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EDUCATION FOR A CULTURE OF PEACE AND NON-VIOLENCE

Contents:

1 Prof.dr. Miodrag Simović: RULE OF LAW AND PRESERVATION OF PEACE..... 7

2 Prof.dr. Goran Bašić

EDUCATION FOR A CULTURE OF PEACE AND NONVIOLENCE..... 9

3 Prof.dr. Zlatan Delić

EDUCATION FOR A CULTURE OF PEACE AND NONVIOLENCE 11

4 Prof.dr. Alisabri Šabani

GANDHI'S TEACHINGS OF NON-VIOLENCE AND THE SOCIOLOGY OF VIOLENCE..... 13

5 Prof.dr. Halima Sofradžija

CULTURE OF PEACE AND NONVIOLENCE ACCORDING TO GANDHI'S PRINCIPLES…… 15

6 Mr.sci. Olivera Hasković

MODELS OF CULTURAL POLICY AND CULTURE OF PEACE..... 17

7 Prof.dr. Nevzat Veladžić

THE ROLE OF SOCIAL CONTROL AND SUPERVISION IN MAINTAINING OF SOCIAL PEACE AND SECURITY.....19

8 Mr.sci. Goran Radoš

POLITICAL RESPONSIBILITY AND POLITICAL ABUSE AS A THREAT TO PEACE 21

9 Fac. Smiljka Gavrić

MEDIATION AND RECONCILIATION.....23

11 Mirha Bičo Ćar, PhD

SUSTAINABLE DEVELOPMENT AND PRESERVATION OF PEACE 26

12 Prof.dr. Azra Adžajlić-Dedović

VICTIMOLOGICAL MEASURES OF CONFLICT PREVENTION.....28

Bosnia and Herzegovina

Prof.dr. Goran Bašić

Professor of Sociology

University of Sarajevo

Faculty of Social Sciences

Department of Pedagogy and Learning

Linnaeus University

351 95 Växjö, Sweden

Summary

Goran Basic is an associate professor in Sociology and a senior lecturer at the Department of Pedagogy and Learning, Linnaeus University. His research concerns fieldwork in Bosnia and Herzegovina; he has written articles on post-war society and carried out an evaluation of a project in juvenile care. Basic's dissertation ''When collaboration becomes a struggle. A sociological analysis of a project in the Swedish juvenile care'' is based on ethnographic material. He has also analysed policing practice in the Baltic Sea area and the experiences of young people who have lived through a war and been placed in HVB homes (residential care homes for children and young people) in Sweden as well as experiences of institutional staff working daily with these young people. Currently analysing: (1) the achievements, obstacles, collaboration, and identities in senior high school work with students who use alcohol and drugs; (2) the possibilities, obstacles, identities, and collaboration in senior high school work with newly arrived students; (3) narratives by young people who have experienced war, taken refuge in Sweden, and been taken into custody and placed in institutions, and narratives by institutional staff about the daily work with young people with war-experience who are being taken care of; (4) the obscure practices and rhetoric of war, emotions and morals of war, and human interaction during horrific captivity and escape, in company with individual requirements for restored respect and dignity when war experiences are portrayed in life stories; (5) collaborations between border police and the coast guard and among different actors in youth care and school; and (6) definitions of successful intelligence and operational police work. Basic is working on a number of collaborations with stakeholders within and outside academia. He is also a coordinator for the Centre for School Development and Educational Leadership at Linnaeus University.

TITLE OF TOPIC 2:
EDUCATION FOR A CULTURE OF PEACE AND NONVIOLENCE

QUESTIONS:

1 WHY DO WE NEED education for a culture of peace and non-violence?

2 WHAT NEW KNOWLEDGE do we gain?

3 Is a culture of peace possible in a violent (unjust) world?

4 WHAT DOES the term "culture of remembrance" MEAN, which is a controversial phrase based on a vague mixing of individual and collective memory?

5 WHY ARE culture, multiculturalism, cultural policy, identity policy, preservation of national, ethnic, religious or cultural identity IMPORTANT?

EXPLANATION OF THE TOPIC:

"What is peace building" by Catherine Morris.

Building of peace in today's conflicts requires a long-term commitment to establishing connections and relationships across all social levels: relationships that strengthen the resources of reconciliation within society and make effective use of contributions outside it.[3]

"Building of Peace: Sustainable Reconciliation in Divided Societies" 1997, John Paul Lederach[4]

Peacebuilding is not just work to prevent a return to the conflict of once conflicting parties, but it focuses on the real causes not only of the just-ended war, but of all potential conflicts. In this sense, we can distinguish between a negative peace, that is, the absence of armed conflict and a positive peace that includes justice, equality and other fundamental social and political goods. (Barnett et al., 2007.).[5]

In a narrower sense, peacebuilding is a process that facilitates the establishment of long-term peace and that seeks to prevent a recurrence of violence by focusing on the causes and consequences of conflict through reconciliation, institution building,

political and economic transformation. (Maiese, 2003).[6]

[3] HKO "Kruh sv. Ante"- Trauma centar | Zagrebačka 18, Sarajevo | k.s.ante@bih.net.ba | tcentar@kruhsvante.org www.kruhsvante.org, downloaded 21.10.2019.
[4] The same.

