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**The Role of Education in Peace and Conflict in Bosnia-
Herzegovina: A comparative study of three schools**

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Naciye Buyukcanga

Abstract

Education shapes people's perspectives and lives and can be a permanent solution for conflicts. One of the conflict areas is Bosnia-Herzegovina, which is a democratic European land home to three ethnic groups; Bosniacs, Serbs and Croats. For many years, Bosniacs, Serbs and Croats lived together as comparatively peaceful neighbors. The schools in the country were also united and students of the three nations were attending the same Bosnian schools. However, the rise of hard-line nationalists and the fall of communism helped to precipitate the break-up of Yugoslavia in the early 1990s. After the collapse of Yugoslavia, the national animosities within the country reached the point of inter-ethnic violence. From 1992 to 1995, a bitter war was fought among the three officially recognized 'constituent peoples' in Bosnia-Herzegovina, which affected all types of relationships between the people living in the country. One thing that suffered from this war was the education system and the students involved, leaving some students without any form of education. The main aspect which this study will examine is how the war affected the schools and education system in Bosnia-Herzegovina and how the schools deal with the post war conflicts. After the war, a conflict issue of segregation came off and like other issues, the education issue was segregated in the country. Three nations from different religions and cultures did not want to live together but they had to, thus the schools were segregated. *'Two schools under one roof'*, meaning divided and separated schools and classes appeared and Bosniacs, Serbs and Croats started to be educated in different schools or in the same school but in divided classes with different curricula and languages by different teachers. The main issue of this study is how education deals with the conflict and peace in Bosnia-Herzegovina.

This study will focus on how education handles conflicts and contribute to conflict resolution and prevention in Bosnia-Herzegovina, and in this aspect three different schools in Sarajevo will be observed. Three schools will be handled and their approaches to the conflict will be observed and compared via analysis of the interviews and observation with reference to the literature surrounding the concepts of education, conflict and peace.

The findings in this study suggest that the negative segregation of education in Bosnia-Herzegovina could contribute to sustaining an already existing conflict. In order to resolve this conflict and erase the effects of the war from the minds, education could be one contributing factor with its role in peace and conflict in Bosnia-Herzegovina.

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1. INTRODUCTION AND CONTEXTUALIZATION

1.1 Introduction

It is easier to rebuild roads and bridges than it is to reconstruct institutions and strengthen the social fabric of a society (Raphael, 1998: 8).

After genocide and ethnic cleansing in Bosnia-Herzegovina (BiH), even many years after the war, it would not be easy to reconstruct and strengthen the social fabric of the society which includes three constituent ethnic groups. However, considering a significant number of studies done on this subject, the role of education in reconstructing and refreshing the social relations of the people might become more or less positive. In this respect, “peace and conflict research have to be strengthened, international education policy, foreign culture policy and media policy have to be oriented towards the dismantling of feelings of hatred and fear, the promotion of intercultural dialogue and endeavors to find peaceful solutions to conflicts” (Seitz, 2004: 13). In addition, supporting education systems which promote a non-violent solution to conflicts and which allow for differing perspectives via dialog and exchange, as well as culture-sensitive transfer of the values and instruments of crisis prevention are needed for the education to be able to play its positive role (Bundesregierung, 2004).

Through support for education, and alternative dispute resolution mechanisms, development agencies have a crucial, if sensitive, role to play in furthering nonviolent solutions to inter-group conflict and breaking the cycle of inter-group hostility and conflict along ethnic, cultural and sectarian lines. This can range from support for the development of non-partisan curricula and textbooks, to help cultivate and disseminate shared values such as tolerance and pluralism, to specific assistance for ‘peace education’ initiatives, designed to help create a better understanding of the origins and history of societal relations and promote inter-group co-operation and reconciliation (Seitz, 2004: 14).

The above quotation includes what is required for the current situation of BiH, whereby the communities have experienced conflicts, part of which originated from their societal relations throughout the history and misinterpreting their origins by the effect of lack of tolerance.

