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# REPORT

STRENGTHENING THE ROLE OF  
UNIVERSITIES IN PEACEBUILDING  
IN THE WESTERN BALKANS  
Recommendations and  
experiences for actions



NORWEGIAN HELSINKI COMMITTEE

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“Dear Teacher, I am a survivor of a concentration camp. My eyes saw what no man should witness: gas chambers built by learned engineers, children poisoned by educated physicians, infants killed by trained nurses, women and babies shot and wounded by high school graduates. So I am suspicious of education. My request to you is to help your students become human. Your efforts must never produce learned monsters, skilled psychopaths, educated Eichmanns. Reading, writing and arithmetic are important only if they serve to make our children more human.” (Rutter, 1994, page 113).

# 1. Preface

The Norwegian Helsinki Committee (NHC) is a non-governmental organisation, which promotes full respect for internationally recognised human rights both in law and in practice. NHC monitors and reports about human rights violations, conducts education projects, and cooperates with other organisations on monitoring and education.

The NHC's geographical focus remains North America, Europe and Central Asia, encompassing all participating States of the Organisation for Security and Cooperation in Europe (OSCE). However, in reporting on thematic issues NHC may also include events outside this region.

The NHC became active in the Western Balkans during the 1990s, documenting human rights violations, as well as supporting local human rights organizations. During the latter part of the 1990s and the 2000s, the NHC run extensive educational projects together with partner organizations in the region. As part of these efforts, the NHC and partners published several books and teaching material.

The NHC has a longstanding tradition in both Norway and several other countries of co-operating with universities and higher education institutions in developing education in human rights, peaceful conflict resolution and multicultural understanding. This report builds on a three-year project in the Western Balkans, *Build Bridges not Walls: Role of Universities in Peacebuilding*, with a range of universities and civil society organisations participating.

The NHC wants to thank all participants in the project, who contributed to its activities and outcome. We hope that the project and this report will inspire universities in the region to take an active role in promoting peace by providing quality education.

The report is published in Bosnian/Croatian/Serbian, Albanian and English. It was drafted by Professor Bojana Čulum, the University of Rijeka, Croatia; Professor Nerzuk Čurak, the University of Sarajevo, Bosnia and Hercegovina; Enver Djuliman, Senior Advisor at the Norwegian Helsinki Committee; and Professor Asim Peco, the University of Mostar, Bosnia and Hercegovina.

Emina Muhović translated the report into English, and Rusmira Čamo and Ferida Duraković proofread it. Gunnar M. Ekeløve-Slydal, Deputy Secretary General of the NHC, edited the English version of the report.

The viewpoints in the report do not reflect the viewpoints of the NHC.

Oslo, May 2015

Bjørn Engesland,  
Secretary General

## 2. Recommendations

The recommendations on the role of universities in peacebuilding in the Western Balkans are the results of a three-year project, *Build Bridges not Walls: Role of Universities in Peacebuilding*. The project included participants from i.a. the following institutions and organizations:

- University Dzemal Bijedic in Mostar;
- University of Tuzla;
- International University of Novi Pazar;
- Faculty of Law and Business Studies Lazar Vrkatic in Novi Sad;
- University of Priština;
- Norwegian Helsinki Committee;
- Helsinki Committee Serbia;
- Helsinki Committee Bosnia and Herzegovina;
- Nansen Dialogue Centre Sarajevo and Mostar;
- Centre for Conflict Management in Kosovska Mitrovica;
- Human Rights Office in Sandzak.

The recommendations are the outcome of individual and institutional efforts by the participants of the project. They are aware of the current limitations, but also the potential of the universities in the Western Balkans to promote peace through education. They took upon themselves to offer to the academic community and to the societies in the region, a strategic platform aimed at gradually creating the social, academic, educational and logistic conditions for reform of universities and strengthening their capacity to perform education for peace and intercultural understanding.

Education in peace and intercultural understanding are of key importance for successful transformation of post-conflict societies as a whole and for the transformation of the most important institutions in these societies, including universities.

Universities are of special importance due to their educational, scientific and general social functions.

The key principles underlying the recommendations are laid down in the Sarajevo Declaration, which was adopted at a scientific conference held on 20 March 2014 in Sarajevo, entitled *The Role of Universities in Peacebuilding* (see annex 1).

The Sarajevo Declaration draws attention to the importance of education for peace and strengthening cooperation between higher education institutions and the non-governmental sector. The declaration advocates a humanistic approach in education.

It recommends cooperation between higher education, civil society organisations, and governments in order to achieve integration of peace education into the core academic activities – teaching, research and community engagement.

On this background, we, the participants of the project *Build Bridges not Walls: Role of Universities in Peacebuilding*, recommend to higher education institutions in the Western Balkans to reconsider their role and mission in their societies.

In cooperation with relevant actors, universities and other higher education institutions should:

- Actively participate in democratic processes in order to develop citizenry at local, national and global level, and to contribute to the social transformation, the building of trust, transitional justice, and reconciliation;
- Build social capital based on trust, cooperation, networking, volunteerism and the participation of students and their teachers in social processes;
- Define and implement programmes that enhance civic engagement, social responsibility and a culture of peace;
- Build institutional frameworks to support students, teachers, and the non-governmental sector to encourage, recognise and value good examples in the society and disseminate information about good practices of cooperation between civil society and higher education institutions;
- Provide education and knowledge that is depoliticised, de-ideologized, and de-ethnicized, and promote a culture of reflection and engagement of both teachers and students;
- Build partnership between higher education institutions and the non-governmental sector, so as to contribute through networking to the development of individuals, groups, and communities, based on exchange of know-how, skills and experiences;
- Establish cooperation with secondary and primary schools in order to utilise competencies existing in this field and ensure their application at the grass root levels in education.

### 3. Evolving Mission of Universities

Universities are institutions with a long-standing tradition, characteristic objectives and purpose and a specific role in society. As social institutions, universities have always had the ability to change and adjust their activities in order to serve society.

Higher education institutions have undergone and continue to undergo considerable changes. The specific position, mission and role of universities in social development, from the first medieval European universities to the modern universities of the globalised era, illustrate a dynamic relationship between universities and their environment. Overview of the historical development of universities reveals that the basic academic activities of teaching, research and community engagement were continuously adapted to accommodate the changing needs and requirements of the society.

Based on the philosophy of scholasticism, the first medieval universities in Europe focused on teaching mainly philosophical and theological topics. Their mission was to provide training for basic ecclesiastical and secular professions of that age. Later on, medieval universities adjusted their academic activities (particularly their teaching mission) to the needs of new professions.

The Renaissance was characterised by a major rebirth of learning resulting in an expanded legal, medical and theological curriculum of European universities. They now included what we still refer to as the “liberal arts”, established to promote civilisation values and the public good. Thanks to universities starting to fulfil this mission, a humanistic education model took form. This model corresponded to the idea of a well-rounded and well-educated person, a “free person” and it became the basis for education in democratic societies.

Up until the establishment of the modern research-oriented Humboldt University, universities primarily had an educational role, serving the need of society and the state for educated professionals.

In the United States during the 19th century, the formative role of universities came in the forefront. Universities should promote civic values and democratisation, and a liberal education model prevailed, being considered the best preparation of young people for their later engagement in a democratic society. The capacity of universities expanded, providing higher education to a large amount of students.

However, before long, the American universities were challenged to respond to new tasks arising from the industrial revolution and changes in the structure of the social classes.

They now had to provide education in the fields of industry, agriculture and technology. Similar developments occurred at the time at European universities.

In the 20th century, American universities once more began to promote social responsibility of universities, including democratic values and education in liberal arts. Universities now should both serve political and industrial sectors as well as play more formative role in shaping democratic citizens.

This integration, however, may also represent a first step in the defeat of the universities by a bureaucratic and capitalist agenda.

Today, universities operate in a postmodern and post-industrial social context characterised by globalisation. They are faced with a challenge of serving multiple roles.

The social role of universities is in a nearly permanent state of transition. Universities are challenged constantly to adjust their mission, objectives and tasks in relation to numerous stakeholders in its internal and external environment.

It seems that today a large number of actors have an interest in what universities do:

- European institutions expect universities to be leaders in the development of the most competitive economy;
- Governments expect an increased number of highly educated citizens who could contribute to the growth of national economies;
- Students and their parents expect high-quality education, which will ensure their immediate employment and successful career;
- The labour market demands highly specialised experts, research and innovation, lifelong learning possibilities and expertise and consulting capacity;
- Civil society requires assistance and professional cooperation in resolving the current needs and problems of relevance for both the local and the global community.

Internally, university managerial bodies request measurable indicators of excellence and performance of university teachers and researchers, and frequently resort to importing market principles of operation in order to encourage competition and competitiveness.

## 4. Challenges Faced by the Contemporary University

Having in mind these expectations, it is evident that one of the greatest challenges faced by the contemporary university is the great divergence in the perception by the previously mentioned (internal and external) stakeholders and its institutional reality. Higher education is now facing, more than ever, pressures and versatile expectations coming from academic and non-academic stakeholders. Universities are expected not only to achieve excellence in research and teaching, but also to establish various links with the market and local community in a measurable, effective and efficient way and of relevance for a modern knowledge-based economy.

The EU Lisbon Strategy (2000) instigated significant changes in the European Area of Higher Education and the European Research Area by requesting the universities to pursue intensive development and commercialisation, which encourage modernisation of the educational system, so that the EU would become the most competitive and dynamic knowledge-based economy.

In a similar tone, the European Commission, in its communication *The role of universities in the Europe of knowledge* (CEC, 2003a), defined the expected role of universities and depicted them as significant institutions that need to contribute to the strengthening of national economic growth and development and competitiveness of national economies.

In the communication *Mobilising the brainpower of Europe: enabling universities to make their full contribution to the Lisbon Strategy* (CEC, 2005), the European Commission identified three main challenges inhibiting stronger contribution of European universities to the Lisbon Strategy objectives:

1. The insularity of universities from industry;
2. Limited opportunities and capacities for knowledge sharing and communication;  
and
3. Limited mobility of university teachers and experts in economy and industry.

The European Commission finds universities to be dependent on state funding and unprepared for worldwide competition over talent and provision of material resources for production of teachers and research programmes. From the perspective of the European Commission, the knowledge triangle, which should significantly contribute to the Lisbon

Strategy and the creation of a knowledge-based economy, consists of teaching, research and innovation (CEC, 2005).

As a response to different expectations placed on the universities, their mission is becoming overly complex, with a risk that the quality of academic activities declines. As their most important task is defined as contributing to economic growth, universities are expected to enable their countries to accomplish growth of economic competencies and secure a strong position in the globalised competitive marketplace.

In such a context, the traditional orientation of universities towards teaching and research is intensively changing. They have to pursue an entrepreneurial orientation and struggle to achieve market relevance. Under the burden of market forces and continually reduced state funding activities, they have to focus on raising financial resources and to educating professionals and conducting research projects relevant for the needs of the market.

Being market oriented has caused the universities to embark on another trend of becoming politically affiliated. Surrendering to the power of capital and politics, there is a tendency that universities leave out the development of knowledge and skills required for education of socially responsible citizens. The University as the bearer of knowledge and skills, which promote active citizenry and citizen participation is losing out.

This happens despite this being the kind of knowledge and skills that enables students to analyse society, strengthening democratic values and peaceful conflict resolution.

While the EU and its institutions promote modernisation of universities, increasing their competitiveness and contribution to economic growth, the voices of its critics grow louder warning that higher education has fell under the influence of managerialism, increased instrumentalization, fiercer market competition, new forms of control and growing demands for excellence, responsibility, relevance, efficiency and employability.

