***Respect to all. Another very pleasant speech before us, first of all I am grateful for your time, because I know how much you are working at the moment. With me in the company is the respected Srdjan Dusanic, in the position of dean of the Faculty of Philosophy in Banja Luka, who is also a professor of social psychology. I think that this sermon will be both contextual and pleasant, and I think that we really have something to talk about education. Welcome to our Talks on Education.***

Thank you. I found you better.

***How are you?***

Well, one would expect that during a pandemic, when isolation is recommended, he would be a little idle and rest, but somehow, according to the old custom, I managed to find myself too many occupations - work. So I’m pretty busy and busy. I do a lot of some of my personal things, I finish a book, and there are, of course, a lot of those jobs around the faculty, whatever you start to organize - there are a million small things.

***Will you start from there then? How did the Faculty of Philosophy cope in times of crisis?***

I think like most institutions. I guess better than we expected.

***We adjusted quickly. Fascinating.***

If there is anything that people in this area know, then it is for them to adapt when they have to. We have more flaws when we don't have to, then as something we can't, and when we have to, then we can do more than we think. From the beginning, there was some fear of how it would turn out, because there are different people, but also professors and students, of different levels of information literacy, so we had that dilemma. After all, X is an option you can use, platforms, etc. but in the end we found some cross-section that people use interactive platforms that they can more easily master. So that they go through different platforms, we have left that freedom to our employees, because people have different approaches. We did not want to impose anything, but we are monitoring, we are monitoring these activities so that it would not happen now that the classes are reduced to the fact that someone there just delivered the material that needs to be learned, and then does not maintain contact. We make sure that doesn't happen. I am a supporter of that interaction, now I have had two lectures with two groups of students for an hour, an hour and a half. It's almost like live in the classroom, without any problems - we discuss, there is no anarchy, chaos, it is fine-tuned when someone appears, in what way, so that it goes great. I think that in a certain proportion when this situation, and I hope it soon normalizes, that we need to keep it in a certain proportion and those forms of online learning, we simply do not forget what we have learned.

***Yes. In the end, we will talk a little about the lessons learned. Is this time now ideal for one deconstruction for one social psychologist?***

Everywhere in the world, and here in our country, psychologists, and especially social psychologists - they scratch so little, so to speak, from the situation and use it to conduct various researches. As you said, there are a lot of phenomena here that have to do with social psychology. Social psychology, as you know, deals with some mass phenomena, and here it is now in abundance: out of fear, in some cases panic, sometimes exaggerated all that, then conformism, spreading rumors, etc. It’s all part of social psychology. We are specifically at the Faculty of Philosophy, I am informed, that in several student programs there are our professors and students doing joint research. There are also historians who deal with the pandemic of the past centuries and the present one, making certain comparisons, and yet psychologists have several different ones. I also, within my subject basics of group psychology with students, work on the method of keeping a diary, we record all the phenomena that we see around us or in the media, and which have to do with mass psychology, we interpret, and finally we will collect it and autumn together with other professors who do similar things to unite it maybe within a symposium or gathering, and we will each print it in the form of a memography.

***What does science mean for a society like ours, your contribution through the great research you do with students? Do you have or do you share the feeling that in the end the***

***practice takes over or, my basic question is: does society listen to science?***

I would say that it is a two-way process, that it depends on both, but above all, the first step should be made by scientists, to recognize certain topics that are current in society, but then to try to convey that message, to find that when they came, it reached those who needed to reach it and some general public. I think that at the level of BiH, we have not yet established that connection between science and reality. A lot of it remains in some of our drawers and unused, although there is a lot of space and possibilities to apply it. I think that we also need better organizations and maybe someday we will be a little more aggressive towards the media, etc. to simply promote it better. I did a lot of research that I think is very practical, and raises questions for most people, one of them is - civic and political participation of young people. adih, to what extent young people are active or passive, what are the determinants that influence, it is very interesting and very well done at the level of the whole of BiH. I have written several books on religiosity, and now for part of the youth of extremism, a few months ago I wrote a book on migrants we did research, but I openly criticize myself. I feel that I have not done enough regarding these communication channels in the sense that I have informed all some possible stakeholders with that work of mine. Why? It's just that sometimes when a person finishes it, he gets tired of all that, and he immediately enters a new front, and then somehow that link remains a little vague to convey it to the public.