In this study, the schooling branch of education in BiH will be the focus since schools are one of the most distracted and conflicted institutions after the previous

war in the country, and also since schools are the main elements of contemporary education. As an instance for schools being conflicted institutions, segregated school systems and the concept of ‘two schools under one roof’ phenomenon reflecting the ethnic segregation in the schools of BiH have emerged in the country after the war. In a larger context, in the schools so-called ‘two schools under one roof’, different ethnicities have attended different classes but under the same roof, in the same school but physically separated from each other and taught separate curriculums with separate textbooks and languages of instructions (Pašalić-Kreso, 2008). All these issues can be considered as inhibiting learning processes on how to deal with disputes without resorting to violence, and how to co-exist peacefully with other religions and ethnic groups, thus reinforcing the conflictual history of inter-group relations (OECD/DAC, 1997 cited from Seitz, 2004).

In this respect, education is crucial for both societies and individuals (Ünal and Williams, 2000) in terms of its ongoing and intensive effect on people, who are being educated in any way day by day during their whole lives. This crucial instrument might be used for playing peace ‘songs’ and also war ‘songs’, which will be the choice of the people who handle it within the schools and in any educational environments. If it is asked why education is crucial for societies and individuals, the answer will be that it shapes the generations’ minds and behaviors whether positively or negatively. Via education, people might be raised for a peaceful world or for a world of chaos. In this study within the context of schooling, education in BiH and its role in peace and conflict will be examined as well as the approaches of the school instruments such as teachers, other staff, students and their family environments in BiH, in which three different constituent ethnicities are living together whether in peace or in chaos.

By these definitions, it can be said that via education, minds and characters of the individuals and communities can be formed and beneficial data, skills and values can be transmitted from one generation to another.

As described by Davies (2004), the world is becoming a place of conflict, whereby wars, clashes or disorders are leaving bigger conflicts even when the war stops. “Conflict is part of our lives, and it is difficult to foresee a time when there will not

be a struggle for resources and when those seeking or maintaining power will not use some form of conflict in power interests” (Davies, 2004: 3).

In BiH, one of the reasons of the conflict can be described as the multi ethnic structure of the country. For many years, wars have been going on in the Balkan area but the last war in BiH is quite new and still being felt in the streets and among people. In addition, one of the worst things resulting from the war is that it could be felt intensively within the schools, affecting both the schools and education system. Disorder and negative effects of policy affected the school systems, as well. School structures and education system have changed, which will be detailed in later chapters.

The post war conflict in BiH has broken down the education system yet at the same time education could potentially reduce the conflict in the country. Not only education but also other systems of the governmental or non-governmental organizations should work in the community for conflict resolution and prevention of a post war country. However, as mentioned above, because of education’s formative affect on the mind and character, and since the situation in BiH needs a surgical operation because of the enormity of the suffering and missing during the war, education may play a vital role in contributing to a long lasting resolution and peace in the country.

If one considers the correlation between education and conflict, it may be stated that education can make a significant contribution to avoiding violent conflicts and consolidating civil conflict management potential, and that the stabilization and reconstruction of education offerings is of major significance above all in violence-based emergency situations for the protection of adolescents and to guarantee the elementary prerequisites for the peaceful development of the affected societies in the future.

1.2 Statement of the problem and research questions

The main purpose of this study is to investigate how education handles conflict, how it contributes to conflict resolution and what its potential role is in conflict resolution

in Sarajevo, BiH. BiH experienced serious ethnic conflicts that will be elaborated in the later chapters, which also affected schools because of certain political issues and ethnic conflicts increased distinctively by the previous war in the country. For this reason the schools in the country were segregated officially and naturally¹. But in a country like BiH, it was impossible to be segregated from different religions or different ethnicities because people had to be able to live together. This therefore made education a main factor for providing conflict resolution and peaceful-coexistence in BiH. Considering this, a subsequent purpose of this study is to contribute to the conflict resolution and peaceful coexistence in BiH focusing on education.

In addition, the following research questions are posed for this study:

1. How do schools in BiH relate to the segregated education conflict in the country?
2. What role is ascribed to schools in conflict resolution in BiH?

1.3 Significance of the study

A war began in BiH and it overshadowed the schools and education (The History Place, 1999; Pašalič-Kreso, 1999). Many things, including education, changed and three nations had to live together but separated. This negative environment threatened the schools and the peaceful future of the new generation. Many educators attempted to make resolutions to solve this conflict, in particular the educators of the Gülen Movement schools which started their activities in BiH during the war (Danışmaz, 2006). The way the Gülen Movement schools attempted to solve this conflict through education, especially their style of education interested me. I also found it important and necessary to contribute to the resolution of a conflict in a country suffering the tragedy of war in all its forms. In addition, BiH is an interesting case to examine, mainly due to the reasons I have stated above, as well as BiH being an example for examining segregated education conflict.

