, for example (p. 22). This is not surprising seeing as how, unique as they are, these two countries have a lot in common. Both have suffered through genocide in the context of a civil war borne out of ethnic differences. Although comparative analysis of their respective peace education approaches can be fruitful, care should always be taken not to over-generalize.

Sayed and Novelli (2016) also explicitly outline the importance of the comparative approach when collecting data in researching peace education (p. 32).

Although the research this paper deals with will involve educators from around the world, we need not even go that far from B&H in order to perform some comparative analysis. Right next door, Kosovo is struggling to reconcile its own internal ethnic tensions and strife. Many of the resources presented in the manual by Founds & Llapashtica (2020) deal directly with resolving these potential hazards for peace. The exercises dealing with ethnic differences and mutual understanding and acceptance are especially relevant to B&H and will be dealt with in detail in the subsection for specific activities.

For now, the important thing to keep in mind is that this paper's comparative approach is both common and important in coming up with a balanced plan for peace education.

2.7. Peace education, critical pedagogy, and social responsibility in B&H

In this final subsection of the theoretical framework, we will take a look at the studies done so far in the context of B&H.

B&H is perhaps one of the best examples of a post-conflict society struggling with peace and reconciliation. Although things seem stable on the surface, there are many aspects of it at its core that are rotting efforts at peaceful coexistence. Even after thirty years, there are bitter animosities and divisions built into the political system itself, which adversely reflects upon the education system as well.

So, what is the core cause of B&H's inability to maintain inner harmony? A lot of it stems from the ethnocentric worldviews a lot of the population holds. They view only their own interpretation of the world as valid and true and consider others to be false, invalid, or, at worst, dangerous. Instead of seeing their perspective as merely one of many possible, it is hailed as the absolute, objective truth (Jackson, 2014, pp. 64-65). Now, this would already be an issue if B&H was *not* a multi-ethnic, multi-cultural society, but when one adds on the political and demographic complexity of the country, we get a cacophony of competing worldviews and interpretations of history.

Another issue is that sadly, this sort of division is reflected in the school system, to the point where some learning institutions are segregated between, for example, Bosniak children and Croat children. This has given rise to the phenomenon of "two schools under one roof," where children from different ethnic groups, despite sharing much of the curriculum, are taught different versions of subjects such as those related to language and society.

We immediately run into a problem here. It seems like the entire political and social situation in the country is set up against peace and reconciliation. With division written into the constitution, thinking about teaching peace, critical thinking, and social responsibility can seem like desperately trying to swim upstream. This is perhaps where the systemic aspect of peace education comes into sharp relief.

Speaking of the curriculum, let us take a look at what it says about peace education. Specifically, we will be looking at curricula and common core related to teaching EFL.

It might be good to start with the common core meant for teaching all foreign languages as an umbrella category for teaching EFL. If we look at pages 17-19 (Naletilić, 2014) we can see all the competencies meant to be developed by studying a foreign language. Besides rudimentary and obvious ones like speaking, writing, listening, and reading, we can see that there are those dealing with topics like intercultural communication and responsible citizenship.

Another encouraging fact is, although there may not be content that addresses the war directly, the new 2021 English curriculum does call for introducing levels of critical pedagogy and intercultural communicative competence in Bosnian EFL classrooms. If teachers are willing and able to capitalize on them, these topics can be the gateway to teaching students about accepting the differences they might have with others. The activities in question are often geared towards observing, discussing, and understanding the intricacies of British, American, and Australian cultures when compared to the student's own, but they provide an opportunity to expand (or rather, contract) these activities into something more relevant to peacebuilding in the local region. With a solid enough framework and dedication to peace pedagogy, any curriculum can be adapted to teach students the values suggested here. More details on this as well as the concrete strategies for facilitating this approach will be discussed in the next section.

However, it is also important to note that there are alternative curricula to be found in B&H's education system which do strive to incorporate elements of critical pedagogy and peace education. For example, EUROCLIP-HIP BIH has created a curriculum for teaching history which specifically tries to address the prevalence of ethnocentrism and the faux-apolitical approach that is present in Bosnian classrooms (Veladžić (Ed.), 2019, p. 7). The curriculum offers some great practices in that it uses every major historical epoch to explore certain political, social, and philosophical topics, from religion and multiculturality to human rights. Activities include things like analyzing the stance of various cultures and countries towards certain policies of the Ottoman Empire to be able to see the bigger picture and consider both the pros and cons, while keeping in mind the differences in interpretation that different cultures can have of the same phenomenon.

We will now take a look at some of the most important studies done so far in introducing peace education, critical pedagogy, social responsibility, as well as elements of nonviolence and ICC into Bosnian EFL classrooms.

The first one we will take a look at is Clarke-Habibi's (2018) seminal research on the introduction of peace education into Bosnian post-conflict society. The author starts by restating the common challenges with peacebuilding in post-conflict societies, which we have already mentioned in one way or another:

> Educating for peace is an enormous challenge in countries emerging from violent conflict. In the first instance is the challenge of gaining the willingness of antagonistic parties to overcome the physical, social and psychological divisions created by violence, of slowly building trust and cooperation, in order to undertake measures that are necessary for constructing a shared, just and peaceful future. (p. 1)

The author is careful to outline the severity of "violent" conflict and highlights the importance of mindset. Peacebuilding is only possible when the various parties involved are willing to participate. Furthermore, it is a lengthy process which requires effort and dedication.

Another thing restated in the study is the lack of support for teachers trying to educate for peace. Although it seems like society expects them to be involved in peacebuilding, little attention is given to the "practical, social and personal challenges they face in striving to fulfil these role expectations" (p. 4). An important piece of information is the roles that the teachers report setting for themselves as peace educators:

> (1) to grow 'good' people who are capable, principled, peace-minded; (2) to demystify difference and facilitate understanding, including helping their community learn how to discuss 'sensitive' issues sensitively; (3) to role-model peace behaviours and standards for their students; and (4) to encourage and support young people in their own evolving inquiry into and experience of peacebuilding. (p. 11)

We see here clear elements of nonviolence, ICC, and chiefly the inclusion of social responsibility, seeing as how the importance of having a good influence on the community is mentioned.

To a large extent, Bosnian peace educators reported having a sense of optimism in what they were doing, having found an intense sense of meaning and purpose as well as healed some of their own traumas and grievances. This is an important piece of info because it suggests that peace education can be a source of great fulfilment in the professional lives of educators.

That said, there are also important issues Clarke-Habibi (2018) brought up when it comes to the teacher's experiences with teaching peace and social responsibility. The three most prominent ones were:

1. Open opposition from certain members of the population and accusations of "ethnic betrayal."
2. A feeling of helplessness and dependence on the international community for support (rather than being supplied by their own country)
3. A reluctance and fear of criticism for even addressing B&H's violent past in the first place

In these fears and issues, we see the same obstacles to peace education that have been brought up before; namely, the repressive denial of history (omission), lack of support and resources, as well as clannish ethnocentrism.

Finally, it is important to consider that this paper brings to light a key aspect of trying to teach peace, critical thinking, and social responsibility. Namely, the personal aspect of it. One can have all the activities and laws in place but without careful consideration of educators as individuals as well as their own wants and needs, a successful peace education program cannot be established. It is therefore important to recognize teachers as human beings who introduce further complexity into the equation.

That said, there is another human component to a classroom, arguably a larger one—that of students. Not much learning can happen if students are not interested. Fortunately, Davies (2005) provides us with a rough summary of Bosnian students' attitude towards discussing the war and reaching some kind of reconciliation: "In interviews in Bosnia and Herzegovina (BiH), students were adamant that war should be studied and discussed if lessons are to be learned for future generations and if there is to be an end to the 'fifty-year cycle of wars in the Balkans'" (p. 6). This flies in the face of assumptions held by a large part of the population (and even educators). Young people are interested in learning about the conflict that happened in their country and extracting valuable lessons for the future peace of their societies. It is, after all, in their best interests to do so. This makes the job somewhat easier for aspiring peace educators as students can be counted on for enthusiastic compliance in the learning process.

Moving on, it would be a mistake to not include the ABC Project when discussing these topics. The ABC Project is short for American-Bosnian collaboration and it involves "a group of American and Bosnian university students with a passion for intercultural communication and education" (William & Mary American-Bosnian Collaboration). Every year student teaching pairs from the two countries collaborate and try to bring ICC skills into Bosnian classrooms for a few weeks of summer. You will recall that a high level of ICC is one of the core tenants of effective peace education.

The research projects done by ABC participants are a gold mine for understanding the political and cultural climate in post-conflict B&H. In her article, Lunn (2016) makes similar observations about the inherent division built into the Bosnian political system, itself reflected in how its education is set up. She makes the case that "ICC education is especially critical in Bosnia, where ethnic tension and political instability are rising in the wake of the end of the Bosnian war" (p. 2). This observation is not especially surprising, but it does shine a light on the fact that even outside observers can reach conclusions about Bosnian society similar to that of the local residents.

Later on in the paper, she says how "ICC education is best implemented with a holistic approach aimed at creating productive, respectful, and active citizens" (p. 13). Here we see clear echoes of peace education coupled with social responsibility. The word "holistic" is likewise brought up again.

Lunn goes on to discuss the difference between having resources and actually implementing them effectively (p. 16). This is illustrative of the international perspective. Since Bosnian teachers rely so much on external help for resources, those that provide them may feel that the resources given may not be properly implemented. The answer seems to again be an integrative and holistic approach where the importance of all factors involved is recognized. Resources are important, yes, but so is the will of educators to implement programs of peace education, critical pedagogy, and teaching social responsibility.

But some real value lies in a study that can teach us the practical effectiveness of incorporating this type of education into EFL classrooms. It would be good to have a concrete example of something very similar to what the research for this paper will investigate. Fortunately, there is another paper from the ABC corpus of research which offers precisely that.

When it comes to the 2017 ABC project, it seems that its impact was not tremendously noticeable. However, the authors have left a valuable note as to why that may be so. The methods themselves and the direction in which they are guiding the students might be good, but their effectiveness needs to be improved and, perhaps more importantly, their use extended over a longer period, ideally throughout the children's entire education. The other thing to keep in mind is that these activities chiefly targeted ICC, which is only one element of the multi-layered approach this research seeks to investigate.