***I am among your publications, books, articles that you publish, I see that religiosity permeates as a topic that is of research importance to you. In this context, to try to deconstruct this taboo, therefore, in BiH education includes religious education. I am first interested in whether BiH society is a religious society and what does that mean in the context of content creation?***

I could talk a lot about it now, because that is the topic I deal with the most. Right now, I am finishing a book where I am trying to summarize and review the research in the last 25 years, not only of my students, but also of our students, and in BiH in general, what has been done. We definitely, having in mind, various data that say that in BiH somewhere around 70-90% declare themselves as religious, we can say that we are a pro-religious environment. We can talk about a number of specific determinants of all this, but there are definitely some general socialization factors that have influenced it. Starting from the fact that you have close synergy and cooperation between politics and religion here. Most politicians will declare themselves to you as religious so as not to lose contact and make a distance from the majority of the electorate. It is transmitted to the media where you will mostly be able to hear about religion in an affirmative sense, whenever there is a religious holiday there will be a lot about it on most media channels. Then you have the fact that religious education in schools, introduced in different ways, is most often optional, but in a way it is implied that you go to religious education. If we take the identification of ethnic and religious identity, in our area it is often identified, one pulls the other somehow. If we take the numerous war, post-war stresses, they are all some pillars that influenced us to say that we are a pro-religious environment, but I will add to all this that the numerous researches I did say a lot about the fact that, in fact, we often we understand religiosity in the context of that religious identity, as a category of social identity, and this does not necessarily accompany that intimate experience and feeling that God exists and I believe in him. In our country, it is often a means of some social categorization, a way in which we identify ourselves in the context of some other.

***I'm really interested in those narratives that stand: especially if you spoke, I wouldn't like to go into that topic too much, but you said that this identity is religiously and ethno-connected, which in some of its manifestations is perpetuated through the content of the education system. Do we need deconstructions and just honest discussions about it?***

I think that debates are certainly useful, although my perception is that religious institutions are often more closed when it comes to debates, in the sense - we know that, we do that job and that's it. I have a feeling that sometimes they don't want to go deep into those discussions, probably because this situation suits them. By entering into discussions, one can only unravel something, which may not be in their favor.

***Now I would like to return to our question, which we are trying to deconstruct through sermons. I am very interested in your opinion. First, I start with the question: if we had to dissect education and validate it, say - am I satisfied or not, would I be interested in your answer? And the second question accordingly would be: what are the principles of an educational system to which the systems in BiH would have to refer?***