¹ Officially and naturally segregated schools will be explained in the Chapter 2.

1.4 Contextualization

1.4.1 Bosnia-Herzegovina

BiH is set in the western part of the Balkan peninsula in south-eastern Europe. According to its geographic, ethnic, cultural and historical characteristics, the Balkan district is a very complex, multi-ethnic, multi-linguistic and multicultural district with a very turbulent and chaotic past and present as well. With the break-up of the former Socialist Federal Republic of Yugoslavia (SFRY) the Balkans became even more complex, especially in the western region (Pašalić-Kreso, 2008).

BiH is also one of the Balkan countries generally known for wars because of the recent Bosnian War which occurred between the years 1993-1995 and other previous wars in the history in which BiH was affected deeply. The country consists of three constituent ethnicities and three different cultures; Bosniacs, Serbs and Croats all being citizens of this country, trying to live together in one country. It is stated in Malcolm (2002) that all these nations were of the same ethnicity named slavs, but had different branches of Christianity; Bogomils, Catholics and Orthodox Christians. According to Franjo Rački's Bogomil theory, later in the history, Bogomil Christians, -which is an ancient branch of Christianity-, chose Islam as their religion (Malcolm, 2002), meaning Catholicism, Orthodoxy and Muslimism became three major differences of these slaw-raced community. This difference became so distinctive that people adopted their religions as their ethnicities, therefore they were named as Croats (Catholics), Serbs (Orthodoxes) and Bosniacs (Muslims). However, although these people were classified with different labels, they lived together in peace for many years and became each other's neighbors until the wars became manifestations of their being enemies (Eric and Harvey, 2004).

1.4.2 Education in BiH

Throughout history, for a long time Bosnian people lived together and went to the same schools. Before the war the country was one of six republics making up the SFRY and was classified as a mid-developed country with a well-developed educational system (Pašalić-Kreso, 2008). However with the last war, starting in 1992, three separate educational systems based on three curricula emerged. One was Serbian, the second was Croatian and the third was Bosnian (Pašalić-Kreso, 2008).

Today in BiH, students generally attend 'separate and mono-ethnic schools', which is a retrograde phenomenon that works contrary to all contemporary international aims and the efforts of various organizations to promote educational progress (Pašalić-Kreso, 2008).

Instead of growing up in a culturally diverse and rich society, students are separated from one other, often learning to hate those who are 'different'. Separate curricula, separate 'languages', separate history text-books, separate alphabets, separate religious studies... (Pašalić-Kreso, 2008: 359).

This segregation has a negative effect on the current situation of the education in BiH, as it separates the values which should provide the unity of the community in a post-war country, working contrary to the international aims.

The Dayton Peace Accord and primarily its Annex 4, which serves as the Constitution of BiH, reflected the results of the war and became a reason for the division of the country into two entities moreover including the Brcko District formed by means of arbitration in later times. Furthermore, the educational administration in one entity, the Federation of BiH, is decentralized and responsibility for education is distributed to the cantons. In the other entity, the Republica Srpska (RS), a centralized form of administration was provided while the Federation of BiH is being divided into ten administrative cantons, each of which is again being divided into municipalities and local authorities (Pašalić-Kreso, 2008). On the other hand, the RS became more centralized and had a series of municipalities in addition to a central government (Rado, 2004 cited from Pašalić-Kreso, 2008).

In conclusion to this decentralized organization thirteen constitutions and thirteen ministries of education (two entity level ministries, ten cantonal ministries and the ministry of the Brcko District) were established. As a result of this, an immense increase in educational bureaucracy and an extremely expensive and inefficient system for such an impoverished country came out. So far, practice has shown that these administrative units have quite different, diametrically opposed, concepts of education and that each conducts its own 'policy' (Pašalić-Kreso, 2008). Thus, each canton and municipality have developed their own 'brand' of education, further dividing a small country of less than four million inhabitants, with no consideration

for the educational implications, which would have on students moving from one canton to another to continue their education (Pašalić-Kreso, 2008).

However, all the educational regulations are not negative and hopeless in BiH. There are some example schools in some cantons of BiH which are making integrated and mixed education trying to resolve and prevent the ethnic conflict in the country. Sarajevo canton, which is the focus topic of this study, is one of these ones, and the sample schools observed in this study are three of the schools which are more or less claiming to serve the peaceful coexistence in BiH.