Before concluding this section, it is important to discuss teacher education in B&H. Whether or not EFL teachers are educated to be peacebuilding agents throughout their training is one of the central questions of this paper. Observing the University of Sarajevo curriculum, it is encouraging to see a dedicated teacher education program as part of the Master's studies following the introduction of the Bologna system. Furthermore, within this program, there are subjects specifically addressing ICC and peacebuilding (University of Sarajevo, Faculty of Philosophy, 2019 p. 19). Although this does mean that newer generations of teachers tend to be more equipped for teaching peace and critical pedagogy both in terms of skills and mindset, it creates a temporal and geographical disparity amongst teachers depending on when and where they finished their studies.

In other places, there are some similarities here with neighboring Croatia, where "there seems to be a general consensus that Croatian teacher training revolves around acquiring abstract knowledge on a particular subject as opposed to, say, practicing teaching methods" (Hakvoort et al., 2018, p. 16). Sadly, to a large extent, peace education and reconciliation training is still relegated to seminars and NGO-funded training programs.

Teacher preparation is a huge aspect of effective peace education:

There must be a comprehensive commitment to teacher preparation on the part of universities and school systems based on national and regional educational policies. All teachers, not just a few, whatever their personal point of view, need to know how to create classroom environments where everyone participates actively in dialogue working in, out, and through conflicts, paradoxes, contradictions, and moral dilemmas. (Birch (ed.), 2022, p. 55)

Teachers need to be trained in metalinguistic awareness, critical consciousness, empathic understanding, and flexibility as well as moral imagination. It is not enough to simply make them empty vessels of knowledge transference.

Before moving on to specific activities, strategies, and approaches, let us summarize the situation in B&H when it comes to peace education, critical pedagogy, and social responsibility in the most basic terms:

- B&H struggles to move past its conflict-ridden history due to a set of systemic obstacles that permeate the political and education system as well as the prevalence of ethnocentric thinking
- Both teachers and students see the potential in peace education and the possibility is there to create a new generation of socially responsible citizens
- Previous attempts at implementing peace education, critical pedagogy, and ICC instruction in Bosnian classrooms, while not completely unsuccessful, have left room for improvement
- The readiness of Bosnian teachers to effectively implement critical pedagogy and peace education in their classrooms has so far largely depended on when and where they received their education as well as how many extracurricular training(s) they are willing to attend as well as self-educate

2.8. Teaching peace, critical thinking, and social responsibility in English language classes

Finally, we come to the more concrete portion of the theoretical framework. This section will explore in-detail the various skills, attitudes, and values an educator needs to have in order to effectively teach peace. Likewise, it will look at specific activities, strategies, and approaches that have been proven to be effective in the past at promoting peacebuilding, critical thinking, and social responsibility within the context of language education.

It is also important to note that it does not matter what subject someone teaches as all of them in their own way can be utilized for the purposes of peace education. The Council of Europe (2018) says essentially the same thing about democratic citizenship:

> Taught in a conscious and purposeful way, all subjects, within their existing curriculum, can harbour learning activities that teach the values, attitudes, skills, and knowledge and critical understanding that learners need to be able to contribute to a democratic culture. (p. 38)

This quote applies to our concepts as well, seeing as how a cohesive, critical thinking, interconnected, and peaceful society is one of the things education for democratic culture is trying to achieve. In fact, the excerpt from this document specifically talking about teaching foreign languages might as well be a manifesto for the better part of this paper:

> Language and literature teachers may opt to select texts that deal with societal issues such as discrimination, race, gender and violence, looking at the ways writers and poets approach social and political issues and thus set in motion social and moral inquiry. Reading comprehension exercises can be based on texts that support the examination of issues from multiple perspectives. Other texts may help learners gain awareness of psychological phenomena that they may be enacting unknowingly, for example, helping them reflect on their relationship to (and blind observance of?) authority, group or mob behaviour, or peer pressure. Written assignments and debates can also focus on social issues. (p. 39)

This is great news seeing as how the English language has no shortage of political texts, whether it is Wilfred Owen's poetry dealing with the horrors of war, Orwell and Huxley's excellent analyses of societal corruption, or more modern poems and stories dealing with contemporary

issues that directly address things like ethnic tensions, genocide, prejudice, injustice, and discrimination. Also fortunate is the fact that many international poets and writers nowadays choose to write in English to garner a wider audience, allowing us deeper insight into these issues from people who have lived through them directly. We even have translated poems right from our own Bosnian back yard, telling those who have fought in the war:

> Should you ever speak, I'd tie
>
> my hair to the hooves of your voice,
>
> I'd have my death by dragging
>
> out what the water dreams sunk. I'd ask
>
> if you've seen the moles
>
> in the garden, the bird nest
>
> under the eaves. I'd ask how many
>
> you captured. How many did you kill? (Asotić/Šehić, 2021)

Before veering too far off track, the point is that teaching EFL is a perfectly viable environment for teaching peace, critical thinking, and social responsibility. One need not be a citizenship education teacher to successfully teach them. That said, however, there are certain traits that peace educators should possess independent of their professional alignment.

First and foremost, to nobody's surprise, peace educators should themselves uphold the values that they are trying to teach. "Teachers who are not peaceful cannot teach peace as their behavior is contrary to what they teach" (Setiadi et al, 2017, p. 186). Students pick up on the actions of educators as much as they do their words. It is therefore important to make sure that we emulate to the best of our abilities the ideals of peace, critical thinking, and nonviolence that we espouse.

As a good example of this, we can look at a teacher from Chubbuck and Zembylas' (2011) study and her answer to how she teaches nonviolence (which you will recall was discussed earlier as being heavily connected with these topics):

> [I try to model] nonviolent communication [and] trying to treat each person as a human being that deserves dignity... . Nonviolent communication [is] responding to

students in a way that does not exacerbate some kind of conflict, but tries to de-escalate, get rid of the power struggle, and treat each experience as a learning process. . . (p. 266)

This type of approach can be modified to fit the context of post-conflict societies like B&H as well, adding in more challenges to ethnocentric thinking and prejudicial thinking, or hate mongering if and when it occurs in the classroom.

Whether we like it or not, peace education does not seem to be one of those things with which one can just tell students: "Do as I say, not as I do."

Once this foundation is there, assuming the teacher is adequately skilled in terms of their pedagogical knowledge and methodology, then they can move on to specific activities, methods, and techniques. In the following pages, we will look at specific examples of these tried out in classrooms and those that are recommended for implementation in the name of implementing peace education into EFL classrooms.

Before designing activities for peace education, it is important to set the proper goals and objectives (Sinclair et al., 2008, pp. 18-25). Without a clear idea of where we are heading, the activities we work on designing will be a scattered, disorganized mess of hit-or-miss attempts. What is more, clear goals and objectives allow us to measure the effectiveness of the strategies, methods, and activities we employ in a reliable and consistent way. As mentioned before, this planning can take place on a nation-wide curriculum level, as is the standard, as well as in a more individual context, with separate teachers planning out their lessons.

For the purposes of the topics we are trying to explore here, let us take a look at the first part of a table in the aforementioned document:

PROGRAMMATIC AREAS	GOALS
1. Peace building education	- anti-violence - education for inter-group/international understanding - tolerance - reconciliation - management of truth and justice commissions - disarmament, rehabilitation

2. Education for conflict management and transformation	- conflict prevention skills - conflict resolution skills - containing and de-escalating conflict, mediation

(Sinclair et al., 2008, p. 20).

As we can see, many of the goals mentioned here are concepts we have already discussed so far. The challenge is to find ways of integrating them into lessons in such a way that it still fits what our job is to teach.

A way to do that is to ask relevant questions concerning what we are trying to accomplish. This allows educators to evaluate the progress of their mission by utilizing concretely-designed criteria (Sinclair et al., 2008, pp. 63-64). This, for example, involves asking questions such as whether or not the curriculum is optimized for teaching peace, critical thinking, and social responsibility, or whether teachers themselves are equipped with the necessary knowledge to do so. This obviously involves questioning the efficacy of higher education institutions whose duty it is to provide training for future teachers.

When it comes to the activities themselves, it has been found that those based on communication, exploration, and a critical evaluation of ideas as well as personal experiences have yielded the best results in promoting peace and reconciliation as well as critical thinking skills. These activities tend to be pretty direct in their approach but they need not necessarily talk about war or wide-scale conflict. In fact, it is often better to get students thinking about more personal and relevant issues that hold a lot of salience in their lives.

For example, activities from Founds & Llapashtica (2020) try and teach students how to distinguish facts from opinions (p. 57). While it may not be immediately obvious what this has to do with peace education, one only needs to consider that the reason many armed conflicts and their unpleasant aftermaths happen is because of people not being able to separate the way they subjectively perceive the world and think it ought to be versus how it objectively is. Notice, also, that this is heavily grounded in critically evaluating assumptions about society and how the world works, thus further cementing the link between peace education and critical pedagogy.

An example activity for this kind of learning is given as an exercise at recognizing which statements are factual and which are opinionated. In the list of sentences given to them, students

should recognize that a claim like "my father is a good man" is an opinion, whereas something like "Pam was first in line every day this week" is an objective statement of fact. Exposing children to these nuanced differences can help them challenge commonly held assumptions about their own identities and relationships to others, often resulting in greater understanding and social cohesion.

It is not uncommon for activities of this kind to combine elements which foster multiple different competences in children. This activity, for example, could be said to work on communication, expression, personal, and global competences, all of which are important in constructing a curriculum compatible with peace education. As mentioned previously, the 2021 English Language Curriculum for Sarajevo does indirectly tackle some of these topics, and can thus be morphed into something which can directly tackle issues of peacebuilding and critical pedagogy. If we take a look at other activities suggested for Kosovo's Upper Education, we can see that they are more sophisticated. Furthermore, we can see a clear outline of cross-cutting outcomes that can be measured and tested to see whether or not students are grasping what they are being taught:

- Understands and valorizes the existence of multiple perspectives on past and current events.
- Respects others' opinions, taking into account different personal situations and cultural background.
- Contributes to group work in a constructive way, communicating clearly and openly. (Founds & Llapashtica, 2020, p. 66)

You will notice, as well, that they are compatible with the above-mentioned goals, although more specific to the activities we will be discussing presently. Before getting to that, though, it is worth pointing out that most of these outcomes utilize higher stages of the verbs found in Bloom's Taxonomy (Shabatura, 2022). This suggests that issues of peace, reconciliation, and critical thinking require more complex and nuanced mental faculties, adding further layers to peace education.

