***Here we go, Professor, respect!***

Good afternoon!

***Good afternoon, Professor!***

***A Talk on Education, I cannot describe to you how happy I am that my professor has agreed to be a guest in the Talk. Prof. dr. Nerzuk Ćurak, full professor at the Faculty of Political Sciences, public figure and public intellect, whom you could not help but follow, but there is another side of the story - that my professor has today, since this is a special sermon and I have a duty to prepare for him, I welcome you professors first of all, and thank you from the bottom of my heart for finding time for me in your crazy schedule.***

Thank you, Nedim, this is a very good concept, important at this time and I am really glad to talk to you.

***Professor, I offer you the illusion of choice, now apart from your last interview that I watched, I offer you 4 categories of questions from which you can choose, I think - the illusion is because if you do not choose something, I have to ask something again, categories are as follows:***

* ***real issues in difficult times,***
* ***fun questions,***
* ***populist issues or***
* ***utopian questions?***

Well, we can do a little bit of all.

***Do you have something you want me to start with ...?***

Power is with the one who asks the question.

***I will, come on, I'll start with the fun. For the subtitle of this sermon, what do you think of the following to make it better and why: "let's make education great again" or "an intellectual excursion"?***

Both are good, but "let's make education great again" sounds good.

***With an emphasis, let us now turn to one real question in a difficult time, because you insist on the right questions. If you agree that the path of researchers and scientists is the search for the truth, what would be the idea of ​​the truth about education in Bosnia and Herzegovina, Professor?***

I think the idea of ​​the truth about education in Bosnia and Herzegovina is that there is no truth. If we started with such a premise, then responsible people, who in one way or another deal with education, could reach a consensus on education, and we lack that consensus. Since we have opposite approaches, that various decision makers in this hyperdecentralized anarchic state think that their picture of the world is true, then we are initially faced with the impossibility of constituting consensus, because everyone assumes that their interpretation is their interpretive framework about education. correct, accurate, humane, etc. In order to reach a level where we can say that BiH with its fragmented education system can still constitute a common point of view, then we must accept that we live in a state where that common point of view cannot be imposed, but must be the result of a long-standing need for consensus. Consensus in education in BiH is, in fact, another name for the truth.

***And who are the actors, who would be the subjects in that, which would be the parties? You talked recently about how important it is to know the sides in education.***

I would be happiest if the key actors in the advancement of education in BiH were pupils, students, teachers, teachers, teachers, professors, professors, and all others who are extremely important in this process, such as decision makers in terms of management, that they are aware that this is so. So, if such a cultural and social change happened so that decision makers in the educational sphere understood their position as second in advance, as the position of the second, and not as the position of the first, I think it would open our darkened paths and our inability to constitute one. common view.

***Today I'm thinking about how much the academy depends on this primary school and secondary education, I think that connection is almost unbreakable, the full capacity of the academy comes only when these degrees are based on one strong premise that has serious products in education. Now, what is my specific question: is there an alienation, an isolation of the academy, a shifting of responsibility from what follows before the academy itself.***

By forgetting to emphasize preschool education, which is first in the hierarchy, you know the idea that everything we learned we learned in kindergartens, so in that sense a transformation of the educational paradigm in BiH, which would somewhere that hierarchical thread of education transformed a bit, so in my opinion it is already one of the tasks that should be done, but I think that we are still suffering from some burdens in understanding all levels of education, that is, from preschool to university. When it comes to academies ...