The effect of the current changes on the university mission, observed principally through the prism of market oriented and politicised academic trends, has become a matter of concern for an ever larger number of higher education analysts and critics.

They warn about negative effects of the phenomenon of the so-called *McUniversity* – a widely available and standardised service-providing university, which fails to contribute to the development of society.

## 5. What kind of University and for Whom?

An undisputable role of the university is to contribute to the development of society. However, society to which the university should contribute to cannot autonomously express its desires and needs but only by means of, metaphorically speaking, its messengers. Accordingly, it requires persons, institutions and social structures, which will publicly declare the needs of the society. Essentially, this is a precarious situation as it raises the question of whom do we name and accept as a spokesperson of society and social needs.

Politicians particularly tend to speak on behalf of the society. However, recently representatives of the business sector take a similar or even greater role, speaking on behalf of the needs of the knowledge economy. Most recently, the business sector has been defining criteria for the assessment of the social value, relevance and responsibility of the university. However, one has to bear in mind that they look at matters from a limited perspective.



Proffesor Nerzuk Ćurak.

It is important to remain aware that politicians and the business sector have specific interests. It would be a mistake to misconstrue their interests as the interests of the society and to introduce the methods of operation in the political and the business arenas into the university. The university, as an autonomous institution at the heart of societies, should be morally and intellectually independent of all political and economic authorities.

The mission of the university has never been static. It has been subject to changes and different interpretations depending on the needs of society and the historical, social, political and economic context. The external and internal divergence and interest-based “dissonance”, as described above, should not come as a surprise or discouragement, considering that they recurrently occurred throughout the history of the university.

Pressures on and various expectations on the role of the university originating either within or outside the university have always impinged on the course of the development of higher education, including the current education paradigm.

However, the changes that the universities are expected to undertake today, being dominantly influenced by the economic and technological changes and significant political pressure, by far exceed mere adjustment of current education paradigms to link teaching and research activities with external stakeholders. These changes also touch on the issue of the public purpose of universities and higher education.

It is important therefore to consider what should be the message to universities in order to remind them of the significant responsibilities they have in promoting peace, human rights, democratic citizenry, and civic advocacy by university teachers and students – all with the aim of contributing to positive changes and development of society.

## 6. UNESCO on Higher Education for the 21st Century

“Why can’t human beings who know about peace figure out how to live in peace?”

(Ian Harris, 2008, *History of Peace Education*)

In the current social context dominated by globalisation, market forces, new technology and rapid proliferation of new professions, which should serve to improve the quality of life in communities all over the world, universities and higher education should be driven by high standards.

Universities are institutions, which exert significant direct and indirect influence on political, economic and social processes in society. Their public responsibility extends to all dimensions of the community and society. They are the most important education institutions, which continuously introduce new generations to a wider social community and the labour market. Universities are centres of creation and dissemination of knowledge, as well as institutions, which assemble the most educated citizens of different scientific and professional profiles.

We therefore state that universities have the obligation to continuously examine and reconsider their purpose and social responsibility, as well as the responsibility of university teachers and students to be agents of positive changes in the community.

There are different ways in which universities provide the public good to society. This extends the scope of their responsibilities to educate socially responsible professionals and encourage them to contribute to the society and engage in resolving its problems.

The UNESCO *World Declaration on Higher Education for the Twenty-First Century and Framework for Priority Action for Change and Development for Higher Education*, adopted as far back as in 1998, envisage higher education to play such a role.<sup>1</sup> Both documents define the expected role of the university in developing society and point out activities that could lead to such a revival and renewal of higher education at all levels.

Out of totally 15 articles (basic principles and activities), we would like to emphasise the following:

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<sup>1</sup> The UNESCO Declaration represents one of the most important global initiatives to encourage social responsibility of higher education. Influenced by the public discourse on social responsibility of all members of the university community in the context of social development, it unambiguously depicts the role of the university as clearly seen in the cited articles.

- The core missions of higher education – to educate, to train and to undertake research and in particular the mission to contribute to the sustainable development and improvement of society as a whole – should be preserved, reinforced and further expanded to educate highly qualified graduates and responsible citizens (Article 2);
- Higher education institutions and their personnel and students should enhance their critical and forward-looking functions, through continuing analysis of emerging social, economic, cultural and political trends, providing a focus for forecasting, warning and prevention of potentially negative effects on the development of higher education. For this, they should enjoy full academic autonomy and freedom, conceived as a set of rights and duties, while being fully responsible and accountable to the community and society in general (Article 3);
- Relevance in higher education should be assessed in terms of the fit between what society expects of institutions and what they do. For this, universities should base their long-term orientations and goals on societal aims and needs, including the respect of cultures (Article 4);
- Special attention should be paid to higher education’s role of providing services to society, especially activities aimed at eliminating poverty, hunger, intolerance, discrimination, illiteracy, disease, environmental degradation by means of activities aiming at the development of peace (Article 4);
- Higher education institutions should educate students to become well informed and deeply motivated citizens, who can think critically, analyse problems of society, look for solutions to the problems of society, apply them and accept social responsibilities (Article 9).

## 7. Peace Education – Social Responsibility of Universities

“We’re not passengers on Spaceship Earth, we’re the crew.  
We’re not just residents on this planet, we’re citizens.  
The difference in both cases is responsibility.”  
Russell Schweiker, U.S. Apollo 9 astronaut

Abiding by the principles of the UNESCO World Declaration on Higher Education for the 21st Century, universities should aim at strong integration into their local communities. They should:

- Advocate for and professionally manage the needs and problems of the community;
- Establish cooperation and projects with relevant stakeholders in the external environment such as civil society organisations and initiatives, social institutions, and local and regional government bodies;
- Encourage engagement of university teachers and students in the community;
- Contribute to the education of socially responsible and active citizens.

In addition to transferring knowledge and skills that enable students to find jobs, universities should respond to the modern society’s needs of citizens who have profound ethical awareness and capacities to pass independent judgements and provide constructive criticism. Society needs citizens who are capable to take initiative, creatively explore new solutions and establish successful cooperation and, most importantly, be socially responsible and active citizens.

As society is becoming more complex, providing students with an educational environment which enable them to understand social problems and recognise the responsibility they bear as members of the community has become as important, if not more, as the education of successful professionals.

In the words of Enver Djuliman, Senior Advisor at the Norwegian Helsinki Committee:

“Since we are all born as persons, we have yet to develop into citizens. When I say a citizen, I think of individuals aware of their rights and obligations within the society in which they live. To achieve that, they need knowledge. Knowledge is obtained by asking the following question both to ourselves and to others: what helps us in our

daily quest to liberate ourselves of prejudices towards the others? It is the knowledge that connects people rather than keeps them apart, the knowledge built on ethos and not ethnos. It explains, yet does not justify, it speaks of reality as that reality is, but it also speaks of what the reality should be.”

It is therefore important to encourage debates on the mission and purpose of the university. This may lead to improved understanding of the nature of the contemporary university as a social institution with a role in society and with permanently changing responsibilities.

Future developments depend on clear visions and on understanding the scope of the social responsibility of higher education.

By promoting peace education at our universities, we promote a different vision of their social role. We endorse the concept of peace education entailed in the Global Campaign for Peace Education (2000). It points out that peace education represents a participatory process, which includes learning “about” and “for” democracy and human rights, non-violence, social and economic justice, gender equality, sustainable development, demilitarisation, peacebuilding, international law and human security.

It is evident that advocating for a stronger integration of peace education at the level of higher education places high expectations on universities.



Profesor Adila Pašalić-Kreso.

Subjects of peace education are learned for life. The outcomes of the learning process should include empowerment of students to use their knowledge, skills and stances to contribute to daily positive changes in local communities and in society in general.

## 8. Do Universities in the Western Balkans Contribute to Peacebuilding?

“It isn’t enough to talk about peace. One must believe in it.  
And it isn’t enough to believe in it. One must work at it.”  
Eleanor Roosevelt

What is the actual state of the universities and higher education institutions in the region when it comes to peacebuilding? In order to find the answer, we have to evaluate key indicators of universities being prestigious places of education for peace and institutions whose values and professional competences contribute to transforming post-conflict societies into societies of peace. Failing to address weaknesses of our universities in this regard, which limit their ability to facilitate peacebuilding, will make any initiative, including this one, superficial. The sine qua non condition is to face the truth.

The truth is that universities not only in the Western Balkans, but also throughout Europe and the world, are in crisis. On one side, the crisis of the universities in the region is the consequences of the wars waged in the last decade of the 20th century. On the other side, it is also a reflection of a worldwide crisis, in which knowledge as a crucial discourse of power is manifested as powerlessness.

Powerlessness is always accompanied by ignorance appearing as knowledge. That indicates that we live in *an age of missing knowledge*.<sup>2</sup> This missing knowledge can make all the difference. As a rule, communities that seek to find the missing knowledge are more advanced. Knowledge about peace and peacebuilding is the missing knowledge. In the places where production of such theoretical knowledge and development of activist skills pertaining to that knowledge are most advanced, primarily in the Scandinavian countries, peace is metaphorically speaking less of a heavenly and more of an earthly business.

Knowledge about peace and peacebuilding is the missing knowledge at the universities in the Western Balkans. Furthermore, the Western Balkan countries and societies as a whole fail to pay sufficient attention to peace and peacebuilding. Quite to the contrary, a culture of war and violence are prevailing in national cultures and education systems, particularly in higher education in the Western Balkans.<sup>3</sup>

The situation in the United States is very different. There, the charge of the intellectuals who care of “values and principles ... (was defanged by) ... the American university, with

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2 “We ... live at a moment of deep ignorance, when vital knowledge that humans have always possessed about who we are and where we live seems beyond our reach. An Unenlightenment. An age of missing information.” (Derry 1993)

3 The Western Balkans does not refer to a geographical location, region, but to a system of values. The Western Balkans is a phrase coined by the Brussels Newspeak referring to the political belongingness of post-Yugoslav Balkans to the West.

its munificence, utopian sanctuary and remarkable diversity” to such a degree that it has become superfluous to raise important issues in the public arena, such as “racism, poverty, ecological ravages, disease and appalling widespread ignorance” ((Said, 1993, page 303).

In the Western Balkans, the intellectual crises and crises of values is materialised through idealisation and affirmation of nationalist discourses and practices. The nationalist intelligentsia subjects knowledge based on values of peace, long-term peacebuilding and peace affirmation to trivialisation, “ironization” and condescension. They depict academic efforts on peacebuilding as idealist, utopian and even dangerous.



Enver Džuliman, Norwegian Helsinki Committee.

The marginalised status of peace disciplines and courses on intercultural understanding at the majority of the universities in the region – including those that participated in the project *Build Bridges not Walls: Role of Universities in Peacebuilding* and particularly those who refused to participate – is the result of a resistance to true reconciliation. Reconciliation is seemed to collide with the interests of nationalist elites convinced that distrust, vigilance and cautiousness towards “the others” and “the different” are the most important criteria for academic profiling.

Establishing academic practices based on affirmation of human rights, and to find allies in undermining nationalist practices at the universities in the region represents a serious challenge. An important part of addressing this challenge is to succeed in convincing stakeholders that the right to peace is a comprehensive human right arising from the nature of a human being, which is not only a creature of violence but a creature of peace as well.

Allies should be sought for in civil society as a place for dissemination of theoretical knowledge about peace and peace skills as well as in the heart of the battle for peacebuilding – among the decision makers in the academic community. Looking for allies for strengthening the role of universities in peacebuilding among decision makers is directly related to the nature of the ambitions behind these Recommendations.