Another thing apparent in the outcomes is the learning built into how the activity(s) itself is structured. Instead of non-violent and collaborative communication being explicitly taught, it is reflected in the very execution of the task, showing us once again that these concepts and ideas need not be transferred directly but that their (perhaps even superior) acquisition can be a

byproduct of proper lesson planning and execution. Communicating peacefully and critically analyzing self and society with classmates can be a microcosm which inspires thought and action on a wider scale.

Now we will explore three specific activities for different ages that can be employed in EFL classrooms to teach critical pedagogy, peace, and nonviolence. The purpose of these is not to directly propose activities which Bosnian teachers should use, but rather provide an idea of what has been done before with some measure of success.

The World Peace Day Lesson Plan (The British Council, 2018) outlines an interesting activity suitable for lower elementary school students. The activity in question consists of dividing the classroom into peacebuilders and peacebreakers. Working in pairs, the students then talk about what makes a peacemaker (kindness, empathy, fairness, etc.) and what makes a peacebreaker (hostility, lack of respect or caring, etc.). The goal of the activity is to heighten the students' awareness of what sort of behaviors are conducive to peaceful coexistence. Although dividing the classroom up into two categories might raise some eyebrows and question whether or not such an activity is truly peace-promoting, it is important to remember that children learn more effectively through roleplay and concrete examples as opposed to long-winded abstract moral discussions.

As we move up in ages throughout elementary school and students develop both their critical thinking as well as English skills, music becomes a great resource, especially the use of authentic materials (Parys, 2018; Rider, 2018, as cited in Ivenz 2021). A useful activity that both fulfils the curricular requirements for being related to Anglo-American culture *and* relates to critical and peace pedagogy would be the following analysis of *Sunday Bloody Sunday* by the Irish band U2:

This activity can start without introducing a topic, just playing the song for students. After the song, teachers can start by asking questions such as Did you understand any of the lyrics? What do you think this song means? Could the music say something about the topic of this song? Then, teachers hand out sheets with the lyrics to all students. The sheets could have missing words, so the students could add the missing words while listening to the song for the second time. Should there be any questions regarding vocabulary and phrases in the song, teachers should be prepared and explain everything to the students. In this particular song, there are some phrases that are taken from Bible, and teachers should

be able to explain them as well, as they should be able to interpret the whole meaning of the song: which is a plea for peace. Alternatively, teachers can instruct students to work in pairs with the lyrics look for the meaning of the song on the internet. Then some of the pairs would tell the class the information they found out. The last activity could be a discussion led by teachers who would ask if the song has a strong connection to the current events happening in the world. (Ivenz, 2021, 178)

In secondary school, we can start talking about more serious discussions involving more challenging, direct topics as well as fairly abstract reasoning. Especially for high school juniors and seniors, analyzing books like *The Book Thief* by Markus Zusak might serve as a way to get them thinking about the horrors of war and the sheer insanity of something like mass genocide (Natbony, 2018). Although the book does not discuss the Anglo-American world primarily, it was originally written in English and as such would be appropriate for an EFL class. Rather than directly teaching peace, it can reinforce the students' abhorrence of war and violence, making them critically analyze the circumstances in society that lead to hatred and armed conflict. Conversely, it can also make them aware of how important it is for individuals to try and make a difference even when societies seem to be steering collectively in the wrong direction. A class analyzing this book can also explore the somber reality of death and all the other things that war takes away from us, serving as a firm reminder of how important it is that peace be practiced and maintained.

Moving on, to give one final example (also best left for upper intermediary students), we have a document featuring a catalogue of activities for teaching peace, conflict resolution, and reconciliation (Reardon & Cabezudo, 2002, pp. 29-31). If we take one of the units dealing with the Chechen War, we can gleam an important insight into the universal nature of peace education from its outcomes and objectives. Namely, that the studying one type of conflict often gives us clues and insight into other similar conflicts as well. This reinforces the idea that a comparative approach to studying peace education is not only warranted but natural. Ultimately, it yields a more nuanced and complex framework of how conflict happens and how to deal with its aftermath.

When it comes to developing social justice, the same document offers an interesting way of looking at the heroes and heroines of peace (p. 18). Although the above activities due themselves cultivate a sense of social responsibility in students simply by virtue of making them more responsible members of society, talking about the incredible lives and deeds of great figures of

peace such as Dr. Martin Luther King Jr. or Mahatma Gandhi can be inspiring and grant the students a feeling of a greater mission of peacebuilding. Lastly, in the main concepts for this kind of activity, we can find *nonviolence* right alongside *justice* and *social responsibility,* reinforcing the connection previously made in the theoretical framework.

The activities given above are meant to illustrate the general principles of peace education, critical pedagogy, and social responsibility in classrooms. They can all be comfortably employed within the confines of an EFL classroom. That said, however, we will not go into further detail in this section seeing as how that would go beyond the scope of this paper. The important things to keep in mind concerning the techniques and approaches mentioned in this subsection are:

a) Classroom environment and teacher attitude play a key role in peace education
b) Activities for teaching peace, critical thinking, and social responsibility often involve heavy use of dialogue, discussion and roleplay
c) Peace education, critical pedagogy, and social responsibility often go-hand in hand; this is reflected in the integrative and holistic nature of the activities themselves— it is difficult to address one of these three without addressing the other

Before leaving off this subsection, it is worth noting that peace education in the context of foreign language classes is best supplemented with extracurricular activities that deal with similar topics. "Multiple channels of peace education should be used to complement formal schooling, with peace education workshops conducted for different groups in society (interethnic and interreligious workshops where possible" (Sinclair et al., 2005 p.15). This is somewhat beyond the scope of this paper, but it is worth keeping in mind as a viable supplement to the techniques and approaches described here. What is more, these extracurricular activities can even be utilized in working with those not attending school, such as parents and other adults.

Finally, it is not enough to simply have activities which require peaceful dialogue and mutual respect, but also to teach students concrete examples of peaceful communication. In this respect, peace education is deeply connected with peace linguistics, which asks the question: "How can language users and methods-materials for language education be further humanized linguistically" (Gomes de Matos, 2014, p. 416)? Through the study of peace linguistics, students can learn to communicate in such a way so as not to provoke conflict and how to handle disagreements when they do arise. After all, language and communication can be the cornerstones

of both peace and violence. This way, they learn to be peaceful not only in terms of the wider, societal level, but also in their personal lives, both of them feeding into each other, further illustrating that the foreign language classroom is a natural space for these topics to be explored.

With all of that said, we can move on to the research part of this paper.

3. RESEARCH

This section will deal with the research part of the paper. The goals and objectives, as well as the research problem and its purpose, will be presented. After that, we will take a look at the research methodology, focusing on research instruments, data collection, as well as the study's limitations. Then the results of the study will be analyzed for patterns relevant to the hypotheses and research questions, as well as connected with the points made in the literature review part of this paper. Finally, a general conclusion will be formed encapsulating everything that has been said.

3.1. Goals and objectives

The main goal of this paper is to investigate the attitudes and experiences of peace and foreign language educators from Bosnia and Herzegovina as well as those from the wider region and world in order to, through comparative analysis, come up with new and effective techniques, strategies, as well as activities for implementing peace education and critical pedagogy in Bosnian EFL classrooms. The comparative aspect of the research refers to comparing approaches in B&H to those in other places but also to comparing different approaches within B&H itself. As we will see later, different regions in the country itself can have drastically different experiences.

The problems that this study is trying to address are the lack of widespread initiative to create socially-responsible classrooms in B&H, a reluctance of teachers to tackle controversial topics, and a lack of direction in choosing and practicing techniques, activities, and strategies for developing peace education and critical pedagogy in Bosnian EFL classrooms, all to a large extent caused by systemic inertia and ageing teaching models (that are not only limited to primary and secondary education, but are also reflected in the absence of these topics in teacher education programs across the country). In the results analysis section, we will hear firsthand accounts of these outdated models preventing effective peace education.

Thus, the study's ultimate purpose is to improve or add to existing, local approaches to peace education and critical pedagogy in Bosnian EFL classrooms, providing new ways for the country's education system to adapt to emerging trends and further heal collective trauma as well as cultivate an open and cooperative attitude towards other cultures and nationalities. The hope is

that this research will pave the way for a new culture of peace and interethnic communication in B&H, led by a new generation of peace educators and, more widely, peace lovers.

As such, the hypotheses going into this research were:

H1: Bosnian EFL teachers are well-equipped both materially and skill-wise to implement peace education and critical pedagogy into their (socially-responsible) classrooms.

H2: Differences exist cross-culturally (and cross-regionally) regarding approaches to peace education and critical pedagogy.

H3: Comparative analysis of various peace education and critical pedagogy philosophies from around the world can lead to proposals of new and effective teaching techniques, activities, and strategies for developing peace education and critical pedagogy in Bosnian EFL classrooms.

To further guide the research, three research questions have also been proposed:

1. Which competences does an EFL teacher need to successfully implement peace education and critical pedagogy in their classroom?
2. Are there differences, and if so, what are they between different world cultures' approaches to peace education and critical pedagogy?
3. Which specific teaching techniques, activities, and strategies would be useful for developing peace education and critical pedagogy in Bosnian EFL classrooms?

3.2. Methodology

This study combines a quantitative and qualitative approach, using both an online questionnaire that combines Likert scale statements with open-style questions, as well as a series of interviews conducted with international pioneers of post-conflict peace education. In total, 30 teachers filled out the questionnaire and five international peace educators were interviewed.

The questionnaire, created with Google forms and attached as Appendix 1 with all questions listed, was modelled on the *Recognizing intercultural competence* questions and statements designed by the Council of Europe and edited by Ildikò Lázár (2012). The statements were adapted to better suit the purposes of the paper, as well as the scale of agreement changed from five to four (completely disagree; somewhat disagree; somewhat agree; completely agree) to

simplify results gathering and nudge participants towards taking a side one way or the other and prevent too many neutral answers. The open-ended questions were designed to inspire participants to give their own opinions and ideas relating to peace education, the role of teachers, as well as specific peacebuilding approaches and activities. The statements and questions were designed to get an accurate picture of how Bosnian educators feel about their prospects as peace educators, the possibilities of teaching peace in a post-war B&H, as well as many of the obstacles they face daily in their efforts to do so. Apart from analyzing the status quo, the questionnaire aims to collect ideas for better fostering peace education and critical pedagogy for creating more socially responsible classrooms.