***I am interested as an actor, a professor, as a serious actor in these paradigm shifts in education.***

I can speak on my own behalf as someone who works with students and who tries to think critically about reality, to have a critical opinion of students, the academy is somewhere in this post-Dayton development of BiH, when I say academy - I'm talking about a collective name for higher education education, the academy is in some ways marginalized. When I say marginalized to what we slim - I think that in the process of building a post-Dayton state and society, that the academy is marginalized, that within the process of implementing the Dayton Constitution, especially having in mind the strong role of the International Community, that higher education is simply left aside, which led to the university becoming a hotbed of nationalist influence much stronger than other levels of education. This marginalization of universities has led to the fact that, on the one hand, the dominant ethno-national ideologies have penetrated their universities, conquered them, and de facto lost their ownership. This is one dimension, and on the other hand, within such an umbrella paradigm, the transformation of higher education in terms of real authority of knowledge has largely been lacking within these 25 years, the changes made in terms of the Bologna process are technical, ad hoc in nature. In this whole process of marginalization of the university, I do not think at all that this one transformation that has taken place, that it has given some serious result, is still going on. In that sense, I am interested in humanities universities and faculties, and departments of social sciences and humanities, so all these years we have not worked on institutional critical thinking as a key content of educational transformation, and you when you do not, then you have one symbiosis, one alliance, a conspiratorial silence, when I say that, I mean silence as a key form of social existence for both professors and students, you know in that Andrić sense: "There is security in silence.", so we objectively testify these 25 years that higher education is not gave as much as he could objectively give.

***Is there room now, Professor, for us to discuss individual responsibility? What would individual responsibility mean in the context of education?***

Individual responsibility, I think that it is from teacher to teacher, at all levels of education, distributed in a way that we can compare somewhere with a familiar thought, you know that somewhere in the world there is a distribution between knowledge and ignorance, so there is somewhere some balance, so when it comes to individual responsibility that there is somewhere a balance between teachers who are strongly responsible in every way: scientific, ethical, and human, and that there are those who simply generate their higher responsibility from collective narratives, someone from individual and ethical intera. Probably there are a few more of these others now, or in fact, there is a prevailing feeling that this is due to the dominance of an ideology that is narrow-minded, reductionist and not open - tolerant, etc.

***I'm going to try to go back to what they call the bigger picture. I am terribly interested in that, because I talk to many people about that issue, and for you specifically, this is now from the category "Real questions about difficult times". Can education be viewed as a class issue in BiH, especially now in the context of the crisis and all the changes that are not so certain, we do not know exactly what will happen?***

Well, I don't know, the question of class, the question of a Marxist interpretation is important. Those some old notions are coming back again. They need to be reinvented in some way, but when it comes to education I think it is more important to see another process that has something to do with the class dimension, and which in my opinion is much more important, it is the ethnicization of education and through ethnicization - education is obscured , hidden, that class-social dimension. In my opinion, at this stage it would be most important to stop the processes of further ethnic particularization of education through content, through curricula, through decision-making processes, and at the same time work on strengthening a social awareness that would lead to producing conditions for education to be truly free. to reach stellar heights in their education, and if they want to, they have passions, knowledge for something like that, and as long as we have this dominant ethnic paradigm, these issues are missing and the problem is that we are used to it. We do not notice that we live in a highly ethnicized society, but we believe that this is, that it is simply a way of life, a way of reproducing social relations that cannot be changed, and in fact, challenges we face such as this global pandemic challenge, it simply relativizes all those great meta-narratives, all those great narratives, by which the dominant ideologies keep us in the status of obedience and so on. I believe that the most important thing in the process - strengthening the role of education, therefore, is creating the conditions to make it great again, strengthening the key actors in the educational process - educators and those we educate.

***Education is never ideologically neutral. Well, on account of that, I wonder if there is now a modus operandi in which the paradigm could change, if there is a serious value behind it, a set of values ​​that is believed in.***

That is a great question and my answer, Nedime, is that the key condition for that transformation is d epatriarchalization of society and education, and a pro-feminist, proactive feminist strategy, because in the educational process, especially in preschool, primary and secondary education, we have a strong presence of a female subject, which has no power.