1.4.3 Education and conflict resolution

Towards the end of the communist system period in BiH, ethnic and religious differences in the country became more distinctive and a war against different ethnicities and religions started in the country (Malcolm, 2002; Mustagrudic, 2000 cited from Davies, 2004). Ethnic conflicts affected the whole community, including the schools and education system. Nevertheless, education could be one of the best means for conflict resolution and prevention in the entire country. This is because education has a large impact upon pupils and teachers, who potentially could use the conflict resolution skills gained from their education after graduating, thus providing peaceful coexistence amongst their communities (Davies, 2004).

Education via the family, schools, the media and community organizations must be turned into a force for reducing intergroup conflict. It must serve to enlarge our social identifications in light of common characteristics and super ordinate goals. Furthermore, education must seek a basis for fundamental human identification across a diversity of cultures in the face of manifest conflict (Hamburg, 1994: 6).

If education is not used accordingly then the conflicted areas can turn into chaos, and the effects of wars like those in BiH, which have deteriorated the education system and ceased all kinds of economical developments in the country, can go on and the countries cannot be liveable any more.

However if the necessities indicated by Hamburg (1994) can be provided in an area, if the type of education applied in a place can enlarge the social identifications in light of common characteristics, and if it can find a basis for fundamental human

identifications across a diversity of cultures, then differences and positive diversities will be the wealth of that community. This will therefore mean that the people will be freed from fear of the other and enjoy diversity within democracy. In addition, if education is used accordingly, it will be one of the most effective means to surpass the differences amongst any community². Thus the conflicts generally posed by differences in a community will be resolved via education.

1.5 Outline of the thesis

In this chapter I have given a general introduction to the study. In the second chapter the conceptual framework of the thesis is examined. The main concepts such as `education and conflict resolution`, `teachable moments`, `segregated schools`, `integrated schools`, `education and conflict prevention`, `education and peaceful co-existence` and `interfaith dialogue in BiH` are defined. With these concepts, the conflict issue in the fieldwork place is explained, resolution of the conflict and its relation with education are presented. The hypothesis of the thesis is outlined accordingly.

Following the second chapter, chapter three examines the qualitative research methodology of the study explaining the research design and research methods used in the study. In addition, issues of validity and reliability, as well as confidentiality and ethical considerations are explored. Lastly, the problems and limitations encountered during the carrying out of this study and field work is outlined.

Chapter four and five contains analysis of the collected data, which focuses on the education in BiH, the post war education conflict and three sample schools in Sarajevo. Three sample schools are being compared by their approaches and methodologies towards the conflict resolution and prevention in BiH. One of the schools is a 'Gülen School', which is defined in the fourth chapter. This school is of particular interest to the study with its specific and systematic approach and methodology towards the ethnic and religious conflicts in BiH.

² Full interview available from www.foreignpolicy.com/story/cms.php?story_id=4408 accessed on 08.2008

Chapter six is the conclusion part of the study giving the last message and trying to combine all the collected data, their analysis and theoretical perspectives, thus answering the research questions of the study.

2. CONCEPTUAL FRAMEWORK

2.1 Introduction

All research studies are based on a conceptual framework, which includes “a set of interrelated hypotheses used to explain a phenomenon and make predictions about associations among constructs relevant to the phenomenon” (Hoyle et al. 2002: 23-24). In this chapter I will explain the conceptual framework of my study in order to draw a short reflection of the concepts which I will use in my thesis.

2.2 Education and conflict

To begin, education followed by the conflict will be described. The relationship between both education and conflict will then be discussed.

2.2.1 Education

Although at first sight the concept of education is seen as something positive, as is defined in Seitz (2004:10) “education plays a fundamental role in promoting interpersonal cooperation and understanding, and reinforces social cohesion ranks among the major self-delusions in education”, recently a significant negative influence has been attached to the educational structures and processes in regards to societal conflict situations (Seitz, 2004). For instance, this negative potential on the part of education might be seen when education is abused for the purpose of propagating war propaganda or when teachers agitate one ethnic group against another or against ethnic minorities (Seitz, 2004). Moreover, education can contribute to exacerbate and escalate societal conflicts in particular when it (re)produces socio-economic disparities and brings about social marginalization or promotes the teaching of the concept of ethnic identity which deny the cultural plurality and unity of society, which can then lead to intolerance towards diversities and differences (Seitz, 2004).