An important question is whether to keep peace studies as sub-disciplines of the general learning about peace on the margins of the university curriculum or to integrate learning about peace and for peace as a mainstream discipline?

The *Recommendations* openly raise this dilemma without offering a definitive answer. We believe that practice should provide guidance on how the role of the university in peacebuilding should evolve. Key decision makers (rectors, deans, department chairs, etc.) should, however, be invited to support a change in teaching approaches, which implies departure from the existing thinking and action matrices.<sup>4</sup> If responding positively, they will become allies of the *Recommendations* and active contributors to strengthening the role of universities in peacebuilding. That presupposes both to provide for peacebuilding as an interdisciplinary field of research and for the transformation of the overall university curricula, which, regardless of the content of subjects and courses, should promote a culture of peace and not of violence.

Such an educational environment would also allow for the establishment of mandatory courses for peace research and peacebuilding that incorporate skills for conflict resolution.

If decision makers decline to accept new educational practices based on the pedagogy of peace, the role of the universities in peacebuilding will be pursued only by means of the existing programmes, regardless of how rudimentary and logistically dependent on the support of external factors they are. Universities will then provide elective courses on intercultural understanding, peace studies, peace science, and pedagogy of peace. They should aim to raise the interest among students to sign up for these courses in order to acquire knowledge required for their current and future peace activism.

Analyses of the so-called *Bologna model of studies* indicate that the peace syllabi, which are currently on the margins at the universities due to the nationalist logic of the education

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4 Despite the rather intense criticism coming from his opponents, the Norwegian scientist Johan Galtung introduced to the peace and conflict research a triad of direct-structural-cultural violence. He thus expanded the scope of violence from the direct obvious violence, such as war, to the indirect, i.e. structural violence originating from the social structure itself characterised by two defining criteria: the political one – repression, and the economic one – exploitation. Cultural violence is in the background of structural and direct violence and it uses religion, ideology, language, art, medicine, law, science, media, education and private family cultural heritage passed down through the generations to legitimise structural violence by the state and direct violence by individuals. Individuals may justify their participation in war by the orders of the structure (state power) and messages of (national) culture. In addition, as opposed to the triad of violence, Galtung introduced to the general peace theory a triad of direct-structural-cultural peace, which should serve creative conflict resolution. This includes, as emphasised by Galtung, the extraordinary role of education, particularly universities: “Badly needed in the world would be postgraduate training, in as many places as possible, for a Master of Peace and Conflict Resolution, similar to Master of Business Administration.” (Galtung, 1996).

system, are an excellent tool to overcome the limits and barriers of the current model of studies. This is so on account of their dynamics, focus on genuine issues in active life, debate on the hardest issues arising from the recent conflict, flexible methodological criteria, and an advanced but clearly defined interdisciplinary approach.

They can contribute to overcoming current definitions of “being an academic”, namely “... being a bureaucrat”. The fact is that in the Western Balkans, “universities have degenerated into secondary schools that attempt to teach students how to put together a sentence” (Jourde, 2003).

Courses exploring peace and serving peacebuilding in the region can inspire students to discover their innate suppressed talents, empathy, affection for peace activism and work in civil society. Such courses can offer learning outcomes that prepare students for the world of life. They can equip them to contribute to peacebuilding by challenging taboos and overcoming prejudices that continuously recur throughout the history as impediments to trust building and reconciliation.

Lectures delivered at different universities within our project demonstrated that, by applying interactive methods, the most sensitive issues could be presented and discussed. It is a reason for optimism that such courses could be introduced successfully at universities, which in their distant and recent history have not had peace education.

It is important to note, that the *Recommendations* do not impose a unified model of peace education at the universities in the region. Any such approach fails to honour the spirit of peace studies, as the discipline is based on open-mindedness and constant deliberation of its own sense.

Peace research was the subject of considerable debate in the past resulting from the development of peace studies during the 1970s. Some theorists, such as Cox and Scruton argued that peace studies are undesirable.<sup>5</sup> They are “part of a trend towards the politicisation of education, involving both lowering of intellectual standards and the assumption of foregone conclusions” (Cox and Scruton, 1984, page 7).

These assertions hold symbolic importance for peace studies, since the authors’ radical overstatements faced peace researchers with the question of whether the existing disciplines – such as history, politics, ethics, etc. – suffice to interpret the subject matter of peace studies.

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5 There is a difference between peace *studies*, peace *research*, peacebuilding and peace *education*. Although putting emphasis on the differences is theoretically justified, it is not of crucial importance for these *Recommendations* and all terms encompassing theoretical interpretation of the overall term of peace and its content are here understood as synonyms. Important theoretical differences will be elaborated in the course of the teaching process when these subject matters are studied (Dunn, 1998, page 453)

These disciplines may illuminate many peace-related issues; however, they are not essentially concerned with interpreting peace. The intention of peace studies is explicitly to examine the concept of peace, and to do so from a direct, open and a different point of view with peace at the centre of attention.

In this sense, peace studies are concerned with a particular dimension of human activity, additional to the subject matter of a number of other disciplines, such as economics, political studies, international relations, history, and ethics. Peace studies explicitly seek to examine peace, as the very name of the discipline indicates. Peace studies should not, consequently, be understood as less valuable or less strict than other studies (Dunn, 1998, page 437).

Peace debates in the 1970s and 1980s, however, prompted impressive developments of the theory of peace and peace education, which today have found its place in a number of universities. Peace studies are recognised as particularly important, respected and established disciplines and skills, and regarded as disciplines relevant for the overall social development.

These lines may be used for advocacy purposes, considering that they explain why universities in the Western Balkans should introduce, where possible, academic disciplines, which are focussing on peacebuilding.

Concerning the risk of politicization of education, the trend of giving a new peacebuilding role to universities is different from the one described by Cox and Scruton. The academic community today suffers from profound external politicization, being exposed to direct and indirect political influence. It is instrumentalized by politics for the benefit of the most powerful national political actors.

In addition, it is influenced by internal efforts of self-imposed *de-politicisation*. This is manifested in a failure to raise or scrutinise issues that are the most relevant for the development and progress of our communities, and that, at the same time, constitute the very content of peace education.

The issues that tend to be omitted belong to the field of peacebuilding research and peace education, using interdisciplinary methodology, student-cantered approaches and universal values, which oppose nationalism. Peace education “re-politicise” students who have grown up in nationalist environments, regardless of whether that nationalism is recognised or not. It enables the students to acknowledge a culture of human rights as the shared identity of all citizens in the world.

The arguments in favour of introducing peace research and peace education at universities by incorporating peace-related content in various learning and teaching formats bring us closer to the strategic objective we aim at with this pioneering platform.

Our mission is informed by a vision that the future of post-conflict communities is in building positive peace, which means both absence of violence and qualities such as freedom and justice (Melko, 1998), democratic participation, social justice, interdependence and affectivity control (Senghaas, 1995).

There also has to be a culture of memory as well as robust development of responsible civil society, which is committed to working towards the common interest. Civil society should engage in creative debates with a peace-sensitized academic community, introducing into the public realm issues, which are relevant for peacebuilding efforts such as gender equality, minority issues, sustainable development, etc.

In the Western Balkans, we need education for peace in order for the factors relevant for building just and democratic peace to be acknowledged. For this reason the recommendations to establish peace education, and primarily in universities where researcher and lecturers express authentic interest, aim at the following:

- To urge universities to establish quality peace education, meaning education that raises various issues in a correct and sound manner, so that, after a course, “a student is better informed, more sensitive to the issues and perhaps more motivated to do something about them. If it is the case that peace studies are occasionally biased, then the problem lies with the teaching of the subject, not the subject matter itself. The problem with subjects like political education and peace studies is that, unlike mathematics, the issues do not add up to a solution. The key issue here is guidance coupled with sensitivity, perhaps the hallmarks of good teachers now as in the past” (Dunn, 1998, pages 437-438).

Considering that our societies are faced with persistent injustice, violence and a culture of organized forgetting of the crimes committed in our name, peace research and peacebuilding are relevant in many ways. They are called for because they may create changes in attitudes not only at the individual level, but also at the macro political and macro social levels. In addition, they aim at improving the prospects of achieving peace. This objective may be modest, but it merits creating conditions for studying the key issues relevant for peacebuilding at the universities in the region.

It would be greatly beneficial if the content, which we propose here, would be offered at the prestigious universities with the longest academic tradition in the region. These universities, however, were not involved in the three-year project implemented by the Norwegian Helsinki Committee. They should nevertheless enter into cooperation with universities, faculties and non-governmental organisations in the region.

- It would be beneficial if the University of Sarajevo, the University of Belgrade, the Universities and Zagreb or Rijeka, the University of Novi Sad, and the University of Banja Luka incorporate peace studies and peace related concepts such as justice,

war, human dignity etc. either in the form of elective courses or in other formats. This should happen in either the first or the second phase of implementation of the Recommendations, and under the condition that these universities demonstrate authentic readiness to do so. For this to happen, there have to be responsible and transparent lobbying efforts.

Object of study may include appreciation of the nature of peace, the achievement of it, the obstacles of it, the components of it, and the different interpretations and evaluations of it (Dunn, 1998). The study should also include factors creating conditions for peacebuilding, transitional justice, axiology of peace, culture of peace, ethics of peace, and peaceful development. It should foster peacebuilding skills that would enable the academic community to step into the society to undertake civic action, and to work in non-governmental organisations.

Universities are yet to assume the role of being an active force that shapes peacebuilding in local communities, individual countries, and within the region of Western Balkans as a trans-boundary and trans-cultural community. They, however, have the potential to do so.

Objectively speaking, this is not only possible – it is necessary. No true and long-lasting peacebuilding effort will be possible in the Western Balkans unless universities take ownership of conflict-transformation and creating better and more just societies.

It will not suffice to limit peacebuilding efforts to political actors. Peacebuilding is a complex endeavour, a multivariable process unfolding across all levels of social interaction. As such, it is not confined to the interaction between political actors, particularly not to the most visible state-level actors. This is, however, largely the case in our region, where even when impressive peace endeavours are undertaken – for example cooperation between academic community and civil society – such processes tend to go unnoticed, attracting little media coverage.

Therefore, despite the fact that they carry the germ of individual and group action that could potentially be transformed into the general good – as Kant famously stated – this does not happen. The challenge facing the Recommendations is thus to take away the ownership of peacebuilding from the political decision makers. The academic community and civil society have to turn society's attention to the non-political actors as agents of peace and security. They are the ones who dedicate their efforts to conflict prevention and peaceful reconstruction of our societies, using the methods and techniques that are not constrained by political or national interests.

This is the space where the universities can step in and take action. When university management and teachers are committed to peacebuilding and when they are trained to transfer knowledge about peacebuilding, they are able to offer, in cooperation with the community where they are based, new approaches in researching attitudes, values and

emotions. They should engage in dialogue in order to help post-conflict communities shed the heavy burden of their war-thorn past.

Renowned peace researcher Paul Lederach in his book *Building Peace: Sustainable Reconciliation in Divided Societies* (2006) introduces a new peacebuilding paradigm, which he terms *creative transformation of conflicts*. He argues that actors at all levels of social and political structures should engage in peacebuilding processes. Peacebuilding activities should be undertaken at all the levels, because peace activism and peace-related dynamics are needed across all those levels. Lederach designed a pyramidal model of peacebuilding in which the role and position of academics in peacebuilding efforts is clearly indicated. Lederach asserts that peacebuilding should be undertaken at three different levels, namely: top level – level 1, middle range – level 2 and grassroots – level 3 (see figure below).