***As he climbs, so he moves to another choir.***

That's right, now look at the power for change, but it is somewhere extreme, pressed by a generally accepted normative militarism, which we do not notice as militarism, because the way of life of highly patriarchal societies, and in such an ambience is a key lever of possible positive transformations - a female subject, he remains only in the position of a worker, a worker who is not the subject of possible change. That is, let's not spread the story further, here is where I see the possibilities of ideological transformation, not to particularize it to the level of any other approach, even class, but to use that power that is simply not reproduced as power from decade to decade. , than as impotence.

***Do you think that someone is afraid of a good education, a quality education? Everything suits me well in this good, do you think anyone is afraid of that?***

Fear is one of the key levers of power, the production of fear, and fear can be produced on an existential basis. Imagine, after the end of this pandemic, how various structures will be able to use fear to reproduce their power. Fear of not being paid, fear of existential fear. In education, and of course - education belongs to the social structure, and the state appears as a strong holder of power in education, and of course in such an environment, depending on the one hand and the character of people involved in the teaching process depends on the amount of fear produced. We must count on the fact that you cannot carry out a revolutionary coup, and what that would mean, but in my opinion, I feel it somewhere on an intuitive level so that the processes of debureaucratization and strengthening the imagination and strengthening the autonomy of educational subjects begin in the classroom. it would reduce that production of hierarchical fear somewhere and to open education as a horizontal field of easier networking of people who may understand each other, but are not able to understand each other, now we are, after all, living in a community where, this will You may be surprised, in which a lot is invested in education, we have a lot of energy invested in education, but there is a huge disproportion between the energy invested in education from different levels, both formal and informal, and the results obtained simply because so much all these results are scattered, they are so anarchic, that in another state that is more humanly organized, this kind of energy is invested in education. in BiH it would give an extraordinary result, and in our country that energy is so scattered that it is absorbed only by different individuals who, relieved of fear, accept all this different knowledge and try to materialize in the classroom, in the amphitheater, etc.

***All right, Professor, you have neglected these populist and utopian questions for me.***

Well you didn't ask me.

***I will get to them, I just can't go out in particular, I have to get out of BiH, I'm terribly interested in this because there is one paradox in my head, that loop that now goes on indefinitely, died in illogicality, I can't get out of it. Is it possible, has ever in history quality education been a threat to the political and economic order?***

Well I think quality education should be the most devastating critique of any structure. This means, as I like to say, a constructive destruction, when you produce critical thinking is a way of interpreting life, or you academies, and through that you create exemplary citizens, who irresponsible government because we have lived such a method of thinking considers dangerous, and in fact, it is the greatest progress for that society. That is why societies in which you have the idea to work from childhood on building a responsible citizen who thinks with his head simply - it is a benefit that influences the society to be better, so we can talk about a utopian context of this understanding of mine, but only the way that utopian thinking is the opinion that transforms reality and if we promote in education the best values ​​that are not particular, that are not colored by any narrow-mindedness and intolerance in any field of educational activity, we, of course, positively influence society, but of course in such an education you will produce talented people who will challenge the state order and that is wonderful, so it should be.

***It is also a pradox which structure would allow such an education system, which would cultivate it, nurture it?***

I think that within some developed more mature democracies we have had and still have strong elements of such an approach. I hope that Scandinavian societies will not get tired, although there are some signs along the way that shares of the fall could occur, but it is precisely these societies that, by their insistence on this approach to education, , as I said a moment ago, produced societies that people are happy with, in which citizens somewhere feel a kind of identification with their government, to me it is somewhere huge, you know - that level of social responsibility.