The participants in the questionnaire were all Bosnian EFL teachers from various towns and cities. The goal was to get a diverse sample size to be able to compare experiences from different regions of the country. In turn, this satisfies one of the comparative aspects of the research.

When it comes to specific demographics, we can look at a few charts to get a better idea as to what kind of sample we are working with:
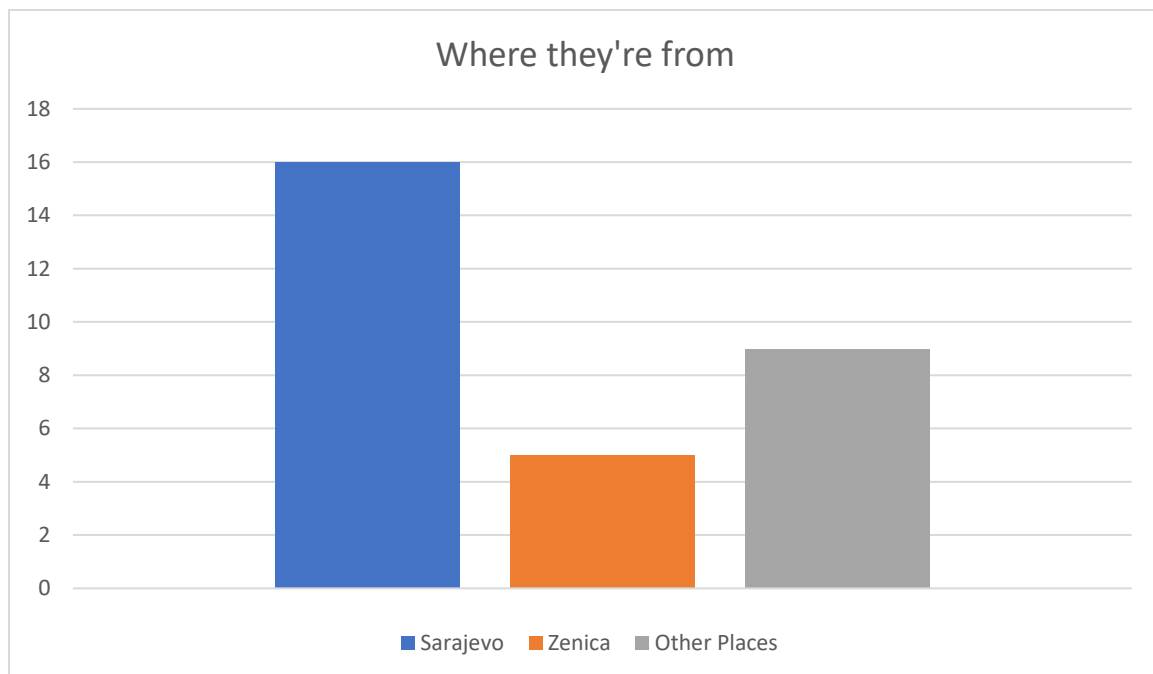

Figure 1. Where the teachers are from

The "other places" in this case refers to the following places: Bihać, Goražde, Livno, Mostar, Srebrenica, Travnik, Tuzla, Vareš, and Visoko, with one participant from each.
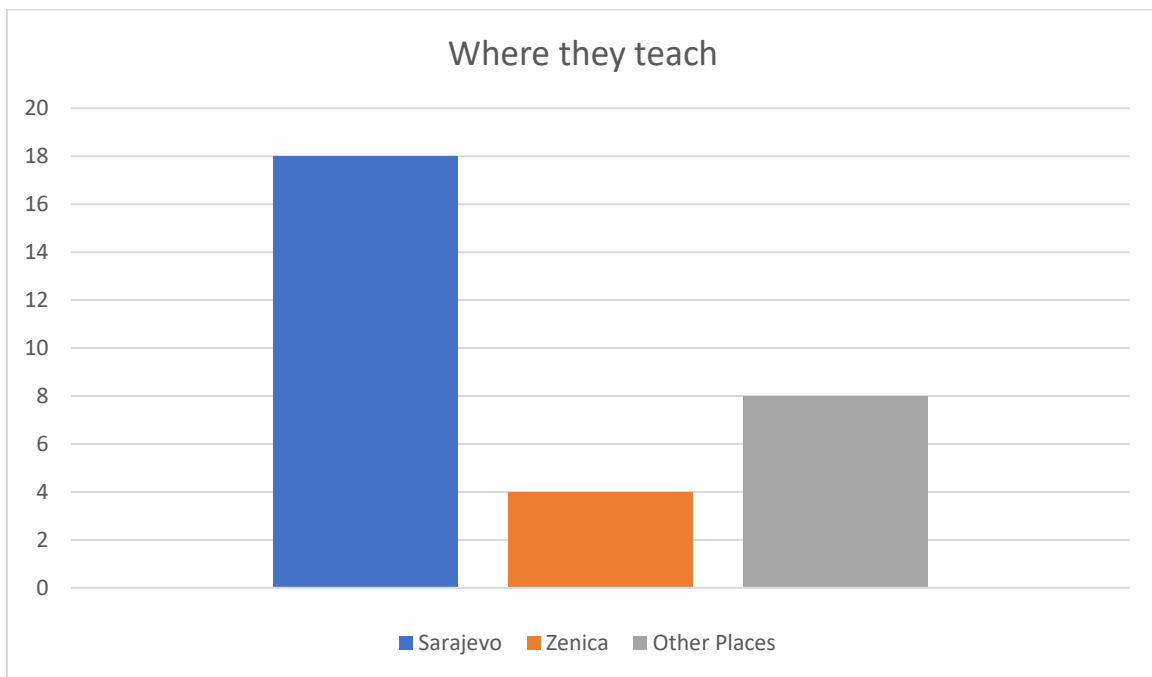

Figure 2. Where the teachers teach

The "other places" this time around refers to Bužim, Goražde, Hadžići, Kakanj, Livno, Mostar, Travnik, and Vareš, again with one participant teaching in each of them.
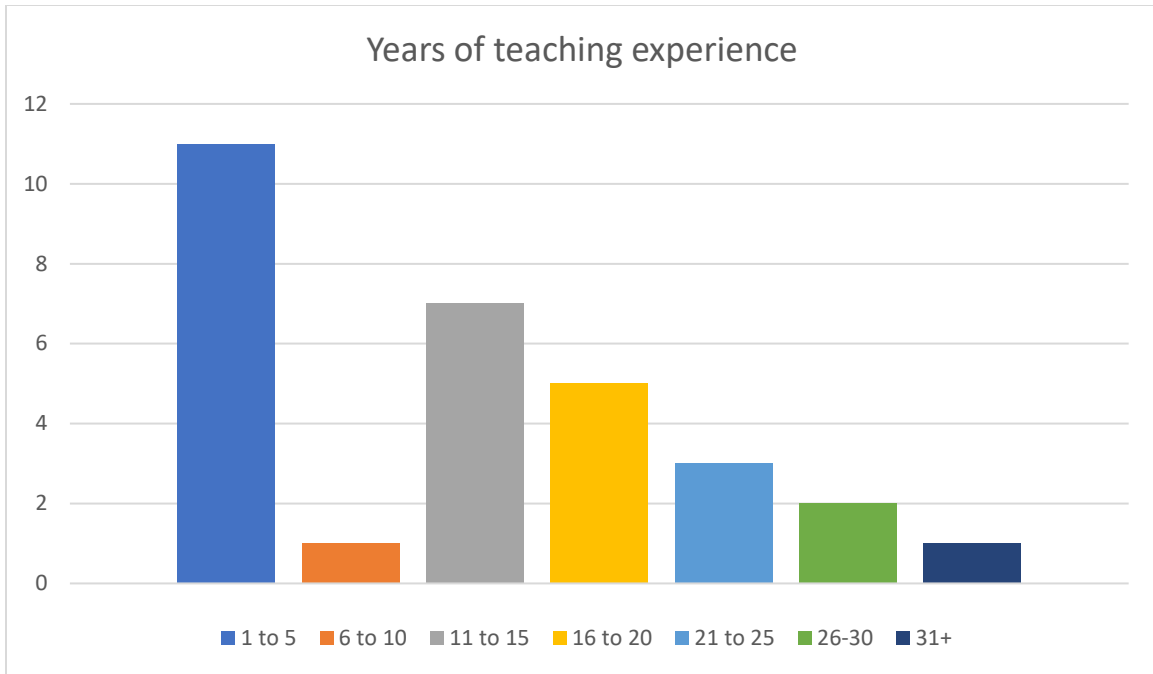
Figure 3. How many years of teaching experience they have

Regarding the participants' education levels, the data collection turned out to be a bit complicated because of the introduction of the Bologna system into Bosnian higher education.

The following two charts provide some insight:

If you have a university diploma, did you graduate within the framework of the Bologna system?
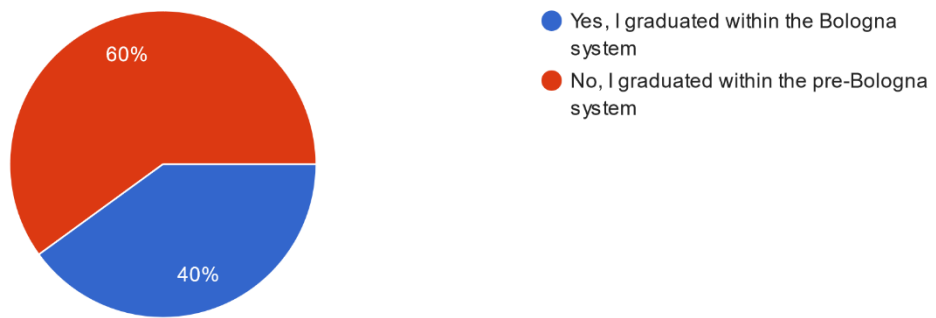30 responses

- Yes, I graduated within the Bologna system
- No, I graduated within the pre-Bologna system

60%

40%

Figure 4. How many of the teachers graduated within the Bologna system

If you have a master's degree, did you graduate from the teacher education program or some other course? If the latter, please specify which course.
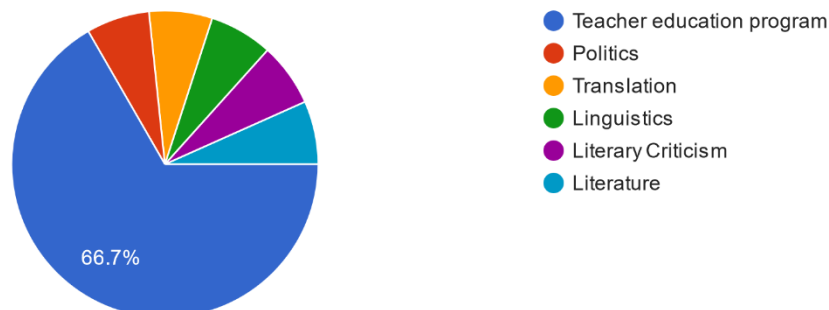
15 responses

- Teacher education program
- Politics
- Translation
- Linguistics
- Literary Criticism
- Literature

66.7%

Figure 5. What degrees specifically the teachers have

All of the participants in the questionnaire have either experienced the Bosnian war first-hand or have had someone close to them go through it.