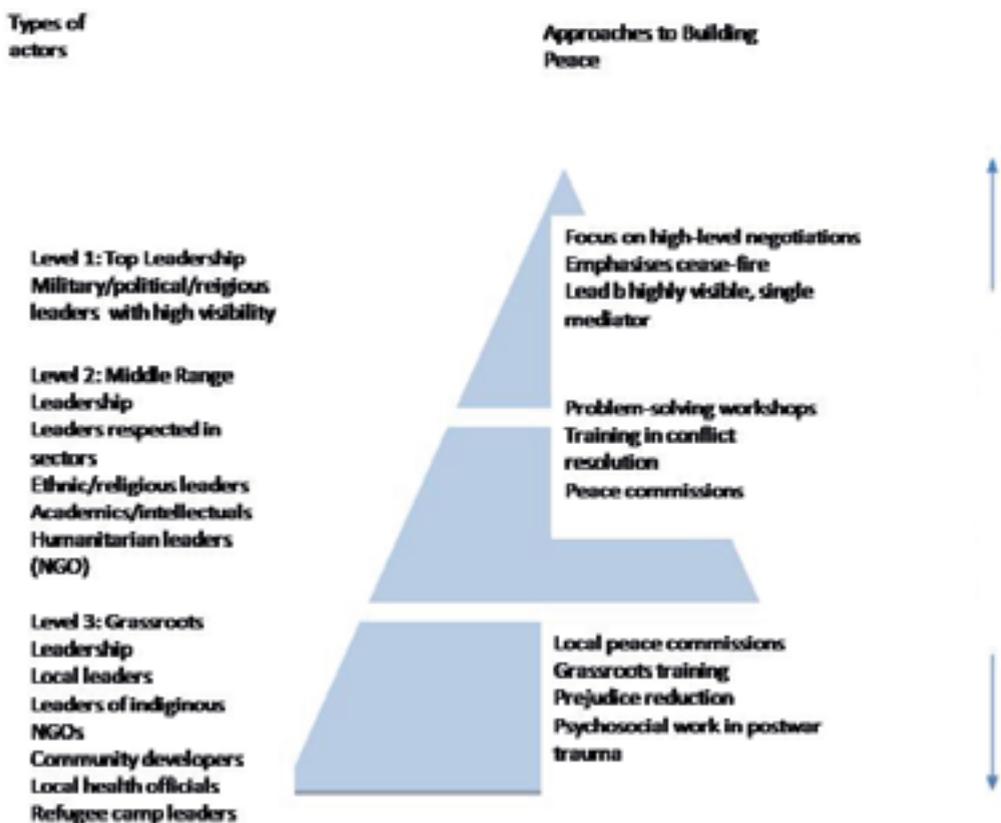


Figure 1. Adapted based on the Lederach's original pyramid (2006:39).

Each of those levels plays an important role in the peacebuilding process; however, the *Recommendations* are concerned with the middle range level, and the integration of the activities undertaken at that level into the overall peacebuilding framework.

Many peacebuilding actors consider that the middle range actors, including academics, play the most important part in the processes of building and developing peace. Universities are equipped with considerable intellectual, pedagogical, creative, didactic, and anagogical capacities and values. This allows them to create the infrastructure to achieve impact both at the high level and at the grassroots. The leadership at grassroots level must and should attend seminars, conferences, round tables, targeted training programs aimed at creating peace-related skills they need in order to address the key challenges faced by their respective communities, such as *healing of memories*,<sup>6</sup> reducing prejudice, working with post-traumatic syndrome sufferers etc.

The pyramid shows that teachers and teaching assistants at universities potentially play an important practical role in peacebuilding. In doing so, the academic community is largely able to achieve its peace mission. In addition, peacebuilding actors at universities are in the position to educate members of the high-level leadership, including political and religious leaders. The *Recommendations* insist on creating conditions, which will allow unhindered transfer of peace knowledge and skills to elected officials across the legislative (members of Parliaments), judiciary and the executive branches of power.



Conference Role of Universities in peacebuilding. Sarajevo, March 2014. Professor Adila Pašalić-Kreso, Enver Džuliman, Professor Amela Lukač-Zoranić and Bjørn Engesland.

As a kind of peace service, universities in the region could spur changes across all levels of the peace pyramid, i.e. across all levels of social and political representation.

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6 Michael Lapsley, a priest and a legendary fighter against apartheid, who established the Institute for Healing Memories in South Africa as an authentic contribution to peacebuilding, coined the phrase. In spite of surviving an assassination attempt with grave injuries, he never abandoned his work on peaceful transformation of the South African society.

Lastly, theological education institutions may have a particularly important role by promoting “de-politicization” of religion, universal values, peace, trust and unity. One possible route such institutions may take towards fulfilling this role is by establishing education programmes that would contribute to the processes of reconciliation, rebuilding relationships and peacebuilding. This includes a kind of “post conflict theology”, and research activities aimed at interpreting and understanding causes and consequences of conflicts, and providing religious and philosophical explanations.

Religious communities themselves are, after all, one kind of “nongovernmental organisations”. Their work is, or at least it should be, independent from public or commercial sectors, which gives them the advantage of objectivity and freedom to engage their resources for the purpose of building and safeguarding peace.

## 9. The Role of University Teachers in Peace Education

“At the base of modern social order stands not the executioner but the professor.”

Ernest Gellner

None of the implicit or explicit proposals for implementation of the role of universities in peacebuilding calls for a rigid Cartesian methodology. This is because the very complexity of peace research – viewed from either a theoretical or a real life perspective – eludes it. The impressive academic, intellectual and organisational endeavour of strengthening the role of universities in peacebuilding in the post-conflict region of Western Balkans does not necessitate rigorous methodological and pedagogic instruction as a binding, utilitarian or conventional norm. What it does require are methodological diversity and a de-hierarchicalized pedagogical approach.

Successful implementation of the Recommendations will be determined by two important criteria: teacher quality and strategy. The strategy should be designed to provide a framework, which allows for a wide variety of interpretations under given circumstances. It should be based on the role and the position of peacebuilding at each academic institution.

In order to attain an adequate level of teacher quality, and to ensure a high degree of flexibility or openness of decision-makers to the issues addressed and proposed in the Recommendations, it will be necessary to put in place the conditions ensuring that the two criteria are satisfied. Teacher training will require a number of targeted seminars devoted to the themes, which will be included in the potential course curricula. Targeted seminars should also be organised for decision-makers, so that they are able to take ownership of and responsibility for peacebuilding at both individual and institutional level.

These two tasks are relevant for any further activities since they allow us to put in practice Ghandi’s timeless words about “being the change you want to see”. The change that the Recommendations want to see is the replacement of the narratives that currently dominate social sciences and humanities departments in the Western Balkans. They are imbued with a provincial small-town philosophy – an ideological discourse concerned with offering academic justification for nationalist policies. This is the challenge that facing peacebuilding as a discipline which seeks recognition, and strives to become an integral part of the academic curricula at which it directs its criticism. The purpose of peacebuilding is to turn a critical eye on the current academic approaches, which do not work in favour of peacebuilding. These are discourses, which seeks to assign academic value to nationalist ideologies and ideologemes.

This “objective”, “scholarly”, “methodologically sound” academizing of nationalism acquires significance as an axiological act of the highest order: the lectern, the place from which the audience is addressed, becomes an essentialist topos of academizing the values of war as the greatest cultural event (Vlaisavjević, 2007). In the post-war period, national intellectuals have been entrusted with the task of transmitting a collective identity, while their newly awakened nationalism, spoken from the lectern as the place of power, evolved into a new academic standard, which produces self-knowledge of the ethnic collective. Students and teachers are seen as members of the same collective – regardless of the absence of any true unity in any other type of relation they engage in.

This is how ethno-nationalist discourse is used to foster loyalty of those who do the ethnic thinking (the professors) and those for whom the thinking is done (ethno-nationalised students).

At such ethno-nationalist universities, students are, metaphorically speaking – as eschatological as it may sound, cast into the role of zombies, ethno-religious zombies, with little chance of waking up from the dream-state induced already in the elementary schools organised along the ethnic lines. Extended effect of that dream engenders the new mentality amongst the students who are entering universities and communities – the mentality of nationalism.

The *Recommendations* before you throw the gauntlet in the face of such a mentality.

## 10. Humanistic Approach to Peace Education

*“The way we teach is as important as what we teach.”*

Enver Djuliman

A humanist approach to teaching and learning, which upholds freedom, respect and responsibility as the core values and aims at development of a “whole” person, forms the basis of the education about the values we promote here. The corner stone of teaching is the idea that all students are equal and that we should be accepting and respectful of their individual differences and needs, as well as the diverse experiences they come with. Each individual is understood based on the premises specific to them. No person is considered superior to others, not even teachers who should assume the role of “preparer” or “the first among equals”.

The most adequate method in the humanistic approach to teaching is the pedagogy of participation. This type of pedagogy rests on communication and active participation, instead of teacher-centered instruction and knowledge transfer. Learning is understood as a collaborative exercise entailing exchange of individual experiences, which are considered relevant and beneficial. Placing the emphasis on interactive learning rests on the premise that learning constitutes a social process. The process of acquiring knowledge, values, attitudes as well as the sense of responsibility unfolds in the framework of collaboration and contextual learning, in addition to the individual processes. Each participant is an individual-in-action and an individual-in-situation.

Considering that every individual acquires experience in their own specific way, being able to understand the point of view of others constitutes an important aspect of collaborative learning. This creates positive interdependence, which allows us to share knowledge and learn from each other. Instruction implemented along those lines serves to develop the participants’ communication skills and awareness of their share of responsibility for participation in the process.

Another important aspect of the process is that it enables the participants to become well acquainted with one another. This is the reason why collaborative learning should be applied in contexts where the aim is for the participants to learn about each other, e.g. in groups that comprise participants with different cultural backgrounds.

In order to get teaching informed by the pedagogy of participation to function in an optimal way, the participants must regard it as relevant and meaningful. Achieving this requires placing emphasis on particular points of view, and considering them. Such

particular perspectives are integral to instruction and exercises; however, it is our intention to point them out here.

Instruction should be experimentally oriented. This means that learning takes place through participation in exercises, including group work, role-plays in form of dialogues, examinations, discussions, excreting thinking skills, energizers<sup>7</sup> or other activities.

Instructions should be oriented towards individual experiences. It should therefore make active use of the participants' individual knowledge and experience. Once the participants feel that their personal abilities are regarded as relevant, they find it easier to gain new understanding and new experiences.

Instructions should be, as much as possible, oriented towards real life, in order to establish linkages between our own time and the everyday life of participants.

Lastly, instructions should be future-oriented, offering constructive views and creating a favourable climate for future action. Controversial and difficult topics, such as racist and other forms of discrimination, prejudices, war, conflict, hunger and poverty, are often important and necessary. However, they must always be linked to the possibilities of change for the better.

When instructions integrate all these aspects, it is likely that they will be regarded as meaningful. When, in addition, the participants feel that the learning process helps them achieve self-realisation and develop their own identity, it may be understood as means to foster personal development. Individuals reach maturity once their self-awareness is no longer dependent on how they are defined by others, and once they take charge over how they feel about themselves. As soon as participants become knowledgeable of themselves, they will be in a better position to make decisions about their own life.

It is often said that the purpose of school education is to prepare young people for the future and the life ahead of them. However, it is important to remember that an eighteen-year-old does not go to school now because one day he or she will become an adult. She is in school today, simply because it is now that she is eighteen.