Well I definitely think our education can be far better. I will not say that I am dissatisfied, because I always try to look at things from a more affirmative, positive side, to see what we can do, not to whine. There is a lot of room for improvement and I think many of these things are very realistically achievable. Some things may not even require such huge resources, but more so that each of us individually thinks a little about the meaning of all this, puts a little finger on his forehead and thinks about what he does, how he works and where it leads, what our students get thereof. When you ask me about some of our main principles in education, I would start from the beginning - I think one of the main principles is to understand that we are all people, and professors, and teachers, and students. What does this mean and what does it imply? It implies a collaborative relationship between teaching staff, students and pupils. Mutual respect without any belittling, belittling, insulting. We can see in various educational institutions that it is normal for a professor to be late - well, we have been waiting for him for an hour. That is abnormal for me personally. I grew up like that and I was brought up that I don't like to be late, and my mentor, the late Professor Milosavljević, was such a man who was never late and I always think about how someone can be late, maybe that child came here from another city and is now waiting and sometimes someone doesn't show up. These are really some things that are completely incomprehensible to me. In some institutions I see that this is a normal occurrence, not in my college, but in some I have seen that it is. We need to start from that, it’s just not right. Another principle that I would point out, perhaps the key one, is what we learn and how we learn. Which contents dominate here and in which way we organize and broadcast them. I think that we lost contact somewhere and replaced some goals and means, and that we completely neglected the outcomes and competencies. What is the point of all this? So we managed to fill the education with a bunch of early little things, facts, many are not adjusted, many are not even needed, and in all this the student often does not learn the essential, the key. When I look at what all children learn in primary schools, almost a colleague of mine moaned that his child was learning about raccoons in the first grade. You have many children, especially from the city, who will not recognize what a chicken is, what a turkey is, what a duck is, and you teach it about raccoons. Obviously, someone copied it from a textbook where raccoons are domestic animals and inserted it into one of ours, completely meaningless. There are a lot of these objects with a lot of various little things, facts, which create such confusion that after a certain time, they don't even have to go through a long period, they don't know the essence and the basis. You now go down the street and ask people how many continents there are and which continents they are, I tell you 50% of people in this country will not know how to list all the continents, or they will ignore South America, or Antarctica, etc. I think we mixed up some things somewhere, we neglect the essence.

***What is so hard to admit? When admitted, it sounds like criticism, but I don't see a single normal person for whom education shouldn't be the most important thing, no matter if they are touched directly or indirectly.***

You are absolutely right. That is why even when I lead or participate in any meeting, I always mention my mistakes and omissions by accident, because that is how I try to create an atmosphere and a bridge for other people to relax a bit and start talking about their needs and problems. My position is that we should not be authoritative in our heads. A teacher and professor is not God and will never be God. He will never know everything and there will always be something wrong, let’s absolve it more. You have the right to make mistakes and don't pretend to know what you don't know. Let's see what we don't know, what we are thin at, and how to improve it. So what you have just said, in my opinion, has no other explanation than the psychological immaturity of individuals who have not yet fully connected with themselves, connected, learned about their flaws and strengths and shook hands with them, because only then do we become integrated and only then can we we treat other people with these values, which I just mentioned, and that is with respect and appreciation for both their weaknesses and, of course, virtue.

***Since I believe that for education we should all give a part of ourselves, what is the role of the Faculty of Philosophy in creating one if nothing better understanding of the paradigm of quality education?***

The role of all philosophical faculties, but also some others, natural-mathematical and philological, is really huge. Perhaps philosophical and the greatest, especially if as ours includes study programs such as teacher studies, preschool education, we have in addition to these: history, philosophy, pedagogy and psychology, but those that educate future teachers and educators, I would say they are the most important study programs in the state. Through the hands of some other experts, some children will pass, through the hands of teachers, educators - they all pass. If we fail here, if we do not make the right staff there that will educate some other young people in the right way tomorrow, then this country will really have big problems. We can be facilitators of both development and disaster. We have a huge responsibility, I am personally aware of it, and it is so great that it sometimes scares me, but I really try to act proactively. At the faculty, I went through practically all phases from assistant, senior assistant, assistant professor, associate professor, this year I am going to be elected a full professor. I was vice dean for four years, representative of the Philosophical in the Senate for four years, and last year I decided to try to take responsibility for this role with a lot of ideas, because I simply thought we could go much faster, better, stronger and more. I wanted to demonstrate this and contribute in collaboration with others. I will try to describe what we are trying to do. If I did one smart thing, and that's the one I did I already did it at the beginning, that is, I did strategic planning with the employees of the Faculty of Philosophy. Over 90 people participated, we had a month of strategic planning workshops divided into nine groups where we thought about what is our vision, what is our mission, so we analyzed the situation through SWOT analysis, what are our strategic goals, what activities are going again within those goals. We have identified some ten main directions of development and about 160 activities. Then I simply asked people, “Here, 160 activities, where you see yourself, get involved in some of those. I'm not forcing you into any, but you choose what interests you. If there are 98 of us here, and if we work on the development of the faculty only one hour a week, then how many hours a month is that - 400 hours of extra work. ”What is one now a week - nothing, it's coffee, and you know what 400 hours of extra work is only at the level of one month, so you can not only change the faculty, you can change the state, when you have such a large share of new work and highly educated people. We have started to work actively in these directions and I will list only a few:

1. improving the teaching process,
2. scientific productivity,
3. publishing activity,
4. additional extracurricular activities,
5. international cooperation and mobility,
6. improving the environment and space in which we work in a technical sense,
7. encouraging some policies that will enable greater employability of our students, etc.