Overall, we can see that we are working with a diverse if smaller sample. The variation in demographics will become particularly important down the line as we discuss certain results dealing with differences in mentality and approach in smaller versus bigger places and can offer insights into what factors teaching experience plays in peace education and critical pedagogy.

Moving on, the interviews (the questions of which are provided as Appendix 2) draw heavy inspiration from Clarke-Habibi's (2018) interviews about efforts by Bosnian educators to teach peace in a post-conflict society. The questions have been adjusted to be more general and appropriate for international interviewees as well as to be able to draw out a more balanced and comparative approach.

Due to the COVID-19 pandemic as well as the remote nature of the interviews with some (particularly international) interviewees, three conversations were conducted over the Zoom Online Teaching Platform, recorded, and later transcribed using the intelligent verbatim transcription style to improve readability while eliminating irrelevant fillers. The remaining two (five in total) interviewees were interviewed electronically, being asked to provide their input via email.

The interviewees are all prominent figures in peace education and non-violent communication, working either as educators or activists. They are referred to under pseudonyms to maintain anonymity.

The limitations of the study include the relatively small sample size for the questionnaire (30 participants) which was both due to time and practical constraints. Likewise, some interview answers can be said to have been a little vague at times, but this is because of the intentionally open nature of the interviews.

3.3. Results analysis

In this section, the results of the quantitative part of the questionnaire will be laid out in a table. After that, the results most relevant to the topic, hypotheses, research questions as well as goals will be discussed. These discussions will be supplemented with the results of the open-ended questionnaire sections as well as the answers given in the interviews and put into the broader context outlined in the theoretical background section of this paper.

As a reminder, the Likert scale for this research is as follows:

(1) completely disagree
(2) somewhat disagree
(3) somewhat agree
(4) completely agree

QUANTITATIVE RESULTS				
Statement	Percentage of participants that answered 1	Percentage of participants that answered 2	Percentage of participants that answered 3	Percentage of participants that answered 4
1. I feel my role as an English teacher includes more than just teaching language.	0%	0%	13.3%	86.7%
2. I find it easy to discuss sensitive topics relating to war and conflict in my classroom.	6.7%	33.3%	40%	20%

3. I feel a sense of social responsibility to instill peaceful values in my students.	0%	0%	16.7%	83.3%
4. I feel supported to teach peace by the curriculum and educational policy in my country.	6.7%	33.3%	36.7%	23.3%
5. My teacher education has equipped me with the skills I need to incorporate peace education in my classroom.	13.3%	33.3%	36.7%	16.7%
6. Schools in B&H are, on average, well equipped for teaching peacebuilding and reconciliation.	23.3%	40%	36.7%	0%
7. I feel that my students are interested in learning about the war, conflict, and peace.	10%	43.3%	36.7%	10%
8. I sense inter-ethnic tensions between my students.	36.7%	46.7%	6.7%	10%
9. I think enough is being done in my country's education system to incorporate peace education in EFL classrooms.	56.7%	26.7%	16.7%	0%
10. I think incorporating peace education into Bosnian EFL classrooms is feasible.	0%	20%	56.7%	23.3%
11. It is better to talk about sensitive and controversial historical issues than to sweep them under the rug.	6.7%	10%	16.7%	66.7%
12. Inter-ethnic tensions are a big obstacle to B&H's growth as a country.	0%	10%	16.7%	73.3%
13. In order to teach peace education through a language class one needs to have a strong support from the school principal and other teachers in the community.	0%	16.7%	30%	53.3%
14. I think our curriculum encourages incorporating topics related to peace values.	16.7%	30%	50%	3.3%

15. I think our teachers are well equipped to teach controversial issues in their classes.	26.7%	43.3%	26.7%	3.3%
16. We are language teachers and peace pedagogy is a topic to be integrated into our foreign language education.	0%	0%	46.7%	53.3%
17. I participated in seminars and trainings related to peace education through my professional developments activities.	33.3%	30%	16.7%	20%
18. Peace education should be strategically proposed by our Ministry of Education.	0%	3.3%	30%	66.7%
19. Peace education does not have to be a new course but the educational philosophy and values pedagogy should be integrated into all of our subjects.	0%	6.7%	23.3%	70%
20. Our society is deeply affected by the consequences of the war so having peace education in our schools would be a very important component of our curriculum.	0%	3.3%	36.7%	60%
21. Teacher education should have a mandatory element of peace pedagogy in its curriculum.	3.3%	6.7%	30%	60%
22. Peace building can only be integrated into the classroom if it has been institutionally integrated into the policies and curriculum.	6.7%	26.7%	33.3%	33.3%

Figure 6. Quantitative questionnaire results

The first statement to focus on is the following:

I feel my role as an English teacher includes more than just teaching language.
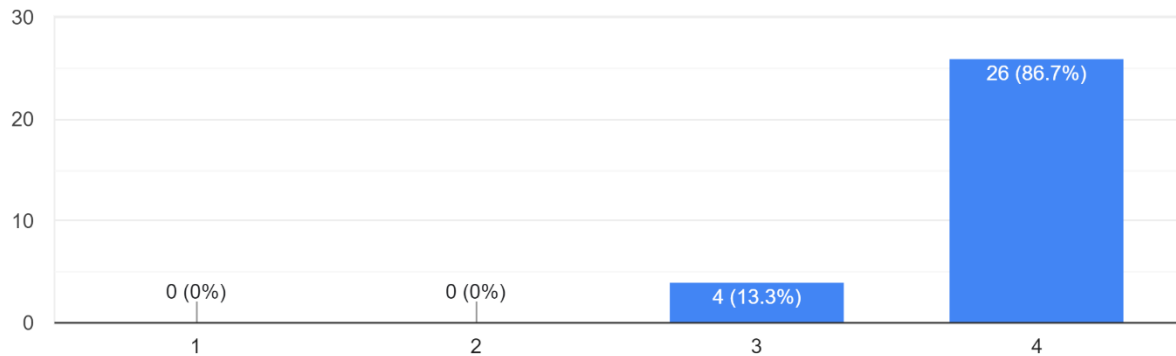30 responses

Figure 7. What the role of English teacher includes

Right off the bat, we can see that teachers clearly have a sense of responsibility to impart skills and knowledge to their students that are not directly tied to English. This is important because, as The Council of Europe (2018) tells us, all subjects can be taught in such a way as to foster the values compatible with a peaceful and democratic culture. There is further good news to be found here as languages are some of the most flexible school subjects in terms of pure lesson content. Teachers are aware of their duties and willing to perform them, and the responses to this question suggest that it is part of their broader professional identity.

In one of our interviews, Leo stressed the importance of accepting that your role as a teacher has other aspects to it that are not exclusively related to the academic subject:

> „You have also to think about how to get the capacity of becoming, of maybe modifying your attitudes so far as an English teacher, History teacher, Geography teacher, focusing only on your studies as didactics and methodology as very school object-targeted, but here your role is more, in a sense, even by teaching History or English or whatever, the peace educator is less in what you teach but more in your attitude, in your new behavior and these are the pillars of peace education."

We see how this expanded role involves not only the actions a teacher should do but also the attitudes they take in the classrooms. Since Leo is in Italy and has experienced German schools

as well, we see how many European countries already take a more holistic approach towards the social responsibility of teachers.

The next statement is as follows:

I find it easy to discuss sensitive topics relating to war and conflict in my classroom.
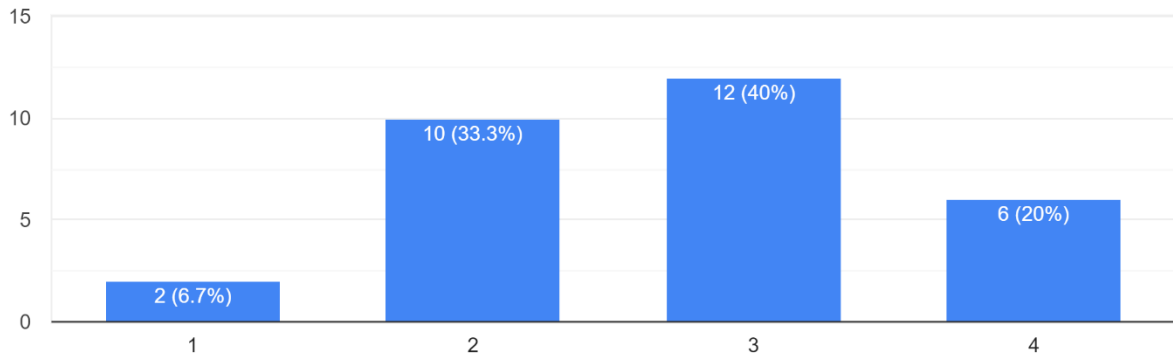30 responses

Figure 8. Discussing sensitive topics in the classroom

As we can see, the sentiment is not as polarizing here. When everything is summed up, teachers seem to feel, on the whole, neutral about this. Since this neutrality is directly related to action, we can perhaps equate it with a kind of frustration. That said, more participants have agreed as well as strongly agreed than disagreed with the statement, pointing to a more positive reality when it comes to how easily teachers feel they can communicate about these topics in their classrooms.