This is why young people should learn for the sake of their present – to be able to find their way in it.

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<sup>7</sup> An *energizer* may be described as a brief, usually physical, activity set during a class, which is intended to socialize participants, introduce a topic or provide an active break from the intellectual learning process.

# 11. How to Approach Peace Education?

“Peace cannot be kept by force;  
it can only be achieved by understanding.”  
Albert Einstein

Considering that universities are the institutions with (the largest) education and research capacities, it is beyond question that they should support economic growth and development and supply expert knowledge, which informs important (political) decisions. However, what is worth questioning is what they see as the other purposes of research and education.

Escrigas (2008) points out that the modern university should devote serious attention to and invest more energy in connecting their guidelines (defined for both education and research) with the current needs of society and the burning issues facing the world.

While going this distance, the universities should work towards achieving a paradigmatic shift – beyond the pervasive individual and competitive paradigm to the one, which is social and collective.

Individual and competitive university paradigm	Social and collective university paradigm
Focus on content	Focus on content, application and value
Focus on training productive professionals	Focused on educating socially responsible citizens who are professional in executing their responsibilities
Orientation towards labour market needs	Orientation towards the needs of society as a whole
Higher education as public good based on benefiting individual professionals in obtaining education to improve their income and status, and economic development	Higher education as public good based on contribution of citizens as professional to the common good, and development of social and human capital

Table 1. The current and the preferable university paradigms (Escrigas, C., 2008; Higher Education in the World 3 – Higher Education: New Challenges and Emerging Roles for Human and Social Development)



The Norwegian ambassador to Bosnia and Herzegovina Vibeke Anne Lilloe (in the middle) together with Rector Enver Halilović opening Corner for Human rights at the University library in Tuzla.

Universities should expand the scope of their focus beyond the academic content to include application and value of that content. The focus on training productive professionals should be replaced by a focus on educating socially responsible citizens, who will exercise their responsibilities in a professional way. Moving beyond the narrow focus on the needs of the labour market should lead to considering the needs of society as a whole. Higher education understood as public good should not be serving the purpose of economic development or benefiting individuals in improving their income or status; rather, it should promote the contribution of citizens as professionals to the public and common good, and the development of human and social capital.

Such a paradigm, to paraphrase Barber (1996), implies that universities and university teachers should occupy those spaces in our communities where we do not buy and sell, but where we talk to our neighbours about the well-being of our communities. According to Barber, in order to be able to engage in the discussion with our neighbours about the well-being of the community, the university needs to develop strong and lasting linkages between academic activities and the community. In the process of establishing such linkages, universities must cope with the challenges that come with opening up to society. They must consider the needs and problems faced by the society in general when setting the course for the future activities and the future development.

- The universities should link their purpose, objectives, priorities and their main activities with the needs and problems of the (local) community where they are based as well as with the society in general. They should offer a coherent concept of student engagement and empower them to take on the role of responsible and active citizens. University teachers should usher the students into society in order to help them understand how they can contribute to its development – both as citizens and professionals.

According to estimates, the number of university students worldwide stands at above 100 million today. It is likely to double by 2025. The academic community has been engaged in intense and heated discussions about how to educate those 100 – or soon 200 – million young people so that they are able to practice social responsibility in their communities. In particular, as future professionals who are likely to assume important positions in society, they should have a clear understanding of how to improve the overall quality of life in their respective communities.

There is shared consensus between authors that students should simply be taught to do so by means of active involvement in teaching and research processes, and that there is a need to reconceptualise the traditional academic practices so that stronger linkages are established between education and research and the current needs and problems facing communities and society.

- In light of the above, we advocate stronger integration of peace education, as an interdisciplinary field of study, primarily into the university teaching and research activities, and secondly into the extracurricular activities which shape the life of students, academic community and universities to a great degree.

International practice offers a variety of methods, models and approaches universities employ in seeking to achieve more profound integration of peace education. There might be overall modifications in teaching and research, encouragement of community-level civic engagement of the academic community members, special courses and study programmes, establishment of centres and specific projects, designed projects to support cooperation with community representatives, encouragement of students and teachers to do volunteer work in communities, etc.

Yet, even when we are aware of such varieties, the importance of encouraging diversity and identifying common ground for (successful) cooperation between universities and the (local) community where they are based should always be kept in sight.

## 12. Why and How Should Universities and the Civil Sector Collaborate?

One of the missions of both universities and the civil sector is to provide services to society. Non-governmental organisations (NGOs) usually include persons who have decided to make a difference, both locally and globally. They make a stand for their beliefs and do voluntary work to contribute to positive changes in society. This is as true of global organisations for human rights as it is for a local football association. University students can learn a lot from the passion and commitment of NGOs. Besides offering hope, NGOs can show students a way to turn thoughts and feelings about what the world should look like into action.

By being involved in NGOs, students can experience that there are different perspectives, and that there are people in their communities who struggle to change the world. NGOs can help students to widen social relationships and develop social skills of empathy and tolerance, and to understand different mindsets. Cooperation with NGOs can give students practical hands-on experience. They can develop projects close to their social context and avoid the risk of being wholly theoretical.

Conflict solving and problem resolution is an area where cooperation with NGOs can be of great value. Cooperation with NGOs can be seen as a way of developing a critical competence and analytical skills that provide students with tools to understand the world.

The World Association of NGOs outlined in 2008 a set of general principles for partnership and collaboration with other civil society organization, governments, intergovernmental agencies, and for-profit corporations. The four basic principles would also be relevant for collaboration with universities: (I) missions are consistent with each other; (II) collaboration is made on the basis of shared values and for the good of society; (III) there are equitable and mutual benefits; and (IV) the partnership is committed to financial transparency and the sharing of information, ideas and experiences. All of these four principles embody the state of art of university-NGO collaboration.



Conference Role of Universities in peacebuilding. Sarajevo, March 2014.

Aksit, Hartsmar and Moraueus (2008) suggest some possible areas of university-NGO cooperation that might include:

- Research centres;
- Service-learning;
- Projects;
- Courses;
- Awards for addressing a societal problem;
- Clubs for sustained societal support;
- Fund-raising activities to address issues at local, national or international levels;
- Student representation on university and NGO boards;
- Practice as part of the education and jobs and internships for students at NGOs;
- Informing faculty members about cooperation with civic society;
- Lecture series on campus;
- Joint conferences and sharing of experiences.

On one hand, NGOs can provide current and authentic real life issues, as well as expertise on how to address these issues, to students. On the other hand, higher education institutions can provide theoretical and interdisciplinary frameworks. Students at all levels can develop competencies in analysis, understanding and valuing a variety of perspectives, and widen their social relationships, developing social skills such as empathy and tolerance.

Besides presenting some possible areas of university-NGO cooperation, Aksit, Hartsmar and Moraeus (2008) share some advices and ideas, which can encourage university professors of introducing change into teaching and research activities.

- Start small: perhaps invite an NGO to an open lecture. NGOs that have difficulties with long-term commitments because of limits on planning and funding find this useful;
- Go big! Find an NGO able to work over a longer period, to bring perspectives that can be mainstreamed;
- Ask NGOs for their ideas on cooperation;
- Consider funding: NGOs may have members who are prepared to work for free or very little. However, most NGOs have few financial resources, so in moving beyond human resources the higher education institution has a bigger responsibility;
- If you are concerned that the cooperating NGO might be seen as biased or controversial, consider how you can provide students with information to see alternative perspectives, balancing information from the NGO;
- If you want to give your students the possibility to see beyond the local community, NGOs are often international and can provide a European or a global context;
- If you are looking for valuable internships for your students, ask the local NGO;
- If your students are looking for a good project for an assessment task, send them to a local NGO;
- Encourage students to work with NGOs. Find ways to reward extracurricular activities!

## 13. A Different Knowledge



Conference Role of Universities in peacebuilding. Tuzla, April 2013.

The basic educational topics are not meant to enhance general knowledge of the participants but to enhance their readiness to engage, individually and in groups, in the reconstruction of their societies while building mutual understanding and trust.

The following examples illustrate such an approach:

- *The right to Justice.* The realization of justice, on which human rights are based, makes the basis of the process through which the society deals with its “wrong” past. However, what is justice and what kind of justice is “right”? Curt justice, retributive justice, restorative justice, or healing justice? In conflict areas, the term “rights” often acquires different meaning, has different goals and, therefore, may lead to different ideas of justice. How well is the idea of justice, as included in human rights norms and principles of democracy, applicable in such contexts?
- *The right to freedom of expression.* Instead of the traditional approach, which is focused on the right of distribution of information and access to information, we would like to stress the importance of the right to truth about the past. What does it mean? What is the aim of seeking the truth? Who is responsible for seeking the truth, admitting it, accept it and promoting it? Is there a right to remembrance, as claimed by victims and what does it mean? Who will decide what will be the part of a collective memory, and to which interests it will serve?

- *The right to education.* What does this right mean in conflict areas where education systems often are politicized; serving the interests of a particular political party or ideology? What does it mean if schools are nationalized or ethicized; serving the interests of a particular nation or ethnic group within the society? Even the knowledge taught in schools may be ethicized, presenting history, language and literacy, geography, etc. in a way that portrays the nation as an eternal victim of its neighbours. Some NGOs also speak of a so-called “righteous education”. What does it mean? Who defines righteous education?

What do international human rights standards say about these issues? Could they serve as valid guidelines for solving long-lasting conflicts?

## 14. Guidelines for Universities and University Teachers

This section features ideas, proposals, recommendations, and guidelines for university teachers and universities willing to give serious consideration to their current and future role in providing peace education. The following activities may significantly contribute to the integration of peace education in the higher education institutions:

- Design dedicated (elective and required) courses, or even study programmes, devoted to interculturality and peace. Examples of thematic areas include: intercultural education, education for democratic citizenship, peacebuilding, transitional justice, culture of memory, history in divided societies, examination of the issues of guilt, justice, forgiveness and the concept of trust in the light of building trust and establishing relations etc.);
- Transform traditional teaching and research frameworks in order to integrate the models of academic-service learning and community-based research into the existing courses;
- Encourage students to engage in critical analysis and conduct research into the topics related to the thematic focus of the *Recommendations* for the purpose of their final papers, diploma papers or theses;
- Transform the curricula, so that it may be implemented in cooperation with civil society organisations and community-based institutions dealing with peace issues, in such a manner as to foster linkages between learning outcomes of the courses and service-learning at community level;
- Provide professional training and other forms of (logistical and administrative) assistance for the teachers who are willing to transform their “traditional” approaches to teaching and research;
- Integrate public lectures, round tables and discussions devoted to the topics of the *Recommendations* into the regular academic life of university teachers and students;

- Define (a number of) research priorities in cooperation with the community, and develop projects to respond to current needs and challenges facing the community or the society as a whole, which are related to thematic focus of the *Recommendations*;
- Teachers who already teach the topics related to the thematic focus of the Recommendations may form *think tanks* with a view to exchange their experience and ideas and to advocate for transformation of traditional approaches to teaching and research;
- Consider modifying strategic guidelines for the development of universities and their contribution to developing societies in peaceful ways. These guidelines should be included in relevant strategic documents as well as into management and education policies;
- Consider modifying the system of performance assessment of university teachers in order to include civic engagement;
- Design mechanisms to provide pecuniary (funding) or non-pecuniary (awards, recognitions) support for teachers' and students' projects in the field of civic engagement and peacebuilding efforts;
- Provide "trans-boundary" education, in a way that it provides opportunities for the participants to "cross over the limits of belonging to a certain group, religion or nation", as well as to reach a regional level of understanding. The process of peacebuilding starts from boundaries. We have to understand their function in a particular conflict. Students should learn how to overcome these boundaries through exchanges of personal meaning, understanding and experiences, which leads to dialogue and shared visions and actions to emerge.