These are some of the main ones, but what makes us specific and special right now are these some extracurricular activities right now. We do not want our faculty to be a faculty of stress, tension, fear and worry. If it’s college, let’s close it immediately that it doesn’t exist.

***It should be some other institutions, prisons and the like, that evoke such emotions.***

I really believe that the meaning of life is and that a person should be happy. If any institution needs to promote it then it is educational and cultural institutions. A student must not go with fear: what kind of professor will he be, will he question me today, what will he ask me, will he be annoyed. That must not happen. We are really trying to spread that vibration. You always have those some individuals who stand out like that, but we always try to create such an organizational culture, where accessibility, cooperation and supporting attitude towards students will be implied. I am trying to make that faculty a faculty where not everything will be reduced to exams, learning and teaching. We are constantly trying to have additional activities. We even have a regular appointment on Wednesdays, but then it turned out to be a little one appointment a week, so we have some others as well. When we have these additional activities - it can be a book promotion, it can be an additional lecture that is not taught in any subject, but it is interesting for some life skill. It can also be a cultural activity, we now have our own cultural and artistic society that occasionally has its own performances. We have occasional exhibitions of certain works of our students, when it comes to the art section, etc. We try to simply fill the free time of young people and employees at the faculty in a creative way. To be interesting there, to go there because they will get something new, because they might be better off there than in a cafe. These are some things and an important part of that is the additional education of the teaching staff, who, in addition to the methods from Step, colleagues Ivana Zečević and Milica Drobac - Pavićević had a two-day very intensive training with our teaching staff. There were about thirty of our associates and teachers who intensively attended training for two days from 9 am to 5 pm on how to develop the teaching process at the University, how to encourage critical thinking at the faculty, and that is one of the most essential things for me. So, the improvement of the teaching staff so that they would have the right staff who will teach future teachers, educators, educators these things tomorrow, who will again transmit that in their schools. They create thinking generations, and not just generations that will learn something by heart, and which will later forget again, which will be afraid, etc. We have nothing of a generation that will be full of awe, those are the generations that will not be able to lead this society towards some more developed leading countries and societies tomorrow. Personally, I have never been part of a loser group, I do not want to be within the faculty, and I do not want my country in which I live, in any constellation, to be in the last place. Unfortunately, I see that, but I'm just trying to give some contribution to think affirmatively, proactively, because I think that we can do it and that we shouldn't underestimate ourselves, but that we should get stuck - we need to get stuck!

***Thank you for that! I think there is a lot of time wasted in education, on the one hand, a lot of amateurs. How complex is it to change the education system? What social lever should final education return as a value in society and all that help and support of education materialize? I honestly don't understand that and I can't figure it out from behind, no way.***

Well it has to go, in my opinion, both from below and from above, and through the policies that the state creates, there are important people who are in those positions, who are aware of these problems and who have a desire to change something, not to waste that time. What I see, I am somewhat better, logically, informed about the situation in RS, where there are younger people in these various ministries, I have a feeling that there is far more movement and far more energy and potential and a chance to change something. This is the situation with us now in the Ministry of Education, Science and Health, they are somewhat younger people and we feel that some positive impulse. It is essential. It is important that we all stop conforming and that we take on responsibilities within some of our domains and start changing something from below, starting with our organization and institution. It is not possible to expect a minister to come and teach professors at a faculty or a school with interactive teaching methods, but we can organize it ourselves within every school, every faculty, you have people who know it, organize trainings, encourage others people to participate in them and to improve. So these are some of the things that can be done at the level of our groups that are down - the base. I think a number of changes are possible and even some don’t require a lot of money. I really think that a lot of things revolve around the training of teaching staff, because you can have bad books, but if the teaching staff is right, they will know how to choose what is right from what is not.