If we are to elaborate about two faces of education, the negative face of it can be the peace-destroying and conflict-maintaining impacts within specific examples of identity-based conflicts, as well as being a means of manipulating history for political purposes. In addition, this negative face of education can also be a role for serving to diminish self-worth and encourage hate mainly via segregated education

as a means of ensuring inequality, inferiority, and stereotypes. Also, the role of textbooks in impoverishing the imagination of the students and thereby inhibiting them from dealing with conflict constructively can be added to the negative face of education (Bush and Saltarelli, 2000).

On the other hand, for the positive face of education, some peace-building and conflict limiting impacts of education can be identified as conflict resolving impacts of educational opportunity, sustaining an ethnically tolerant climate, desegregating of the minds via education, teaching and providing linguistic tolerance, emphasizing the inclusive conceptions of citizenship, disarming of the objective and unbiased history and providing education for peace programs (Bush and Saltarelli, 2000). In short, the positive face of education should include values such as peace, non-violence, tolerance and respect for human dignity (Moumne and Morohashi, 2011).

Education is relevant in this study as the Bosnian education system has changed after the previous war conflict and it can be a tool for conflict resolution and prevention or for sustaining the conflict in the country, which consists of three main ethnicities who have ethnical, religious, historical and linguistic conflicts, especially because of these concepts' being politicized before and after the war.

In this study, reference to education is in fact referring to the schooling aspect within education. Because of the conflict in the school systems in BiH, sample schools are focused on to be able to understand how the schools are related with the conflict and its resolution or prevention in BiH.

Schooling can be defined as formal education, instruction and training given at schools, which are educational institutions generally run by governmental organizations in order to educate the community and provide them jobs (The American Heritage Dictionary of the English Language, 2000).

Schooling in BiH has a significant role in the ethnic conflict particularly after the previous war. The post-war system of the schooling in BiH has reflected the segregation between the constituent ethnicities in the country. Some schools have been segregated or isolated from the different constituents, and different members of

the community have been isolated to their own non-physical and intangible lands by segregating the schools.

2.2.2 Conflict

With a simple definition, 'conflict' is a concept that involves struggles between two or more people over values, or competition for status, power and scarce resources (Coser, 1956).

Another wider concept of conflict defined by Agerback (1996: 27) is:

In the sense of dispute, conflict is of course universal in the politics of family, community and nation. In that sense, any dynamic human system is by nature a conflictive one, encompassing the play of opposing interests. The crux lies in how such conflict is managed. So long as the social and political processes provide channels for dialogue, participation and negotiation, conflict plays a constructive role. Where such channels are blocked, and yet basic needs go unmet, then resentment and desperation build up. The outcome is protest, repression and violence.

By this description, the universal nature of conflict with the more crucial question of where it comes from and what people do with it, is linked (Davies, 2004).

The concept of conflict can also be defined as an apparent incompatibility of interests or goals, a belief that groups' current aspirations cannot be achieved simultaneously, a struggle over values and claims to power or resources, and an intermediate process of a spectrum of struggle that increases and becomes more destructive (Isenhardt and Spangle, 2000).

To penetrate into the various definitions of the concept mentioned above, conflict is relevant in this study as struggles between three different groups including Bosniacs, Serbs and Croats of BiH over ethnical and religious values or their competition for political and geographical power or scarce resources in BiH (Coser, 1956). The current situation in the country seems as the channels of social and political processes for dialogue, participation and negotiation are blocked. Thus, resentment and desperation have been built up and the outcome has been protest, repression and violence, which take people towards the previous war and the post war conflicts, as well (Agerback, 1996).

If we are to give a name to the conflict mentioned in this study, as it is stated above, it is an ethnical and religious conflict mostly appearing after a so-called ethnical and religious war in the country.

The reason for using these two different concepts, 'religion and ethnicity', is because of the special situation of BiH. In the technical literature, religion and ethnicity are different concepts for different topics (Collins English Dictionary, 2011). However in BiH, generally ethnicity means religion and religion means ethnicity. Religion is considered as a category and nationality of a group and the boundaries between religion and ethnicity are pushed together until they seem to coincide (Baumann, 1999). For instance, if someone is a Bosniac it means s/he is a Muslim, or if someone is a Serb s/he is an orthodox Christian. Therefore, for the situation in BiH, ethnicity and religion cannot be considered as different concepts. However, these conceptual expressions are only used in the informal folk language.