# 15. Examples of Good Practices as Incentives for Universities and University Teachers in the Western Balkans

The project “Build Bridges not Walls: Role of Universities in Peacebuilding” yielded several noteworthy initiatives that we would like to present as examples of good practices that may serve as incentives for universities and university teachers. We will present three examples: (I) introduction of a new course at the University “Dzermal Bijedic” in Mostar, Faculty of Education; (II), introduction of a new study programme in Priština; and (III) establishment of a new programme of master studies in Novi Pazar.

## 14.1 Introduction of a New Course

Example: Course on Intercultural Understanding and Human Rights, University “Dzermal Bijedic” in Mostar, Faculty of Education.

### 14.1.1 Approaches Employed in Development of the Educational Programme – Objectives, Expected Outcomes and Content of the Course

The course *Intercultural Understanding and Human Rights* incorporates an educational programme based on mutually related and interdependent with three main areas of focus: (I) objective; (II) content, i.e. the scientific discipline; and (III) the local community. Let us consider each of these approaches and their concrete meaning in the context of this course.

Objectives of this course are compliant with the three main groups of objectives as recognised by the pedagogical didactic theory: general, special and individual objectives. The general objective, being more abstract and long-term, pertains to the formation of a person embodying civic competence, commitment, responsibility, freedom and tolerance. The civic competence that is aspired to implies the acquisition of knowledge about democracy, government institutions, civil society, rights and freedoms, globalisation, multiculturalism, trust, peace, etc.

It is therefore important that the content of the course and its teaching methods are compatible with the previously mentioned requirements. Commitment to intercultural understanding requires development of a civic virtue, which embraces the internalised positive attitudes, values and beliefs. Accomplishing this objective necessitates that the teaching encompasses content that can change the consciousness of students by changing their attitudes towards values as the social good. Accordingly, it would result in the civic maturity materialised in participation and resolution of issues in public life. This kind of

programme should introduce students to positive examples from their country and from other parts of the world.

Furthermore, the programme includes meetings with students and teachers from other cultures and traditions. These meetings hold manifold significance both for the students and the teaching staff. They (I) reduce prejudices and stereotypes held about each other; (II) provide insight in and understanding of attitudes, stances and actions of “the others”, (III) reduce the social distance and contribute to building of trust as social capital; and (IV) build bridges for cooperation and joint activities.

All of the previously mentioned segments falling under the general theme of intercultural understanding mutually depend on each other to form a whole. In order for the general objectives to be applied, it is necessary to develop an activity programme as a logical follow-up to the main curriculum, which would ensure the practical implementation of the acquired knowledge, skills, abilities and attitudes.

*Special objectives* of intercultural understanding can be categorised in accordance with different criteria, making it possible to distinguish i.a. between:

1. The knowledge, which implies reproduction of terms, concepts and principles of intercultural understanding;
2. Understanding, which implies the ability to explain relationships of cause and effect, such as for example, the relationship between the culture (tradition) and prejudices;
3. Analysis in the context of the breakdown of the general aspect into individual elements and their classification based on their historical development, character and influence;
4. Synthesis, as an ability to synthesise certain elements of the social reality (e.g. synthesis of education, culture and politics to promote peace); and
5. Evaluation, which entails the ability to assess public policies, evaluate the level of human rights, level of trust, social interventions, etc.

*Individual objectives* arise from and build on the three main types of objectives as presented above and they represent the continuity in conceptualisation and realisation of the overall system of objectives. All individual objectives can be reduced to a single objective of improvement and monitoring of the results.

Content(s) of the course are determined depending on the presented or defined knowledge, skills and attitudes that we want to achieve and/or change, which is

described in the course objectives. If observed in the context of pedagogy, didactics and teaching methods, this means that the programme objectives should be defined prior to or simultaneously with the development of the programme itself, selection of relevant contents, and teaching and learning approach.

Developing the programme oriented towards the scientific discipline encompasses a series of elements:

- Clearly defined competences and outcomes of learning and teaching;
- Precisely determined main teaching contents that are entirely complementary to the objectives;
- Precisely determined secondary teaching contents that will indirectly support the other group of learning and teaching objectives;
- Adequate selection of mandatory and additional reading;
- Selection of a methodological approach, which includes selection of adequate teaching methods and forms that will be applied the most (e.g. conversation, discussion, debate, workshop);
- Selection of adequate teaching aids;
- Assessment of the knowledge, abilities and attitudes prior to and after realisation of the teaching process;
- Organisation of quiz competitions between universities and faculties.

The entire content of the programme should strive to support presentation of the teaching content and the scientific discipline to which it belongs. If we want the result achieved through the programme to be meaningful and not to be an end in itself, it is necessary to create conditions to turn it into social capital.

In that context, it is important that the programme is community oriented. Implementation of the programme would be meaningless if, in addition to the individual gain, the interests of the social community are neglected. This means that the implemented programme should be applicable in the context of the actual social reality.

#### **14.1.2 Primary Work Concepts, Teaching Methods and Learning Approaches**

Learning and teaching methods are directly related to the projection of the general, special and individual objectives, i.e. the learning outcomes. Accordingly, adequate learning and teaching methods will be determined based on whether the priority objective is to acquire knowledge, skills, attitudes, values or something else. Such mutual interdependence means, inter alia, that the civic competence acquired at the university level implies a complete aptitude of an individual to participate in civic life in multicultural communities. The civic competence has to be based on the acquired interdisciplinary knowledge about social and political concepts, principles and structures, developed civic virtues and preference for democratic relations and participation. The special objectives within the course

*Intercultural Understanding and Human Rights* are positioned within the framework of civic knowledge, skills, attitudes and virtues.

*Knowledge oriented teaching and learning* requires adequate selection of a methodological approach and method in presentation of the content in order to ensure acquisition of the basic knowledge about culture, multicultural society, human rights, trust, peace, tolerance and other characteristics of intercultural understanding and life in an intercultural society. The recommended methods of teaching and learning include clear, explicit and constructive introductory lectures, conversation and discussions (*problem based learning*), reading, students' explanation of the universal concepts and principles of multiculturalism and development of a critical approach aimed at social corrective action.

*Skills oriented teaching and learning* should provide such competences that will result in the ability to identify certain social problems, analyse and synthesize identified indicators, pass judgements and explain emerging theoretical facts in the context of intercultural understanding and human rights. This type of teaching should equip students to be able to either as individuals or as a team to evaluate certain activities, processes and social interventions, to apply critical thinking and develop a stance on certain issues.

This type of teaching will teach a student:

- How to recognise and identify a certain social problem;
- How to initiate an analysis, what to analyse and why;
- How to synthesize acquired theoretical facts, i.e. identified indicators;
- How to evaluate a certain activity, social intervention or process.

*Attitude and values based teaching and learning* should develop in students a series of mutually interconnected and dependent competences and equip students to:

- Continuous civic engagement in preservation and respect of cultural, national, social, intellectual and other forms of dignity of an individual and community;
- Tolerance for the different, trust building, peaceful conflict resolution with the objective of establishment of democratic relations;
- Promotion of general social values at the local and global level;
- Development of virtues in themselves and others, such as fairness, humanity, solidarity, ethics, etc.

This type of teaching learn students how and why to respect differences, how and why to preserve the dignity of themselves and others, how to peacefully resolve conflicts, how to build trust and virtues and how and why to promote social values. Civic responsibility, as a segment of the civic virtue, inter alia, includes developing a sense of responsibility for one's actions and methods of monitoring the work of government institutions.

In addition to the above approaches to the development of civic competence by means of knowledge, skills, attitudes and values, working on this course requires additional aspects creating a specific educational environment for students and other involved actors. In this context, emphasis is placed on teaching and learning that is *oriented on cooperation, partnership and networking and involvement of individuals and partners from the local community* in certain segments of the teaching process.

*Teaching and learning oriented on cooperation, partnership and networking* implies recognising the interdependence and positive interaction of individuals in a group. It also implies learning individual responsibility of all group members for the accomplishment of group objectives, use of relevant skills in work with others, individually and in smaller groups. There will also be group evaluation of the existing performance with the objective of its future enhancement.

There is a myriad of reasons for pursuing such an approach in the teaching process. Students who teach others develop the skills required for leadership, peaceful conflict resolution, attentive listening or reading, appreciation of different opinions, successful communication and similar cooperative skills necessary in the intellectual process and civic life in general. Cooperative teaching facilitates communication and bars passive listening and reading by students ensuring interactive relations in a group. Well-organised cooperative teaching excludes any relations based on power and authority and fosters wilful participation.

This form of teaching and learning contributes to integration and socialisation of isolated and lonely students. In addition, cooperative teaching contributes to understanding and respect for individual differences, abilities and values. Well-selected techniques of cooperative teaching imply the engagement of all group members so that the group can achieve the established objective. It cannot be applied on the entire content, however, only on carefully selected parts of the programme that are suitable for this type of teaching.

A professional and methodological approach to learning and teaching based on networking systems is increasingly applied in education in the developed world. Information technology enables efficient exchange of information and organisation of interest based groups (networks). Having in mind the possibilities offered by information technology, it is possible to organize different types of teaching simultaneously taking into account different learning styles of students.

An important requirement for the establishment of a networking system is the abidance by the *principle of cooperation*. Students who are directly or indirectly involved in teaching processes for the course *Intercultural Understanding and Human Rights* have the opportunity to exchange information and experiences, propose ideas and solutions, exchange reading materials, conduct research and evaluation, participate in intercultural

cross-border cooperation, organise debates, etc. This networking system should be expanded with new content and methods of work. In fact, this means that the networking system of teaching and learning should include other interested subjects regardless of whether they directly participate in the teaching process within the course *Intercultural Understanding and Human Rights*.

Occasional involvement of competent *individuals from the local community* in the teaching process within the course not only refreshes and actualises the process itself, but it assists students to more competently and efficiently learn, understand and apply contents of the course. Such individuals could include public officials, representatives of the legislative, members of government, the judiciary, representatives of minorities, priests, cultural figures, eminent scientists and other public figures, civil society activists, journalists, etc.

Prior to the engagement of such individuals, academic and administrative coordinators should ensure their preparation. Individuals who accept to participate in realisation of the course contents should be explained the purpose of his involvement, provided with a course book and informed about the main characteristics of the group.

Individuals from the community may present different parts of the course, such as:

- Information about the state of human rights in their field of work and nature of the interpersonal relations in that field. Such information should help students to understand better the content presented in reading materials and lectures;
- Their own experiences in the realm of their public activities, cooperation with other actors, obstacles in the development of good interpersonal relations;
- Ideas for student organisation of workshops, panel discussions, debates, etc.;
- Discussion with students about those issues that are not covered by reading materials or that are presented in a different manner.

This type of learning and teaching enables students to develop skills and attitudes. Students also have an opportunity to experience different methodological approaches, their advantages and shortcomings.

In order to ensure the adequate quality of this type of learning and teaching, it is necessary to conduct a brief evaluation either in writing or by conducting interviews. The evaluation will serve as basis for a valid assessment of the efficiency and justification of this type of teaching.