However, good news is not all that we have. In the open-ended questions section of the questionnaire, a participant has said how "talking about peace without any boundaries is still unfortunately taboo," giving further credence to the complicated nature of the issue. "School culture" is also an important element, as teachers are not the only factors when it comes to building socially-responsible classrooms. Interview answers given by Amela further outline the issues that face teachers, connected to the often-unstable positions they hold in schools as well as the constant shifting of students: "In formal education, this is connected to a constant change of schools. In non-formal education, the challenge is the constant change of students that [prevents] me as a teacher [from fulfilling] my initial goals since they are on the move all the time."

This ease in bringing up sensitive topics is important since, as we have seen from the theoretical framework, trying not to rock the boat only serves the status quo. None of this is to say, however, that discussing and working on these things *needs* to be easy. In the open-ended questions section of the questionnaire, participants have expressed the need for a "strong character" in peace educators as well as "the ability to adapt learnt methods of work into a specific classroom situation." Relating to Davies' (2005) approach to classifying the approaches to conflict, this ability to communicate about sensitive issues also prevents us from sliding into an omission approach completely and sweeping important issues under the rug.

The following statement reads:

I feel supported to teach peace by the curriculum and educational policy in my country.
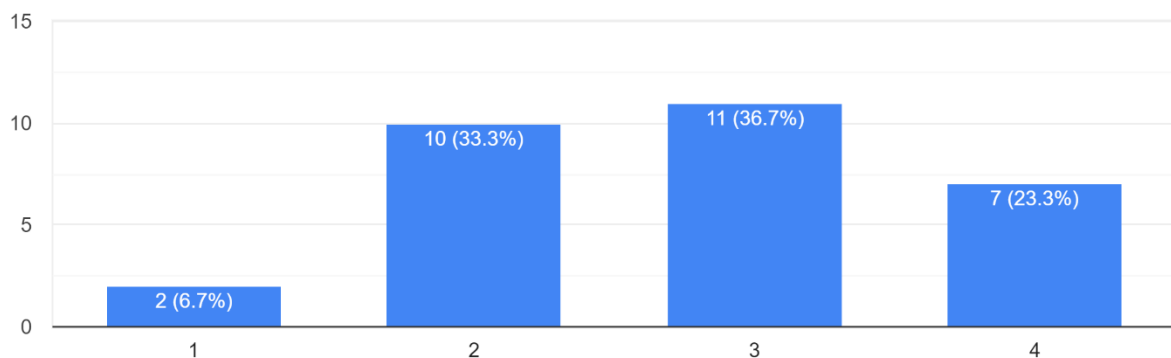30 responses

Figure 9. Feeling supported by the curriculum

This one is very important as it hits upon one of the key topics covered in the theoretical framework section of this paper. Namely, many teachers in post-conflict societies, although willing to discuss sensitive topics and incorporate peace education and critical pedagogy into their classrooms, face adversity in the form of educational policy and a curriculum that refuses to mould or adapt to changing circumstances.

In the sample we have looked at, however, it seems that reality is not so grim. More teachers have professed feeling supported than not, which is encouraging.

However, looking at other parts of the research warns us not to get too excited. Answers to the open-ended questions tell us that the "government is not supportive. It makes teachers' job

more complicated." We can also find complaints about the "strict curriculum." Not only that, but another thing Leo mentioned in his interview answers is that not only teachers can be blocked in their efforts, but also well-meaning youth and peace-loving students who want to tackle these topics: "when they try something and they get blocked by the mayor, by the director of the school, they say 'no, you cannot do this. No, this is too sensitive. No, you cannot stick some poster in the hall.'"

The next statement we are going to take a look at is:

My teacher education has equipped me with the skills I need to incorporate peace education in my classroom.
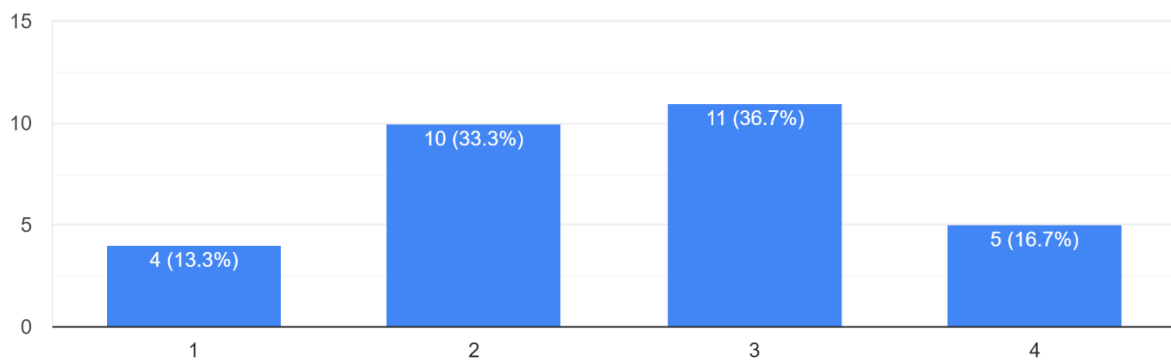30 responses

Figure 10. Teacher education quality

This metric tells us the preparation teachers feel they get from their university courses. If we look at the makeup of our sample, we will see that most participants have finished the Teacher Education Program at the University of Sarajevo. Taking into account the graph above, this shows us two things:

a) The results might be skewed favorably towards education seeing as how the Teacher Education Program directly focuses on peace education in many of its aspects.

b) The results indicate that, while the teachers' preparation was not lacking or inadequate, it still left some skills or concepts to be desired by prospective peace educators.

An important point here is that the Teacher Education Program helps educators implement peacebuilding material as well as critical pedagogy within their classrooms while still remaining in the context of the curriculum. This is tied to the last statement as well, which Marina from Montenegro, an interviewee, elegantly describes:

> As a professor you have a program which you have to implement and if you are well trained, then through your program you can actually tackle the peace-building topics. Otherwise, if your environment, your superiors do not understand what you are doing, they will summon you, someone will react and say "okay, this is not the program, what is she doing?"

Unsurprisingly, the participants have had quite a few ideas in the open-ended questions section of the questionnaire regarding activities that would work well for introducing peacebuilding topics into the socially-responsible classrooms of tomorrow. We will take this opportunity to discuss the most important ones.

In line with the activities, we discussed in the theoretical framework section of this paper, many teachers suggested open dialogue and discussions as a great option for exploring these topics. This makes sense because it allows students to both explore these topics as well as get experience in nonviolent communication which, as covered in subsection 2.4., is one of the main ingredients in teaching future citizens peaceful co-existence. Reading books has also been cited as a great way to get introduced to these topics a bit less directly, and it goes towards something several teachers have mentioned, namely eliminating the complete, heavily partial lack of knowledge and awareness of the war in B&H. A very powerful answer regarding this has been:

> "Current school generations have no recollection of war. It is not their narrative. So, they either inherit their parents' opinions, are influenced by social media or have no opinion at all. Perhaps, looking into war aspects in some other context (not ours) might be a good starting point to have them reflect on the topic before they are introduced to the highly personalised context."

This also raises the importance of these things being taught publicly in schools—there is less opportunity for children to be indoctrinated into ethnocentric violence by their parents or peers. Another detailed and valuable answer is:

"It's important to model empathy and respect. Students should be encouraged to develop critical thinking and to try putting themselves into other people's shoes. Debate can be a great activity for older students to think about important topics from different perspectives. Historical political cartoons and caricatures can help in teaching about propagandas and political agendas thus fostering critical thinking skills."

It closely relates to an answer Marina gave in our interview:

"That person has got to be open-minded, otherwise it's very questionable whether they're a proper person to teach peace education. And then maybe to have, or at least to be aware, or to hold himself or herself to those values characteristic of a democracy, of a democratic society, of a democratic culture. So, you should either be aware of possessing that culture or you should endeavor to develop it within yourself by learning, by widening your horizon, you know what I mean."

A similar thing was mentioned by Leo, too, who has also stressed the effectiveness of abandoning the teacher-centric approach in places like Germany. Comparing these answers, we can see that peace educators across countries agree that modelling peaceful behavior in the way one talks, acts, and carries themselves goes a long way to teach and inspire one's students, which is similar to the findings of Chubbuck and Zembylas' (2011) study. This modelling can take the form of teachers acting in a peaceful, dialogic way or in the form of activities which promote open dialogue, empathy, and deeper understanding both in terms of their structure and semantic content.

Next, it might be useful to discuss these two student-related statements together:

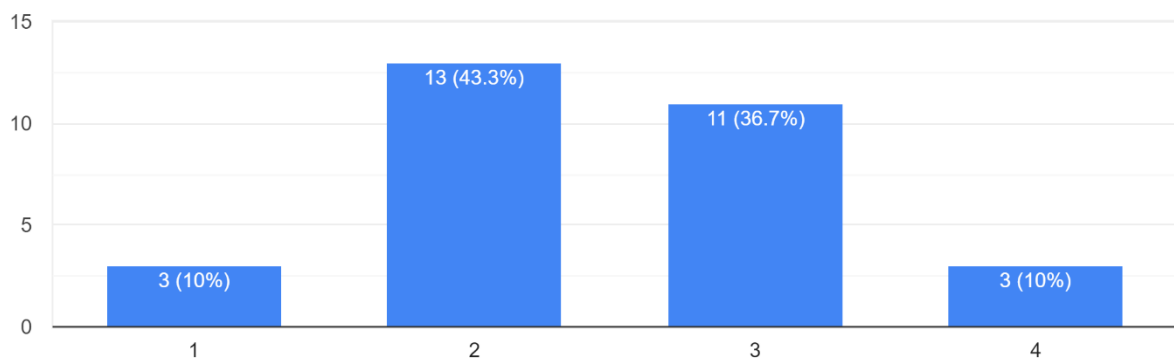I feel that my students are interested in learning about the war, conflict, and peace.
30 responses

Figure 11. The willingness of students to learn about the war

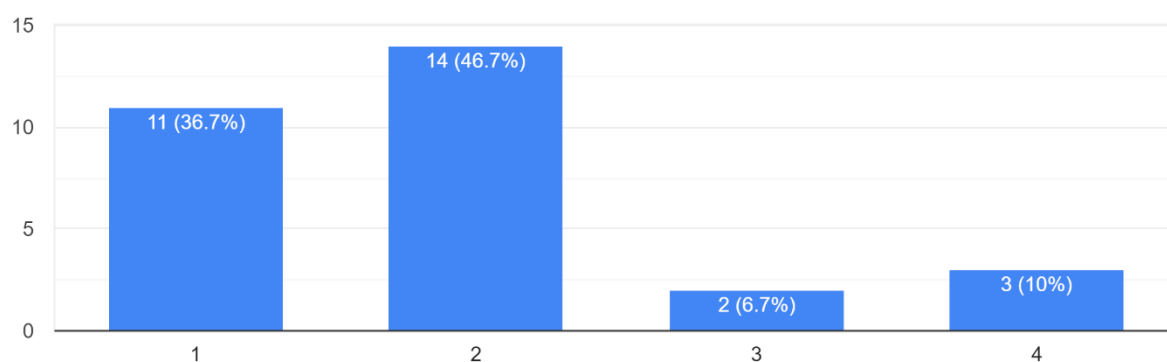I sense inter-ethnic tensions between my students.
30 responses

Figure 12. Inter-ethnic tensions within classrooms

These are important in understanding how the students feel about peace education and critical pedagogy in the classroom. After all, the teacher is only one part of the equation. We can see that, at the very least, the teachers have generally not noticed inter-ethnic tensions between their students, although their interest in discussing these topics explicitly remains lukewarm.