Actually ethnicity is an aspect of a relationship, not a property of a group (Eriksen, 1993). However, sometimes, but not usually, it may be a kinship which is based on biological facts (Bush and Saltarelli, 2000). Stavenhagen (1996) defines ethnic groups as collectivities that can have objective or subjective characteristics. In addition, the members belonging to the ethnic groups acknowledge sharing common traits such as language, culture or religion, as well as a sense of belonging (Bush and Saltarelli, 2000). To specify, in BiH the concept of ethnicity is not a kinship which is based on biological facts since the different ethnicities belong to the same race (Malcolm, 2002), but it is much more people's sharing common religion and culture. Religion is the main thing that determines the ethnicity of the different groups of people, as well as the culture that is formed by religion of the folk in BiH. Thus, since the most significant reason of the determination of ethnicity is religion, the concept of ethnicity can be used instead of religion and the concept of religion can be used instead of ethnicity in BiH.

2.2.3 Education, conflict resolution and conflict prevention

The relation between education and conflict related to this study can be discussed under the title of ‘education, conflict resolution and conflict prevention’, since the role of education in conflict is mostly emphasized in a positive way that turns the situation into peace, resolution and prevention of the conflict in BiH.

The differentiated factors stated under the title of ‘education’ show under which conditions education can lead to the exacerbation of violent conflict or can also lead to the positive consequences. The possible avoidance of destructive elements, the minimization of risks, and positive criteria for the constructive conflict sensitivity of education systems can be stated as the positively used aspects of education. An important aspect which links education and conflict is the way in which education systems deal with diversity (Seitz, 2004). For the development of a conflict-sensitive education system, an approach, which takes account of the potentially constructive and destructive impact of education in all its manifestations is required (Seitz, 2004). Provision of this requirement via education may give the result of the resolution and prevention of the conflict. In this study, this frame drawn by Seitz (2004) will determine the meanings of the concepts handled under this title.

Furthermore, one thing to emphasize about the concept of ‘conflict prevention’ is, for this study, the concept that should be used is ‘conflict prevention’ rather than ‘conflict resolution’. This is because during the fieldwork I did not observe or collect as much data about conflict as I guessed before my fieldwork. However, because of the political structure and ethnic war experienced-situation of the country, and since there are possibilities of further conflict, the schools are in need of conflict prevention methods and studies. Therefore in my study I will mostly use the concept of ‘conflict prevention’ in addition to ‘conflict resolution’.

2.2.4 ‘Peaceful co-existence’ and ‘interfaith dialog for peace’ via education

One of the additional concepts used in this study is ‘peaceful coexistence’, which is an expression used to describe different people living together in peace. Peaceful coexistence is especially important for BiH, a multi-cultural, multi-religious and

multi-national country which experienced war where these aspects played a significant role. The schools in BiH might enable the use of education as a main method for providing peaceful coexistence in the country via teaching it in the schools, so that the students of now and the adults of the future can learn that they are members of their community who need to live together in harmony and peace (International Conference on Peaceful Coexistence, 2007).

When we examine the history of BiH and the main reasons of the previous war in BiH (Malcolm, 2002), we notice the necessity of using the concept of ‘interfaith dialog’ in a paper like this, which has been written about the conflict resolution in BiH. As mentioned in Malcolm (2002: 130) and Danismaz (2006), during the history, especially until 1860s towards the end of Ottoman period in BiH, "Muslims, Christians and Jews went peacefully on their way...enjoying in equal measure that peaceful, blessed time, and there was no thought of any religious hatred".³ However, “it was in the period 1871-2, according to Koetschet, that ‘we first began to see a picture of religious hatred’⁴” (Koetschet, 1905; 1909 cited from Malcolm, 2002: 130). Considering these historical events and also the current conflicts which have emerged after the previous war, I believe interfaith dialogue should begin within the schools during the process of conflict resolution via education in BiH. This is because “interfaith dialogue seeks to realize religion’s basic oneness and unity, and the universality of belief. Religion embraces all beliefs and races in brotherhood, and exalts love, respect, tolerance, forgiveness, mercy, human rights, peace, brotherhood, and freedom via its Prophets” (Gülen, 2000: 4-6). All these values mentioned here which can be necessary for conflict resolution and peaceful co-existence in BiH can be provided by interfaith dialogue through education.