### **14.1.3 Teaching and Learning Sources**

Contemporary pedagogical theory and practice actively encourage the use of different sources by students. Accordingly, in addition to the main reading materials, all teachers

involved in the programme, are obliged to instruct students on the use of adequate texts that are conceptually and substantially compliant with the programme content. In addition to scholarly works, it is justified to use other ways and sources of teaching and learning. One of such sources is media (internet, television, radio, newspapers). Applying this type of teaching material requires teachers to be well informed in order to be able to appropriately identify the media that students can use to understand and master the content of the course.

Learning from media may have negative consequences, such as ideological indoctrination. Therefore students have to possess the skills and abilities to recognise media messages, develop a critical approach and define the correct attitude.

Other forms of learning include discussions, debates, workshops, writing of scholarly works, volunteering, attending professional and scientific events, community engagement, evaluation and self-evaluation. A specific and significant form of learning are study visits to other universities, exchange of students and international humanitarian and expert missions. Research of social phenomena, processes and relations and public presentations of research results are a particularly relevant form of teaching and learning. All of the aforesaid ways and sources for learning and teaching have multifaceted relevance in the acquisition of new knowledge, development of new skills, abilities and attitudes.

The content of objective and student-oriented courses ensures that the planned competences and learning outcomes are achieved. Nevertheless, the fact that the social community will have competent individuals does not guarantee the continuous commitment of such individuals to the affirmation of social values. It also depends on whether the social community is able to fulfil preconditions for application of the acquired knowledge and skills and in what fashion. Will the social community turn acquired students' competences into social capital?

Cooperation in realisation of the content of the programme with the non-governmental sector, government institutions, media and other actors should not be ceased following the completion of one cycle. The cooperation has to be permanent and implemented through different forms of voluntary work in these segments of society.

Voluntary work can include engagement in NGOs on promotion of the idea of intercultural understanding, preparation of and participation in professional events, organisation of workshops, presentations in elementary and secondary schools, etc.

In addition, the acquired competences can be applied in organisation of social networks, study visits and exchange of students with the aim of affirmation of principles of understanding and trust. Equally, students can be hired in governmental institutions as advisors and associates and in media to work on the development and realisation of media contents that promote understanding and trust.

#### **14.1.4 Admission, Progress Monitoring, Assessment and Evaluation of Students**

The course *Intercultural Understanding and Human Rights* is open to all students of the *Džemal Bijedić* University in Mostar. Information about the course and course registration is provided to the students in a timely manner via the internet pages of the University.

The first set of information provided to students includes key information about the course (course description, qualifications, level at which it is available, objectives), including information about the additional benefits of taking the course, such as study visits, student exchange, social affirmation. The information serves the selection process which is aimed at ensuring diversity in the group selected for the course.

Efforts are made to attract students enrolled at other departments at the *Džemal Bijedić* University in Mostar to join the course. This requires curricular modifications. Efforts are made to make the programme visible across university departments, which are not necessarily aimed at training future teachers.

The course includes both an academic coordinator (teacher) and an administrative coordinator (assistant), so that the students are provided comprehensive support in any aspect of the course-related work.

The responsible teacher (academic coordinator) has several tasks. He or she:

- Takes part in designing the course curricula and exercises, in cooperation with the coordinator;
- Conducts entry and exit testing and student verification;
- Performs testing of the students enrolled in the course and testing of a control group (to compare attitudes of enrolled and non-enrolled students);
- Monitors students' progress, guides and evaluates students during the course (after completion of each module);
- Keeps a logbook in which teaching and pedagogical practice is recorded;
- Collaborates with other teachers;
- Develops reports concerning teaching, teachers and testing in collaboration with the coordinator;
- Participates, together with the coordinator, in implementation and evaluation of study visits and the student and teacher exchange.

The administrative coordinator for the programme has the following tasks. He or she:

- Shares responsibility for the local implementation of the programme with the faculty member responsible for the course;
- Organises student recruitment;
- Oversees the implementation of the course;

- Organises and participates in the lectures and exercises;
- Participates in planning and implementation of the communication and promotion strategies;
- Participates in the evaluation and reporting activities;
- Contributes to the further programme development through providing suggestions and taking a proactive role in the process;
- Participates in organising and implementation of exams, and in the assessment verification process;
- Develops cooperation networks with particular emphasis on the local community and the civil sector.

Students' applications for the course are submitted to the Administrative Coordinator not later than the 15th of January of the calendar year, in accordance with the official application form. The application includes student's personal information (name and surname, current department in which they are enrolled, current year of study, participation in academic or professional events, if any; membership in the student association management bodies at the level of the Faculty or the University, if applicable).

The selection procedure is performed by the academic and administrative coordinators. The list of admitted candidates is published at the University website, and at the Faculty's public notice board.

The second step is the entry testing of students to take the course. The purpose of the test is to assess the level of knowledge as well as the attitudes of the (potential) course participants. The academic coordinator analyses the testing results, and enters the relevant indicators into the data base for the purpose of performing comparison at a later stage in the process.

In addition to assess student's fulfilment of the formal criteria, it is also necessary to assess their commitment to the programme. That aspect of quality assurance may be implemented by means of conducting individual or group interviews with applicants.

Student engagement in the course is defined as the overall level of student activity, including course attendance, active participation in the learning process (discussions, debates, conversations, workshops), field-training assignments, which include designing and conducting a workshop in an elementary school, as well as active participation in student associations and community-level activities, essay writing and testing.

Presuming that any thematic content included in the programme is equally relevant, it follows that it is both logical and pedagogically justified to assess any content taught or any activity in which students engage. Whilst adhering to all principles and approaches to teaching methodology, the assessment allows and calls for the diversity of approaches and methods.

The coordinators are tasked with developing self-evaluation tools to facilitate students' understanding of their own knowledge and capacities. This provides an opportunity to compare the outcomes of the students' self-evaluation with the assessment and evaluation of the students conducted by the coordinator and other teachers and assistants involved in the programme.

Lastly, the monitoring and evaluation process ends with evaluation of teachers and assistants, as well as evaluation of the programme itself. For this purpose, and with a view to evaluate the overall quality of the course, the coordinators develop a dedicated evaluation tool. Evaluation outcomes serve as the baseline for designing evidence-based measures aimed at achieving learning outcomes.

## **14.2 Introduction of a New Study Programme**

Example: New Study Program at the University of Priština, Faculty of Law.

The University of Priština, Faculty of Law has been engaged in the program "Build Bridges not Walls – The Role of Universities in Peacebuilding" since 2013. So far, more than 200 students have attended the program. It was the first time this University addressed the issue of multiculturalism and human rights in a thorough manner.

Soon after the program started, it was evident that students were highly interested and committed. This included both regular and part time students. The program implementation contributed significantly to students' engagement and therefore directly to their capacity building. Students engaged intensively in their working places, internships, as well as in other activities, like attendance in summer schools, conferences and other activities promoting human rights and multiculturalism.

Another important aspect of the program and the example of good practice is the research interest of the students. All students that have attended the course have submitted a research paper that was reviewed by the academic coordinator. All the research papers have been stored in the human rights corner of the library of the Faculty of Law, in order to be available for other students.

Due to the high interest of the students, after the end of the first program cycle, the course has been implemented as a professional course. Currently there are 30 students that are finalizing one semester of the program. The academic coordinator will initiate the procedures at the Faculty of Law with the aim to integrate the course as elective one and as a part of the regular teaching curricula.

During the implementation of the program, it became clear that there is a need for more information and understanding on the transitional justice in order to understand the human rights and multiculturalism in a particular context of Kosovo. As such, the course

on *Dealing with the past and transitional justice* has been instituted as a professional course at the Law Faculty, supported by the Royal Norwegian Embassy and Community Building Mitrovica (local NGO). The course started in October 2014 and it will continue till June 2015. A conference will be organised at the University of Priština on the issue of transitional justice with expected student engagement.

### **14.3 Introduction of a New Master's Programme**

Example: the New Master's Programme at the International University of Novi Pazar, Department of Law.

Participation in the programme *Build Bridges not Walls – the role of Universities in peacebuilding* resulted in the introduction of a course on *Intercultural Understanding, Human Rights and Reconciliation* at the undergraduate level.

Soon after the course had started, there was increased students' interest in the thematic area. The students who attended the course expressed a need to pursue further, detailed and more profound, theoretical and academic study of human rights, peaceful conflict resolution, reconciliation and trust building between the peoples of the former Yugoslavia, in the course of their graduate and postgraduate studies.

Aiming to accommodate the students' interest and needs, the Project Coordinator submitted a proposal to the Academic Council of the International University of Novi Pazar to introduce a Master's Programme in human rights, peaceful conflict resolution and education for peace.

There are several reasons to introduce a study programme of this kind at the International University of Novi Pazar. Specifically, there is an obvious lack of study programmes in human rights, peaceful conflict resolution and education for peace in the countries of the former Yugoslavia. In proposing the programme, the authors were guided by the idea that the programme should be incorporated into graduate studies, since the nature of masters level studies is such that they are professionally applicable, i.e. targeted to specific areas of expertise.

A decision was taken that the programme should be introduced at the Department of Law. This is the higher education institution which provides training for the future professionals in the field of law, who will become actors in the national legal system, and who will shoulder the heaviest responsibility for establishing and protecting the rule of law.

It was also understood that it is essential to introduce such a programme having in mind the geographic position of Novi Pazar, which lies on the crossroads of many routes, in the very heart of the Western Balkans, at an equal distance from the major regional cities (Belgrade, Sarajevo, Podgorica), and taking into account the multi-ethnic, multi-national, and multi-religious composition of the students and faculty members.

Thus, the International University of Novi Pazar strives to become the regional centre for education in human rights, peaceful conflict resolution, and education for peace.

The Academic Council of the Department of Law at the University adopted the proposal at the beginning of the academic year 2013-2014, and designed the Master's Programme in human rights, peaceful conflict resolution and education for peace. The learning outcomes and the education practice at the University as well as the practice of prestigious universities around the world served as the baseline in the process of designing the programme.

Lawyers and other experts in the Republic Srpska will simply have to specialize in specific areas to be able to respond to challenges posed by the multicultural society, increased conflict potential, globalisation, Euro-Atlantic integrations, global trends, and in order to be able to compete with foreign experts who have already mastered this type of additional education.

Knowledge in the areas of human rights, minority rights, peaceful conflict resolution, and education for peace is of essential importance for any democratic country. In line with these needs, the programme provides students with knowledge in human and minority rights, peaceful conflict resolution, education for peace, international criminal law and European law, presented in a contemporary manner.

The objectives of the programme include:

- Study oriented to acquiring knowledge and skills required for executing professional responsibilities in the areas of human rights and peaceful conflict resolution theory and practice;
- Introducing students to basic content and features of peace studies, war experience, and consequences of violence, aiming to provide them with comprehensive and tangible insight into the values of peace and the complex prerequisites for achieving peace, i.e. conflict prevention and resolution;
- Providing students with a more profound insight into the nature of conflicts in modern societies and possible conflict resolution strategies. An integral part of this includes development of critical thinking and potential for objective and balanced analysis of conflict, internal and external factors, actors, and assessment of the scope of conflict prevention and peaceful resolution;
- Developing professional competencies of students to enable them to actively participate in legal transition processes and to contribute to development of law and security in their society and country;
- Acquiring theoretical knowledge and practical skills in various areas of law and law-related disciplines, which ensures that students attain necessary competencies and academic skills to understand and resolve various legal issues;
- Developing competencies for critical analysis and evaluation of legal solutions, legal practice and functioning of legal and social institutions which organise, regulate and

exercise social control over the activities of security authorities and criminal judicial bodies;

- Setting the academic foundation to pursue further doctoral studies.