That said, this favorable image might be due to the demographic of the participants, as most of them are teachers born and working in Sarajevo or Zenica, the former being the capital of B&H and the latter being a small city. Generally speaking, the views of people from these areas is more open and liberal compared to those from smaller places, which Leo outlines in his interview:

> "The city ones don't always think the same as the ones from the villages or the smaller cities. The latter are not used to our needs. They don't have the capacity to exchange, to meet, to see, they come from some apathetic context in which they live, where they see that they are separated, divided in the schools and communities."

A great example of this that Leo gives is the "two schools under one roof" phenomenon, which has division and ethnocentrism built right into the establishment, as we have already seen in the findings of the ABC Project.

Since we have covered a broad spectrum of topics with the previous statements, we can end with a slightly different one, exploring the wider societal effects and implications of peace education and critical pedagogy:

Our society is deeply affected by the consequences of the war so having peace education in our schools would be a very important component of our curriculum.
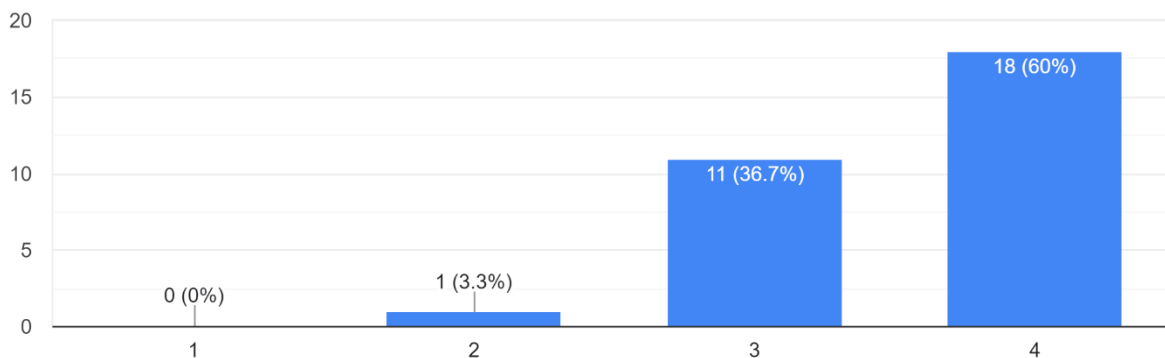
30 responses

Figure 13. The consequences of the war

This is another one of those statements where there is heavy agreement. A majority of the participants enthusiastically agree that the society in B&H is deeply affected by the war and consider teachers' actions within classrooms to be a viable and necessary element in our collective peacebuilding efforts.

When dealing with post-conflict societies and peacebuilding, we always have to keep in mind that there is a lot of inertia involved, as discovered by the ABC Project in 2017. This inertia is systemic as well as cultural, and the problems it presents are nicely summed up by Richard, an interviewee from the USA:

> "A peace educator has to be aware of the unpeaceful conditions that exist, and that's important. It's not enough to focus on an individual, because that individual is part of a community, whether you recognize that or not. So that's the important thing to recognize that you are dealing with a community. No matter whether you're dealing with an individual or a small group or whatever, so that's a mistake that some people make; that they are simply working on an individual who's not necessarily cooperative and peaceful in that relationship, but it's a community, and you must also be aware of the reinforcement that unpeaceful people get, okay? Violence does not stand alone. There's, uh, reinforcement, a

contingency of reinforcement, so it's not a one-time thing, that's the other thing. Some people look at it as an incident, but it's not an incident, it's a culture."

The USA has its own share of violence, both historically and in the present, so this speaker is speaking from experience as well as from professional knowledge. The important takeaway is that changes need to happen on a societal level. We have already seen how a lack of support from the ministry of education in the form of policy and curriculum can not only demotivate peace educators but also flat-out halt their efforts, well-intentioned though they might be.

3.4. Research conclusion

The research provides us with some interesting findings. Let us now take a look at how the hypotheses suggested fared when we consider the evidence.

For the first hypothesis, it is good news that a large number of Bosnian EFL teachers have gone through the Teacher Education Program, which, according to them, has equipped them with many useful skills for teaching peace and creating socially responsible classrooms. However, the older generations of teachers still reportedly find some difficulties in approaching these topics in their classrooms. Furthermore, even though younger teachers might emerge from the University of Sarajevo's English Department armed with a starter set of knowledge on how to teach peace, teachers from other universities are not so fortunate. This is not even to mention the issues regarding teachers' continued development, for which in these areas they usually have to rely on their own personal efforts and the occasional peace education seminar hosted almost always by someone from the same teacher education program or an NGO. Regarding the second hypothesis, we have seen some differences cross-culturally when it comes to approaches to peace education and education more broadly. For example, classrooms in Germany are less teacher-centric according to Leo. Students are encouraged to actively participate in their learning and the teachers serve more as facilitators for peaceful, democratic dialogue and various activities. Furthermore, most of the interviewees and participants we have spoken to from various Bosnian cities as well as those abroad stress the importance of modelling peaceful behavior in themselves so that their students can learn by example. On top of that, they also respond well to activities which in and of themselves model peaceful behavior. Finally, the third hypothesis is confirmed by the virtue of the fact that many Bosnian peace educators claim to have seen the biggest effects on their students

when utilizing techniques they have learned from abroad or that they have seen work well in other places, such as Rwanda and Kosovo.

Regarding the research questions, the answer to the first has been given in the analysis of several statements above. In short, the most important competencies for an EFL teacher who wants to be a peace educator is a peaceful approach, willingness, and persistence (because of the unfortunate lack of institutional support). The second one relates to the second hypothesis and they share similar answers regarding the student-centric approach and peace modelling. Finally, and unsurprisingly, the answers to the third research question tell us that the most effective activities for teaching peace in the EFL classroom themselves center on modelling peace, which translates to dialogue-focused activities and peaceful conflict resolution within the classroom itself. In the activities section of the literature review section, we have already discussed specific ways of making students engage in peaceful dialogue and discussion, such as determining peace-promoting attitudes vs. peace-breaking attitudes as well as dissecting literature that criticizes war and hatred. However, as we have mentioned before when talking about peace linguistics, it is of key importance that, no matter what kinds of activities they are designing and implementing, teachers maintain a communication style that is non-confrontational, empathetic, dialogue-oriented, and charitable, and look for that same type of communication from their students.

4. CONCLUSION

Peace education and critical pedagogy are relatively novel concepts in education, at least in their present forms. The systematic application of peacebuilding efforts in the context of a classroom has proven effective in many different environments, as we have seen in the theoretical framework part of this paper. This was part of the reason for the comparative approach that this research has taken. Complimentary concepts were also explored such as nonviolence and social responsibility.

The research methodology allowed us to take a look at both the present state of affairs in Bosnian schools as well as recommendations teachers have for implementing peacebuilding into the socially-responsible classrooms of tomorrow. The added insights from international interviewees have provided a competent framework for designing effective approaches, strategies, and activities for teaching peace in the Bosnian post-war context.

The main conclusion to make is that, as of conducting this research, the state of affairs in B&H is complicated, but not discouraging. Teachers feel a sense of social responsibility. They are willing and reasonably well-equipped with the skills needed to introduce peace education and critical pedagogy into their EFL classrooms. The main obstacles remain societal inertia as well as a lack of systemic support both from the institutions as well as the design of the curriculum. The foreign interviewees provide some interesting insights related to implementing peace education in classrooms. However, it is encouraging to remark that comparing their answers to those of local educators suggests that there is not a large gap in approach between them. This is crucial when we take into account the pessimism about B&H's place in the broader cultural community in terms of progress and development.

Regarding my own experience, I could relate to some aspects of the answers given by the teachers and interviewees. Growing up I rarely heard topics regarding the war being brought up in classrooms, my only memory of it being a brief mention of it in early primary school. It was only when I started university that I became more exposed to peace pedagogy through various volunteer work. Later on, during my MA studies as part of the teacher training program, I was taught critical and peace pedagogy as well as provided the opportunity to work with pioneers of the nonviolent approach and champions of socially-responsible teaching. It opened my eyes to the transformative possibilities latent in the teaching profession, leading me to choose this topic in an effort to show

how teachers can positively impact society not only through purely focusing on their respective subjects, but also instilling peaceful and democratic values in their students.

After seeing the results of this research, I feel hopeful. Despite the many systemic obstacles that Bosnian teachers face in creating socially-responsible, peace-promoting classrooms, there seems to be a real eagerness in young teachers to make it happen. Not only that, but through emerging and reformed studies like the teacher education program, more and more teachers who are highly educated on these matters are entering the workforce. Furthermore, the upcoming generations of children possess a curiosity fueled by their growing up in the information age. They want to know about these topics and are constantly exposed to different perspectives through the Internet. If we want to move forward, it will take the combined effort of teachers alongside educational policy changes.