2.3 Teachable moments

The concept of ‘teachable moments’ is a question of catching the teachable moment, inside or outside the classroom and utilizing situations in lessons, breaks, meetings, etc. for training (Carlsson, 1999). The school samples in Sarajevo showed how teachable moments can be used as a method for conflict resolution and conflict prevention. As a result of the observations and interviews in my fieldwork, it can be

³ Report by Tim Judah, *The Times*, 3 May 1993.

⁴ Foreign Office News Department, communiqué.

said that sensitive and caring teachers in Sarajevo schools are trying to use all the facilities, even outside social activities, for teaching students how to handle conflicts and how to live together in peace for the peaceful future of BiH.

In relation to the handled schools, 'teachable moments' is a method used for conflict resolution and prevention in BiH. Respectively, School A, B and C are such related with this concept:

School A used this method as a strategy of the school as it is stated in the interview with the headmaster:

Interviewer: Do you have a specific curriculum or pedagogy for providing a peaceful coexistence for the students at your school for a better and more successful education? If yes, can you explain?

M. D.: ... We have club times and in these clubs we are trying to make students more social via social activities, such as sightseeing, going to sports clubs, music shows, etc. We also provide the students to spend time with their teachers outside the school. Well, we do not deal with our students just within the school, but we are also trying to help them outside the school about their lessons and their guidance in any issue, problem or conflict. We are trying to deal with the students in every aspect. During all the activities, the main aim is guidance and teaching to the student. We are trying to use all the teachable opportunities (Interview M. D.⁵ School A Headmaster, 08.12.2010).

In school B, this concept was also used as a school strategy within the school as the music teacher stated that all the school teachers evaluated the facilities to be able to emphasize the peace in classes:

In all the classes, we teach against the post war conflicts. Every teacher is using his/her lesson for conflict resolution and prevention teachings. For instance in music lesson, while I am teaching about a composer, I am giving messages of peace for conflict prevention. We are teaching them to evaluate people as human beings, but not as Serb, Croat or Bosniac. We are teaching them tolerance and respect to the different. We do this in every opportunity in the lessons (Interview T13, 15.12.2010).

The music teacher's expressions meant that Carlsson's (1999) definition for 'teachable moments' as catching the teachable moment, inside or outside the classroom and utilizing situations in lessons, breaks, meetings, etc. for training is

⁵ See Appendix E for the code list.

being applied in the aspect of inside the classroom for conflict resolution and prevention in school B.

Lastly, in school C, the school pedagogue's interview will give an idea about the school's relation with the 'teachable moments' concept:

The interviewer: Does the school or you as a teacher have any approaches or methods for resolving the conflicts and if you have what are they?

T8: We teach to the students how to tolerate the differences and how to get over, resolve the conflicts. We are trying to teach how to deal with the differences between people. For instance, if someone listens to different kinds of music, everyone must respect it. We teach to tolerate different choices. We teach moral values like being fair and honest, accepting and helping each other. We are teaching universal moral values, which every religion can accept. In every subject in our school, teachers are trying to emphasize the most positive aspect of the issues (Interview T8, 22.12.2010).

In particular, the last sentence of the pedagogue meant, like in the previous schools, the teachers are using the opportunities of teachable moments to be able to teach the positive messages for conflict resolution and prevention within the school classes such as, physics teacher in his/her class, history or music teacher in their own classes, whatever the lesson is.

2.4 Segregated schools

The term segregated schools effectively means the segregation of students in a physical manner, generally by their gender, race, ethnicity, etc, which has both positive and negative points.

Positive segregated schools can be sampled with Holthouse's (2010) definition of gender segregation in schools claiming to achieve success via providing the need of different brain development and functioning of the male and female students.

For preventing fights and providing motivation to education in schools, positive segregation in post-conflict areas can also be considered as the positive segregation that can contribute to provision of education in the schools.

What about negative segregated schools? Negative segregated schools are those, which lack in inclusive education, increasing conflict and causing discrimination among the community.

Conflict has a devastating impact on education, both in terms of the suffering and psychological impact on the pupils, teachers, and communities, and in the degradation of the education system and its infrastructure (The World Bank, 2005: 13).

The issue of segregated schools related to the conflict in BiH can be evaluated as 'degradation of the education system' (The World Bank, 2005) in the post-war country since the concept is applied mostly with its negative face in BiH school systems.