***And to transfer it to a completely different medium.***

That’s right, to bring it out. In my opinion, this is very important, investing in teaching staff, I would especially like to emphasize these methods of interactive work. My socialization was a bit different than with most people, I, by some combination of circumstances, fortunately, but also by my own choice, joined as a student, it was the end of the '90s, in various youth organizations where there were so many opportunities for various trainings. and seminars. I went to everything I could go to. In the period 1998-2000 alone, I was in at least 20 countries for various trainings. Then I started actively leading them. According to some of my statistics from 1998-2008, when I worked intensively on that, I certainly led over 1700 seminars on various topics in over 100 municipalities in BiH and in the region. I baked a craft there, which is worth so much gold to me even now when it comes to working at the university. Now I look at my job from a completely different perspective, because I'm used to that interaction. I have an imaginary work where I will talk to students alone for more than 30 minutes, I always go through that phase - come on first, as it says in those first manuals we met in this area, I remember one of the first there in the nineties - it was called " Classroom of good will ", says about interactive work, one of the first phases is to provoke experiences, and then find an interactive method on how to provoke an experience in pupils and students.

***What you are saying, professor, means serious preparation, serious effort. Is that the problem?***

It may sound so simple now, yes, a lot has been and gone, but I think it’s really possible. Many people who did not have this kind of socialization like me, who only studied and who only watched their professors who stood behind the chair, maybe people just thought and learned that this is how it should be, that a lecture is if you only stand behind the chair and talk one hour. If you start communicating with students again that it is no longer a lecture but an exercise, plus if I am a professor I should not do it. It is a total mistake and delusion. There is no real teaching without interaction and we have to teach everyone that, both professors in colleges and schools, and after all, it is really a small effect if you just talk like that for an hour, few people listen, people sleep, they are bored. The lecture has a much greater effect if we encourage them to come up with certain answers, and then through a joint discussion and theoretical presentation we somehow frame it. That is one of the priorities for me, and I think that it is achievable, that we must let those certain methods permeate our educational system. And what I would like to point out - evaluation. That is very important. I almost met a professor from Rijeka, Professor Dačić, who said: "Srdjan, if you intend to develop the faculty, do not forget the evaluation at the level of students-professors, but also at the level between colleagues." , we did it, now we're going to send those upper some distances and we're done. Not. I with my students, I don't care if anyone asks for it, if anyone will need it, I ask them for myself in the simplest way, the most primitive way, divide the paper into two parts and I insist that next to that plus be the minus - what, people, let's change what your professor needs to change and I read that with great care afterwards.

***Professor, what you are saying breaks the archetype of a teacher, a professor, it is no more - a professor cannot be evaluated.***

I said the professor is not God, and he will never be go to God, and he will never know everything. And we need to accept that and then work on ourselves. Evaluation is very important, and I think the same aspect - educators will never forget, and they always emphasize it, it is both salary and payment, and yes - they are right, sometimes we are not adequately financially stimulated as some staff working in some judicial institutions. I think that through this aspect, it should be emphasized how important education is in our society, and even give greater financial satisfaction, because it is also a motivating factor, among others.

***OK. We are talking about the teaching profession as a profession that has to work with itself, what does it have to clarify with itself? And maybe in the context of what you said, technology, different pressures, and even different paradigm shifts in education.***

Yes. I have already partially answered this question and I have mentioned it. It also concerns those principles that we talked about at the beginning. I think it is related to one principle that I did not mention, but it is very simple. Lifelong learning. It is something we must absolve. Master's, master's, doctoral, it doesn't have to mean anything if you don't work on yourself all the time. I keep saying what one professor told me in my first year of study: "Faculty is just the first door, and the number of doors is immeasurable." We must create a general organizational culture in society that we need to constantly improve and progress. And that it’s not the end when we finish classes with our kids or students, and then go home, and that’s it. Simply, at a certain time, what is new in relation to the topic I teach, what is new in relation to the methods I use, and that we try to be better and better, because it is beautiful - working with people and especially when you see that these people really get something from you, that these people, even a few years after they finished, call you, they say - well, that was great. It is truly a beautiful satisfaction.

