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Genocide in north-western Bosnia and Herzegovina. A sociological and pedagogical analysis of crimes against humans and crimes against humanity during and after the war
The aim of this study is to reach a new understanding of genocide in north-western Bosnia and Herzegovina during and after the Bosnian War (1992 – 1995).

- Literature review.
- Genocide as a process.
- War violence - genocide - denial of the genocide.
- Genocide – victims - perpetrators of war violence.
- Culture of peace - reconciliation.
Genocide in the Prijedor Municipality

- Killed: more than 3,000 Bosniaks and Croats civilians during the summer of 1992 (over 200 women and 100 children).
- Displaced: almost half of the pre-war population (more than 40,000 Bosniaks and Croats).
- Organised and ritualized war violence - bureaucratic planning.
- Perpetrator: dangerous, evil, ideal enemy, real criminal - spontaneous, organised, and rational.
Denial of genocide

- Number of perpetrators were convicted at the Hague Tribunal and the Court of Bosnia and Herzegovina (War Crimes Chamber).
- Institutions in the entity of Republika Srpska deny the genocide.
- Existence of Republika Srpska is based on the genocide committed in Prijedor, Ljubija, and many other towns in Bosnia and Herzegovina.
Genocide as a pedagogical challenge

- Humanisation of society.
- Dialogic learning - exchange of education and ideas with others.
- Communication - construct and reconstruct the society - should not be an act of arrogance.
- Culture of peace in a post-genocide society.
- Communication struggle against the deniers of genocide.
Peace potential and cosmopolitan ideas of education

- Dominant politics of collective representation.

- New education strategies - peaceful socioeconomic development - based on the pedagogies of the oppressed.

- There are no non-genocide and genocide peoples.

- The peace potential of the cosmopolitan idea of education - of the sense and the meaning of coexistence.
**Conclusion**

- Pedagogy – reconciliation.
- Culture of peace – reconciliation - theoretical experiences of critical pedagogy in education.

- Peaceful orientational knowledge - new identity politics.

- Respect the right to be different and the right to bravely distance ourselves from criminal identity politics.
Thank you for your participation!