***It is not huge to me that there is an ideal of such a society, that you can see it somewhere, feel that it can.***

Of course, now in some categories of the profession we can talk, in fact, about societies that have approached an ideal of positive peace and the ideal of a peace in which freedom and justice are constituted as key agents of social development. I recently watched, I mean Al Jazeera, there was a documentary about the foreign minister, I mean Sweden, and I was fascinated by that kind of change, that foreign policy paradigm, where suddenly militarism and patriarchal international structures are so powerfully threatened by one woman, who simply now favors relations between states and relations between people based on gender equality. These are stone milestones, such ways of understanding the world, both in international relations and within nation states, when you have decision makers who are ready to leave the inherited matrices of thought and action and offer something creative, new, that leads society forward. As far as it is now, I absolutely do not think that it belongs to the sphere of trampling - investing energy to transform a conflict society, such as ours, into a peaceful society, I do not think that trampling is a horizontal connection of our citizens from different parts of the country. is a trap for people from Prijedor, Sarajevo, Široki to constitute a common point of view. Today, for example, as part of my classes, I had cooperation with the Helsinki Parliament of citizens from Banja Luka who otherwise have a license in BiH for a methodological instrument of the Council of Europe important in the culture of memory, it is a living library, you may have heard of it. Today I made it possible for my students to hear the stories of three men and their stories, they are there like living books where they openly talk with full honesty about what they experienced during the war. Among these people were people whose tragedies are so invisible that the human mind can hardly accept it, and they are the greatest fighters for peace-building and never hate, say when they kill 30 family members from baby to old and you manage to overcome all some Darwinist urges in yourself and build yourself up as such a powerful and powerful man who hates crime, not nations, then it’s big. You see, this is one methodology used by a non-formal education NGO. I would like to see a click between non-formal and formal education in our society, because there is a lot in non-formal education that is not formal and then some forms of guest education raise education to a higher level, unfortunately just a stalemate in individual work on yourself. with a significant number of teachers, it prevents them from accepting non-formal education as a powerful instrument of knowledge emancipation and then remaining within some categories of knowledge that have already been completed, that already belong to the time played.

***Hard, hard, and I am your candidate, it is very important to me that people know that side of you - you are the head of the Department of Security and Peace Studies in political science.***

I'm not anymore.

***You are no more.***

I'm not anymore.

***You are no more, then you are my professor in Security and Peace Studies, and I am your candidate, prof. dr. Nerzuka Ćurka, we are dealing with peace, and I am grateful for your help, even in the future I plan to continue talking about peace, and about the context of education in particular. I am personally curious about curiosity. How important is it to talk about peace in peace as an integral part of content in education systems?***

Well I think peace is a key value of any responsible society, but not peace understood as some triviality, as an implication of a life in which there is no war and that is it. Peace is the most difficult undertaking possible and the peace-building process is closely linked to the creation of conditions for the development of both local society and the universal human community. When we look at our history of education - have you ever encountered in the curricula, with content that is purposefully focused on peace, the history of peace movements, the importance of peace leaders and so on. Not. Let's be honest.

***No.***

But we knew all the possible killers.

***We know now.***

This is what we need to change, I still think that individual transformation is important, that working on oneself, both with educators and those we educate, is a precondition for a possible institutional transformation. This time now that we have jumped from the offline world into the online world, I feel somewhere capital, capital that could be transformed into a greater desire for knowledge, into a greater will to know, and to create the conditions for some passion for knowledge, which awakens within this home isolation, to institutionalize it through responsible gestures of attitude towards the library, towards reading, towards the media, etc. I can imagine, and not just mo imagine, but I am convinced that this is already happening, that there are responsible governments that are already approaching the postcoronal world in this way. These are thoughts that go in that direction, how to use the current situation for the future that is around the corner, given the process in BiH, various respiratory raspberry combinations, it is difficult to expect this kind, to use that dangerous word, visions.

***I have a terrible desire, Professor, for everyone to talk about education and peace, because for me it is the most important thing in the world. How to explain it to people, is it a question of good education, let's go directly to BiH, I have a fatalistic notion, it is a good educational question to be or not to be for the Bosnian society?***

Well, now, I'm not inclined to some very fatalistic crucial understandings, but 25 years after the war we haven't produced violence again and that's a big thing, which is a big thing. In fact, this has created the conditions for us to develop a peaceful society, our problem is that.