***I'll briefly ask you on this. For research on youth extremism, how important is education to create generations that are less susceptible to any extremist ideas and narratives?***

It is directly related to the contents that are taught in schools, but as far as prevention is concerned, I would say - they are more important with the methods. We should have content that will not favor only one group, be it ethnic, religious, etc. First of all, we need to clarify with that, and not always emphasize only our truths in our textbooks. These truths of ours are usually: we are good, we are innocent, and they are evil there. We have to get rid of it, because it won’t do anyone any good. This is something that my professor Milosavljevic called "a self-sufficient archive of hostility". Through such contents, we are constantly filling new generations that somewhere seem to accumulate in a reservoir that can be on a subconscious level, it can always escalate like a lava, like a volcano, if circumstances coincide and assemble, in the worst possible way. So that poison is very inconvenient. We need to understand that those who often force it do not do it out of some patriotism, but in the background that strategy is intimidating and quarreling, so rule, that's what it comes down to. We have to take care, especially around the national group of subjects, that we do not have such contents and such a climate that permeates. What is even more terribly important is the way it is done in the context of prevention. I am constantly emphasizing this interactive work, it is not just about better adoption of these specific topics, but it is about achieving critical thinking in that way. Critical thinking is the best prevention of extremism, which is usually based on some misinterpreted, distorted facts, whether it is related to religion or something else. If you don't have a critical attitude, then you are a fine clay for manipulation, and some of you can do all sorts of groups and groups, and they can do all sorts of nonsense. So this interactive work is a great prevention of extremism. We need to encourage those methods that will require students to think for and against arguments when it comes to any topic and idea, and especially some challenging ones.

***It will be very difficult, but I have to keep an optimistic attitude for the sake of the future, but I completely agree and thank you for returning to some key things, which we say through all these Sermons, and that is a critical opinion, and in this conversation I was especially impressed by your responsibility and self-responsibility, first for one's life, for one's institution and then on. These are somehow also circles of responsibility and thank you for that. Let's try to end our sermon with an appropriate message for teachers.***

Before the message, although this is an important message, I mentioned a while ago that I worked a lot before college, but I want to tell you that 5-6 years ago I met a coach I had never met before, and I was in many countries. This is Rada Rangelov. So I have great respect for what she does and I always say that this is the best lecturer I am sr eo and met, a huge combination of knowledge and energy. So, every part, on this mission that you are carrying out. What I am saying now I said in X places and it has nothing to do with any flattery to you, I think you are doing great things and I hope you will have both human and financial potentials and resources, this potential I said for human, because what would one of my colleague: “When I hear the word resources, I think of coal.” So I, when I speak, like to say human potentials, not resources. As for the message to our teaching staff, first of all, dear people, dear colleagues, do not be afraid of anything, we can do it, we can be far better than I am now. If we get stuck in person and try to organize ourselves with our colleagues, we can significantly improve our work, and then work with our pupils and students. It is our sacred mission, our sacred role, we must not hide, do not be autistic, do not be walking professors, like that pendulum, like that metronome from left to right without any contact with their students, it is simply a shame. I hope there are very few of them. Let us, let us do everything, to simply make of these young beings people who think, people who will be leaders tomorrow, who will be able to lead this country towards some of the upper parts of the various scales in this world.

***You will not lack inspiration in a society like this. I am infinitely grateful to you for your time, for everything you do for the future of BiH education, thank you from the bottom of my heart!***

Thank you, greetings to your complete organization, and of course, greetings to Radi!