As mentioned in the methodology section of this paper, the main limitation of this study is the relatively small sample size for the questionnaire. Therefore, it would be good to conduct further research on this topic with a larger sample size to check if new information would come to light. Another possible area of expansion is interviewing a more diverse set of international peace educators in order to hopefully gather even more fascinating approaches, strategies, and activities for making this world a more peaceful place through arguably the best tool we have: education.

5. REFERENCES

Asotić, S. (n.d.). *We yearn for a world tender enough to embrace us: 4 Bosnian poems on life after war*. The Calvert Journal. Retrieved November 10, 2022, from https://www.calvertjournal.com/articles/show/12826/bosnian-poems-female-poets-life-after-war

Beštić-Bronza, S., Dujković-Blagojević, B., Forić-Plasto, M., Hašimbegović, E., Jusić-Dučič, S., Kasumović, F., Naletilić, M., Radušić, E., & Veladžić, E. (2019). *Alternativni kurikulum za historiju/istoriju/povijest u Bosni i Hercegovini.* Štamparija Fojnica.

Birch, B. M. (2022). Creating classrooms of Peace in English language teaching. https://doi.org/10.4324/9781003147039

Biswas, R. (2018). Peace Education - A Brief Overview.

British Council (2018). *Teaching English Peace Day Lesson Plan.*

Brown, H. D. (2001). *Teaching by Principles; an Interactive Approach to Language Pedagogy* (2nd ed.). New York Addison Wesley Longman, Inc.

Chubbuck, S. M., & Zembylas, M. (2011). Toward a critical pedagogy for nonviolence in urban school contexts. *Journal of Peace Education*, *8*(3), 259–275. https://doi.org/10.1080/17400201.2011.621362

Clarke-Habibi, S. (2018). Teachers' perspectives on educating for peace in Bosnia and Herzegovina. *Journal of Peace Education*, *15*(2), 144–168. https://doi.org/10.1080/17400201.2018.1463209

Council of Europe Publishing. (2018). *Reference framework of competences for Democratic culture*.

Danesh, H. B. (2006). Towards an integrative theory of Peace Education. *Journal of Peace Education*, *3*(1), 55–78. https://doi.org/10.1080/17400200500532151

Davies, L. (2005). Teaching about conflict through citizenship education. *International Journal of Citizenship and Teacher Education*, *1*(2).

English Language Curriculum for Sarajevo Canton (2019)

Founds, E., & Llapashtica, F. (2020). *Teaching Peace and Building Resilience Curricula Manuals*. Priština.

Giroux, H. A. (2020). *On critical pedagogy*. Bloomsbury Academic.

GOMES DE MATOS, F. (2014). Peace linguistics for language teachers. *DELTA: Documentação De Estudos Em Lingüística Teórica e Aplicada*, 30(2), 415–424. https://doi.org/10.1590/0102-445089915180373104

Hakvoort, I., Kostiainen, A., Passerini, E., Barbeito, C., Cosic, I., Delvou, M., Hennebo, M., & Renoux, C. (2018). *Teacher conflict: where are we?* Educate Europe.

Harder, A. (2005). Introduction. *And the Children Shall Lead Them*.

Hill, Cheryl L. (1997). Teaching Peace Education in ESL/EFL Classes: An International Perspective. Dissertations and Theses. Paper 5350.

Ivanz, P. (2021). Intercultural Activities in Teaching English Language.

Jackson, J. (2020). *Introducing language and Intercultural Communication*. Routledge.

Kurlansky, M. (2006). *Nonviolence: The history of a dangerous idea.* New York: Modern Library.

Lázár, I. (2012). *Recognising intercultural competence: What shows that I am interculturally competent?* Council of Europe Publishing. www.coe.int/t/dg4/education/Pestalozzi/home/What/ICCTool_en.asp.

Lunn, S. (2016). Intercultural Communicative Education: Bosnia as a Case Study Using Informal Education to Bring People Together, Deter Violence.

Meyers, C., & Curry, J. (2017). ABC Project 2017 Impact Evaluation.

Miller, V. W. (2005). Where's the peace? Where's the education? *And the Children Shall Lead Them*.

Naletilić, M. (2014). *Zajednička jezgra nastavnih planova i programa za strane jezike definisana na ishodima učenja*. Agencija za predškolsko, osnovno i srednje obrazovanje.

Natbony, R. (2018, January). *Free teaching guide: The book thief*. Prestwick House. Retrieved February 11, 2023, from https://www.prestwickhouse.com/blog/post/2020/06/how-to-teach-the-book-thief

Reardon, B. A., & Cabezudo, A. (2002). *Learning to abolish war: Teaching toward a culture of peace*. Hague Appeal for Peace.

Ross, W. E. (2013). Dr. Seuss and Dangerous Citizenship.

Sayed, Y., & Novelli, M. (2016). The Role of Teachers in Peacebuilding and Social Cohesion: A synthesis report of South Africa, Uganda, Pakistan and Myanmar case studies. *Research Consortium Education and Peacebuilding*. University of Sussex.

Setiadi, R., Kartadinata, S., Ilfiandra, & Nakaya, A. (2017). A peace pedagogy model for the development of peace culture in an education setting. *The Open Psychology Journal*, *10*(1), 182–189. https://doi.org/10.2174/1874350101710010182

Shabatura, J. (2022, July 26). *Using Bloom's taxonomy to write effective learning outcomes*. Teaching Innovation and Pedagogical Support. Retrieved November 10, 2022, from https://tips.uark.edu/using-blooms-taxonomy/

Sinclair, M., Davies, L., Obura, A., & Tibbits, F. (2008). *Learning to live together*. Deutsche Gesellschaft für Technische Zusammenarbeit.

Surk. (2017). In a Divided Bosnia, Segregated Schools Persist [web log]. Retrieved November 1, 2022, from https://www.nytimes.com/2018/12/01/world/europe/bosnia-schools-segregated-ethnic.html.

Univeristy of Sarajevo, Faculty of Philosophy. (2019). *English Curriculum*. University of Sarajevo.

William & Mary American Bosnian Collaboration. (n.d.). Retrieved November 10, 2022, from https://wmbosniaproject.wordpress.com/

APPENDIX 1

Questionnaire (Google Forms transcript)

Peace Education and Critical Pedagogy in Bosnia and Herzegovina

This questionnaire seeks to investigate whether or not foreign language teachers in Bosnia and Herzegovina are educated and prepared to implement peace education into their classes and whether or not they are properly supported by the educational policies and institutions to do so. It is also designed to research their own opinions on these topics. The responses will be presented and analyzed in an MA thesis titled "Comparative Study on Critical and Peace Pedagogy in Creating Socially Responsible Classrooms" as a part of the course requirements in the teacher education program of the Department of English of the Faculty of Philosophy, University of Sarajevo. By submitting this response, you are consenting to it being used for the purposes of this research.

Participation is anonymous and you are encouraged to be as honest as possible in your responses!

If you have any questions please feel free to contact me at: mahmic.ernad@hotmail.com

Demographic Data

This section contains questions which are used for collecting demographic data about the participants of this questionnaire.

What city/town/place are you from?

_____

In what city/town/place do you teach?

_____

How many years of experience do you have in teaching?

_____

What is your highest level of formal education?

_____

If you have a university diploma, did you graduate within the framework of the Bologna system?

- o Yes, I graduated within the Bologna system
- o No, I graduated within the pre-Bologna system

If you have a master's degree, did you graduate from the teacher education program or some other course? If the latter, please specify which course.

- o Teacher education program
- o Other: _____

Have you or has someone close to you lived through the Bosnian War of 1992?

- o Yes
- o No

Likert Scale Statements

In this section you will be presented with 23 statements related to teaching and peace building. Please select the option which best represents how much you agree or disagree with each statement:

1 - Completely disagree

2 - Somewhat disagree

3 - Somewhat agree

4 - Completely agree

Statement	1	2	3	4
I feel my role as an English teacher includes more than just teaching language.				
I find it easy to discuss sensitive topics relating to war and conflict in my classroom.				
I feel a sense of social responsibility to instill peaceful values in my students.				

I feel supported to teach peace by the curriculum and educational policy in my country.				
My teacher education has equipped me with the skills I need to incorporate peace education in my classroom.				
Schools in B&H are, on average, well equipped for teaching peacebuilding and reconciliation.				
I feel that my students are interested in learning about the war, conflict, and peace.				
I sense inter-ethnic tensions between my students.				
I think enough is being done in my country's education system to incorporate peace education in EFL classrooms.				
I think incorporating peace education into Bosnian EFL classrooms is feasible.				
It is better to talk about sensitive and controversial historical issues than to sweep them under the rug.				
Inter-ethnic tensions are a big obstacle to B&H's growth as a country.				
In order to teach peace education through a language class one needs to have a strong support from the school principal and other teachers in the community.				
I think our curriculum encourages incorporating topics related to peace values.				
I think our teachers are well equipped to teach controversial issues in their classes.				
We are language teachers and peace pedagogy is a topic to be integrated into our foreign language education.				
I participated in seminars and trainings related to peace education through my professional development's activities.				
Peace education should be strategically proposed by our Ministry of Education.				
Peace education does not have to be a new course but the educational philosophy and values pedagogy should be integrated into all of our subjects.				
Our society is deeply affected by the consequences of the war so having peace education in our schools would be a very important component of our curriculum.				
Teacher education should have a mandatory element of peace pedagogy in its curriculum.				

Peace building can only be integrated into the classroom if it has been institutionally integrated into the policies and curriculum.				

Open-Ended Questions

This section contains three open-ended questions intended for collecting qualitative data and personal opinions/experiences.

What are the essential attributes of a good "peace educator"?

_____
_____
_____

What factors support and hinder teachers' role as peacebuilding agents?

_____
_____
_____

What activities, strategies, or approaches have you found effective when teaching about peace?

_____
_____
_____

APPENDIX 2

Interview questions:

How would you define your role in education and what is the position you currently hold?

What are the greatest challenges in the context of your work in connection to creating socially responsible learning opportunities for your students, partners or community members?

What are the essential attributes of a good "peace educator"?

Do you consider yourself a peace educator? Is there a difference between peace education and peace pedagogy?

What factors support and hinder teachers' role as peacebuilding agents?

Is peace education possible in the contexts where the peace building efforts have not been institutionalized through major educational centers?

What activities, strategies, or approaches have you found effective when teaching about peace?

Can peace pedagogy be controversial and what has been the greatest challenge in your experience to integrate peace values into the educational experience?