The purpose of the programme is education of students at master's academic level, which ensures comprehensive knowledge in the following areas:

- Harmonisation of legal postulates and legal approaches with European Union law protection, promotion and respect of human rights;
- Understanding the causes and consequences of conflicts and identifying the best solutions for peaceful conflict resolution;
- Development of legal concepts and understanding the various factors which influence the changes in the concepts in the course of transition and globalisation;
- Activities and functioning of judicial and security bodies, and improvements of instruments used to implement new legal concepts analyse;
- Analyses of legal practice in judiciary, prosecution, security institutions and other organisations and agencies.

No.	COURSE	S	P	V	SIR	ECTS
1.	Research methodology for theoretical preparation of Master's thesis	1	2	2		7
2.	Human rights	1	2	2	2	8
3.	Conflict Resolution Theory and Practice	1	2	2	2	8
4.	Elective courses 1	1	2	2		7
	Peace Theories and Culture of Remembrance					
	International Criminal Judiciary					
5.	Elective courses 2	2	2	2		7
	European Law and Human Rights					
	Minority rights					
6.	SIR for Master's Thesis	2			16	8
7.	Final – Master's Thesis	2				15

Table 2. List of required and elective courses.

After having completed the Master's Programme, a student obtains the academic title *Master of Law*.

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# 17. ANNEXES

## Annex 1. The Sarajevo Declaration on the Role of Higher Education and Civil Society in Education for Peace

Relying on The European Convention on Human Rights,<sup>8</sup> the UNESCO World Declaration on Higher Education for The twenty-first century,<sup>9</sup> the For Lifelong Learning In Europe Programme,<sup>10</sup> the Budapest Declaration for a Greater Europe Without Dividing Lines,<sup>11</sup> the Warsaw Declaration: Toward a Community of Democracies<sup>12</sup> and the Talloires Declaration on the civic roles and social responsibilities of higher education;<sup>13</sup>

We, the participants of the Conference on the Role of Universities in Peacebuilding, aware of the fact that higher education plays an exceptional role of in post-conflict, often divided, societies such as the Western Balkan ones, wish to point out the importance of education for peace, and of enhancing cooperation in this field between the higher education and the non-governmental sector in local communities and societies of the region.

### Education and Civic Mission

Higher education institutions in the region are encouraged to:

- Determine Education for Peace and Civic Mission<sup>14</sup> as the mainstay of academic profession and to undertake actions needed to integrate it into academic work. Thus, the market oriented approach of the higher education institutions must not be to the detriment of education for peace and their civic mission;
- Provide education and knowledge that is depoliticised, de-ideologized, and de-ethnicized, and the culture of reflection and engagement of both teachers and students at their university;
- Work on introducing new thematic fields,<sup>15</sup> thematic modules,<sup>16</sup> and lectures and units (within the individual modules) that enhance the culture of peace;

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8 [http://www.hrcr.org/docs/Eur\\_Convention/euroconv.html](http://www.hrcr.org/docs/Eur_Convention/euroconv.html)

9 [http://www.unesco.org/education/educprog/wche/declaration\\_eng.htm](http://www.unesco.org/education/educprog/wche/declaration_eng.htm)

10 [http://ec.europa.eu/education/tools/llp\\_en.htm](http://ec.europa.eu/education/tools/llp_en.htm)

11 <http://www.internationalconsortium.org/about/budapest-declaration>

12 [http://ccd21.org/articles/warsaw\\_declaration.htm](http://ccd21.org/articles/warsaw_declaration.htm)

13 <http://talloiresnetwork.tufts.edu/wp-content/uploads/TalloiresReport.pdf>

14 The Civic Mission at University Concept articulates a set of values and principles, which direct core activities of a university and various advocacy activities of university teachers and students in a community, towards educating socially responsible and active citizens, civil society development and democracy, and even improving the quality of life in the community.

15 Culture of Peace, Human Rights, Intercultural Understanding, Transitional justice, and Reconciliation.

16 History teaching at post-conflict and/or divided societies, Culture of Remembrance, and Facing the Past after heavy violations of human rights.

- Identify the knowledge, attitudes and skills of university teachers who are ready and motivated to implement education for peace and the civic mission of higher education institutions.

### **Humanistic Approach in Education**

Higher education institutions are encouraged to practice a humanistic approach in education:

- Where education of responsible citizens, aware of their rights and obligations within society where they live, serves as a tool that creates “a whole, complete person”, and incorporates social and emotional growth of all the participants in the learning process;
- So that all the differences, the needs, and the experiences that students bring are accepted and respected and every individual student is provided with understanding based upon his or her own premises;
- That is built upon participatory teaching.<sup>17</sup>

### **The Cooperation between Higher Education and Civil Society**

We invite higher education institutions and the civil society sector to:

- Take responsibility and actively participate in democratic processes in order to develop citizenry at local, national and global level, to contribute to the social transformation, the building of trust, transitional justice, and reconciliation;
- Build a social capital based upon trust, cooperation, networking, volunteerism and the participation of students and their teachers in social processes;
- Set and implement programmes that enhance civic engagement and social responsibility;
- Build institutional frameworks to support students, teachers, and non-governmental sector to encourage, recognise and value good examples of cooperation between civil society and higher education institutions;

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<sup>17</sup> Participatory teaching is an approach in education that relies upon communication and participation more than it relies on one-way transmission of data and information. The learning process happens in group interactions where group members exchange their experiences. Their experiences are valued as relevant and beneficial. Knowledge, values, viewpoints, attitudes, and responsibility are built through cooperation and learning within the context in addition to individual acquisition and learning processes. Every student is a person, both in an activity and in a situation. This approach creates so called “positive mutual addiction” with the participants, increases communication capacities, and trains the participants in individual and group responsibility. It also supports development of capacity for including others, better recognition of their needs, and decision-making skills.

- Build partnership between higher education institutions and the non-governmental sector, so as to through networking contribute to the development of individuals, groups, and communities, based on exchange of know-how and experiences;
- Establish cooperation with secondary and primary schools so as to utilise competencies existing in this field and ensure their application at the grass root levels in education.

### **We demand that**

Local authorities, state authorities, countries of the region authorities and International Community to:

- Ban all aspects of discrimination from higher education and create conditions of equal opportunities in education, compliant with international instruments;
- Provide conditions and financial support for projects of cooperation between higher education and civil society, both on the national and the regional level;
- Consider the possibility of designing a state strategy for supporting cooperation between institutions of higher education and civil society.

Sarajevo, March 20th 2014

Declaration draft by Enver Djuliman



Enver Djuliman presenting Sarajevo Declaration in Peacebuilding.

## Annex 2. Teaching Content Checklists: examples of questions concerning integration of the dimensions of human rights, intercultural understanding and peacebuilding

PROMOTION OF HUMAN RIGHTS AND FUNDAMENTAL FREEDOMS
Is there any mention of the term <i>human rights</i> (or rights of an individual, rights of a human being, civic freedoms etc.)?
Is there any mention of the term right of the child?
Is it explained that all people are entitled to human rights and rights of the child, regardless of their race, ethnicity or any other background etc.?
Are the human rights and rights of the child linked with the responsibility of individuals?
Is there any emphasis on the personal responsibility of the individuals?
Is there any emphasis on the importance of the responsible conduct of an individual for the well-being of others?
Is there any emphasis on the importance of the responsible conduct of an individual for the well-being of the community to which she or he belongs?
Does the content explain the link between respect of human rights, rule of law, justice and peace?
Does the content explain the link between respect of human rights, equality and non-discrimination and peace?
Does the content explain the link between respect of human rights and peace?
Does the content explain what are the duties and responsibilities of the authorities in protecting human rights and minority rights?
Does the content explain the role of civil society in protecting human rights and minority rights?
Does the content explain the role of the multi-party system and importance of fair political competition?
Does the content explain importance of personal involvement in protection of human rights and peacebuilding?
Does the content emphasise importance of interconnectedness and interdependence of the world in protecting human rights?
Does the content explain the correlation between efficient protection of human rights, development of democracy and peace?

### **Annex 3. The Project Build Bridges, not Walls: The role of universities in peacebuilding**

*Build Bridges not Walls: The role of universities in peacebuilding* is a regional program of the Norwegian Helsinki Committee for Human Rights that started in 2012 with a goal of developing cooperation between civil society and universities in Bosnia and Herzegovina, Serbia and in Kosovo in the fields of intercultural understanding, human rights and peacebuilding.

The aim is to build competencies of the universities and other partners in the program that will enable them to educate students in a way that will contribute to development of democratic culture, and a culture of peace based on the values of human rights in the Western Balkans. Education in intercultural understanding, human rights and processes that lead to peacebuilding, as an integral part of the educational system for relevant professional groups in the region, will contribute to these groups to become promoters of positive values.

The program primarily introduces the elective subjects at the universities in Bosnia and Hercegovina Serbia and Kosovo. This is the first time that three thematic subjects – intercultural understanding, human rights, and peacebuilding – are introduced as joint subjects at the universities in the region.

The program target groups are:

- Full-time students;
- Students at work;
- Educational staff and administrative staff at the universities;
- Educational institutions, Ministries and pedagogical institutes.

The program anticipates the following activities:

- To introduce the study of intercultural understanding, human rights and peacebuilding processes. The study is organized both for full-time students and for students at work;<sup>18</sup>
- To assist in development of literature related to the above mentioned subjects;
- To establish a corner for intercultural understanding and human rights at the libraries at five universities in the region;

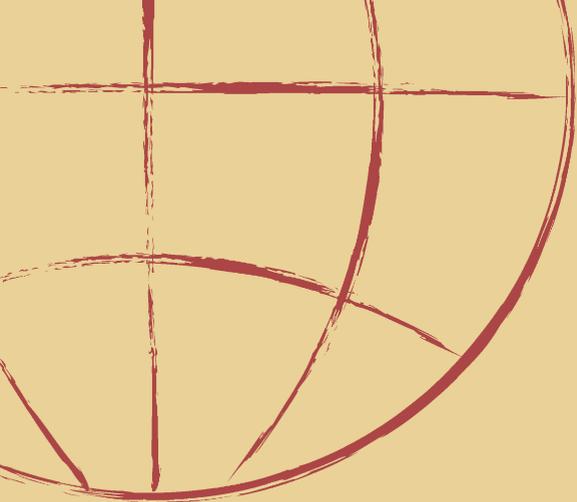
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<sup>18</sup> The study for employed persons who find these competencies necessary for their work place, e.g. pedagogues, teachers, journalists, social workers, etc.

- To organize five conferences at partner universities and one regional conference on the role of universities in peacebuilding;
- To implement extensive research on peacebuilding processes in related countries and development of report with conclusions and recommendations for further work in this field.

The educational staff at the universities consolidates the theoretical knowledge, while practical experience on the same subjects are presented by the NGOs. The program anticipates exchange of teachers and students between the universities, joint programs and curricula and cooperation between universities in development of educational materials.

For more information visit: [www.nhc.no](http://www.nhc.no)



*“Since we are all born as persons, we have yet to develop into citizens. When I say a citizen, I think of individuals aware of their rights and obligations within the society in which they live. To achieve that, they need knowledge. Knowledge is obtained by asking the following question both to ourselves and to others: what helps us in our daily quest to liberate ourselves of prejudices towards the others? It is the knowledge that connects people rather than keeps them apart, the knowledge built on ethos and not ethnos. It explains, yet does not justify, it speaks of reality as that reality is, but it also speaks of what the reality should be.”*

*Enver Djuliman*