[5] HKO "Kruh sv. Ante"- Trauma centar | Zagrebačka 18, Sarajevo | k.s.ante@bih.net.ba | tcentar@kruhsvante.org www.kruhsvante.org, downloaded 21.10.2019.
[6] The same.

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OBRAZOVANJE ZA KULTURU MIRA I NENASILJA

Sadržaj:

1.Prof.dr. Miodra Simović: VLADAVINA PRAVA I OČUVANJE MIRA.....37

2. Prof.dr. Goran Bašić

OBRAZOVANJE ZA KULTURU MIRA I NENASILJA.....39

3. Prof.dr. Zlatan Delić

OBRAZOVANJE ZA KULTURU MIRA I NENASILJA.....41

4. Prof.dr. Alisabri Šabani

GANDIJEVO UČENJE O NENASILJU I SOCIOLOGIJA NASILJA.....43

5. Prof.dr. Halima Sofradžija

KULTURA MIRA I NENASILJA PREMA GANDIJEVIM PRINCIPIMA.....45
.

6. Mr.sci. Olivera Hasković

MODELI KULTURNE POLITIKE I KULTURA MIRA.....47

7. Prof.dr. Nevzat Veladžić

ULOGA SOCIJALNE KONTROLE I NADZORA U OČUVANJU DRUŠTVENOG MIRA I SIGURNOSTI.....49

8. Mr.sci. Goran Radoš

POLITIČKA ODGOVORNOST I POLITIČKE ZLOUPOTREBE KAO PRIJETNJE MIRU.....51

9. Fac. Smiljka Gavrić

MEDIJACIJA I POMIRENJE.....53

10. Mirha Bičo Ćar, PhD

ODRŽIVI RAZVOJ I OČUVANJE MIRA.....56.

11. Prof.dr. Azra Adžajlić-Dedović

VIKTIMOLOŠKE MJERE PREVENCIJE KONFLIKATA.....59

Bosna i Hercegovina

Prof.dr. Goran Bašić

Professor of Sociology

University of Sarajevo

Faculty of Social Sciences

Department of Pedagogy and Learning

Linnaeus University

351 95 Växjö, Sweden

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NAZIV TEME 2:

OBRAZOVANJE

ZA KULTURU

MIRA I NENASILJA

PITANJA:

1.ZAŠTO NAM JE NEOPHODNO obrazovanje za kulturu mira i nenasilja?

2. KOJA NOVA ZNANJA dobijamo?

3. Da li je moguća kultura mira u nasilnom (nepravednom) svijetu?

4. ŠTA ZNAČI izraz „kultura sjećanja“ koji predstavlja spornu sintagmu koja se zasniva na nejasnom miješanju individualne i kolektivne memorije?

5. ZAŠTO SU ZA VAŽNI kultura, multikulturalizam, kulturna politika, politika identiteta, očuvanje nacionalnog, etničkog, religijskog ili kulturnog identiteta.?

OBRAZLOŽENJ TEME:

“Što je izgradnja mira” Catherine Morris

Izgradnja mira u današnjim sukobima traži dugotrajnu predanost uspostavljanja veza i odnosa peko svih društvenih razina: odnosa koji osnažuju resurse pomirenja unutar društva i učinkovito iskorištavaju doprinose izvan njega.**33**

“Izgradnja mira – Održivo pomirenje u podijeljenim društvima” 1997, John Paul Lederach**34**

Izgradnja mira nije samo rad na sprečavanju povratka u sukob nekad sukobljenih strana, već se usmjerava na prave uzroke ne samo netom završenog rata, već svih potencijalnih sukoba. U tom smislu, možemo razlikovati negativan mir, odnosno, izostanak oružanog sukoba te pozitivan mir koji uključuje pravdu, jednakosti i ostala temeljna socijalna i politička dobra. (Barnett et al., 2007.).**35**

U užem značenju, izgradnja mira je proces koji olakšava uspostavu dugoročnog mira te koji pokušava prevenirati ponavljanje nasilja time što se usmjerava na uzroke i posljedice sukoba kroz pomirenje, izgradnju institucija,

političku te ekonomsku transformaciju (Maiese, 2003).**36**

33 HKO “Kruh sv. Ante”- Trauma centar | Zagrebačka 18, Sarajevo | k.s.ante@bih.net.ba | tcentar@kruhsvante.org
www.kruhsvante.org, preuzeto 21.10.2019.

34 Isto

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