***... we may not even be aware.***

Yes. We have management structures at different levels of government that, in fact, do not want to make deep penetrations in a way that transforms the achieved level of peaceful development into a higher and better level. We remain in a negative peace for 25 years after the end of the war, we remain in the kind of peace in which there is no radical violence. There is no radical violence in terms of renewed conflict, but we have not produced a peace in which it is no longer in danger of being endangered, but we have entered a matrix of new social development, that we are, so to speak, full of enthusiasm and opportunities to develop the best interpersonal relationships. in a country leading to peacebuilding, as an irreversible process, a process that can no longer be compromised in any way. Somewhere, I will now offer an answer, because I am just reading some literature of that nature, I think that the structures of patriarchal power, which hold 99% of power in this society, to fight for the construction of an authentic active peace, because they believe and it is a great problem of inherited cultural matrices that what is the greatest heroism - working in peace, is considered feminine, as something that is degraded masculinity, this our nationalism is strongly intertwined with this masculinizing fear of losing authoritarian power.

***I told you that when I came to study that in security studies I feel like ... Professor, two flash questions, if you are ready, and to send a message to teachers who are watching us in their breath, I'm sure, and they are from the category - one thing is fun: in the fight against populism and education, who are you betting on?***

So I have to bet on education.

***You must, but the odds are high on this.***

***Well I like to take risks.***

The populist only: practice before theory?

***That is a false question.***

Skill before knowledge?

No, no, there is no line now: here is theory, here is practice, we have to change that way of thinking that separates practice and theory. This does not exist in the real world, nor is there a separate practice and theory in the imagination, nor is there a separate theory and separate practice in the real world. So we must understand the world as one stage of the synergistic action of theory and practice, although Shakespeare is right when he said in The Venetian Merchant: “If it were so easy to turn what we imagine in our heads into reality, then beggars would be kings and guards would be castles. ”, it stands, but it also stands for the fact - nothing that is can be until it is in thought, so that connection, this is my call somewhere - to change that one skeletal interpretation that everyone has accepted: the separation of theory and practice, there is no separation.

***Especially about education.***

It is a joint work of the mind.

***Especially in education.***

***Here is another important question, since I discussed this topic with your colleague Jasmina: skills before knowledge?***

It is on the trail of the answer to the previous question, and we can demonstrate the connection between knowledge and skills, precisely by building peace skills. Through the process of education we acquire knowledge about an area, in this case about peace, and as people who transfer knowledge about peace, we enable those to whom we transfer that knowledge to constitute and develop their peace skills that will mediate students in the classroom.

***Professor, thousands of teachers are watching us and I am very glad that some of the people I am talking to, and those conversations are not heard, are seen by our teachers. It is very important, I think that education is a public good, everyone has the right and obligation to question it constructively critically. What would you say to our teachers?***

What to say to yourself? Since I am also a teacher.

***Hold on. Keep holding on. That's what others told us.***

You know what, I think every man should do his job responsibly. I think that the job of a teacher is one of the most responsible in social reproduction and the responsible work of teachers in such a complicated state architecture, such as post-Dayton BiH, means that individually the personal responsibility of teachers has enabled education not to slip away, not to become an entirely dogmatic instrument of various power structures. The internal actors of education that are really the most important and that need to be further strengthened are teachers.

***My professor, I have heard the following: we need peace that we trust and education can work seriously on it, we need imagination as the highest, in my opinion, level of opinion, which is difficult, but which has its own preconditions to develop in children, and perhaps returned to us, and I will end with your self-utopian opinion that it is changing the world, let this sermon of ours also go to the account of a constructive contribution to the very paradigm of education. I am infinitely grateful to you, I had the privilege of talking for an hour, an hour with prof. dr. Nerzuk Ćurak. Thank you, I don't know what to tell you, thank you very much.***

Thank you, Nedime, and greetings to the entire Community that is following this great Step by Step endeavor.