The concept of 'segregated schools' is relevant in this study as the previous war caused a fundamental division of the education sector along ethno-political lines within the entire Yugoslav region and also in BiH (Fischer, 2006). After the war, some schools in BiH changed their structures or they were forced to change it by officials. This is because of the ethnic and religious differences, turning some schools in BiH into 'two schools under one roof', 'divided schools' or with a more extensive expression 'segregated schools' (Unicef BiH, 2009). Even the curriculum and language of instruction in the classrooms and schools were separated and segregated (Davies, 2004). Serb students started to go to their own schools and Croats started to go to Catholic schools and Bosniacs went to the schools which were segregated just for Muslims. In some parts of the country this segregation and division was done by official respondents who divided schools as 'two schools under one roof', meaning different classes and different teachers for the students coming from different ethnic backgrounds, making the schools 'officially segregated schools'. On the other hand, 'naturally segregated schools' also emerged in some parts of the country like the school B that I observed during my fieldwork in Sarajevo. These kinds of schools were segregated not by their own authority but by the approach of the parents and students. Although they did not segregate themselves for producing one specific type of student, since other different nationalities did not prefer their school and since one type of nationality mostly preferred the school, they became naturally segregated.

2.5 Integrated schools

According to Pašalić-Kreso (1999: 11), “education reform in BiH today must be a process of creating classrooms and schools with the integration of various cultures, languages, religions, abilities and experiences, which are practically expressed through common schools, common classrooms, common curricula and textbooks. Creating a common learning environment for all students is a necessary step towards socio cultural inclusion.” As it is understood from this explanation, integrated schools refer to inclusive schools with education that combines all the different diversities within the school and its curriculum.

The concept of ‘integrated schools’ is relevant in this study as I examined two integrated schools in Sarajevo who are trying to prevent ethnic and religious conflicts in their schools, not just as a theory but also as a practice in the real environment with different students and teachers from different ethnic and religious backgrounds.

3. RESEARCH METHODOLOGY

3.1 Introduction

In the research methodology chapter the research design and research methods used in this study will be outlined. Thus, issues of validity and reliability, as well as confidentiality and ethical considerations will be explored. In conclusion, the problems and limitations encountered during the carrying out of this study will be outlined.

One of the most challenging and unnecessary processes in a research study seems to be the methodology part of the research for many students especially in the beginning of the study (Bryman, 2008). But in reality, using research methods provides with an awareness of what constitutes good and poor research and it also provides a platform for developing a critical awareness of the limits and limitations of research that is read (Bryman, 2008). A research study without methodology becomes just a novel and the produced paper cannot be considered as scientific. Therefore it can be said that methodology is the thing that makes the research a scientific work.

3.2 Research design

The research design of this study is a qualitative one because of the sensitive situation of the topic, which focuses on sensitive ethnic conflicts in a war experienced country. By sensitive situation I mean the topic has emotional, psychological, sociological and personal dimensions that cannot be examined with numerical and quantitative methods. In addition, since I will use the data given by subjective participants, who are teachers or students of their schools, and since I will use their views about their schools, this study is a qualitative one (Bryman, 2008).

Before carrying out the field work, I prepared four interview guides for each group that I aimed to interview consisting of the school staff, students and their parents. The students and the school staff including the headmaster and teachers were considered important to be interviewed because they were the main elements of the schools, which were focus instruments related to my research questions. Parents were also considered important because of their probable impact on the students and the

conflicts, also for a wider perspective of the answers to the research questions. All these interviewees were considered to have a significant role for getting the answers of the research questions, such as how the schools relate to the topic of the study and what their role is about the issue discussed in the study.

According to my plan I aimed to interview about 45 people with a plan shown in table 1.

School A	number of participants	School B	number of participants	School C	number of participants
headmaster	1	headmaster	1	headmaster	1
teachers	2	teachers	2	teachers	2
students (girls group)	5	students (girls group)	5	students (girls group)	5
students (boys group)	5	students (boys group)	5	students (boys group)	5
parents	2	parents	2	parents	2

Table 1: *Intended number of interview participants.*

Nevertheless it was not possible to be able to arrange people in the way which was intended, therefore the possible interview arrangements was amended, as shown in table 2.

School A	number of participants	School B	number of participants	School C	number of participants
headmaster	1	pedagogue (as headmaster)	1	headmaster	1
teachers	4	teachers	5	teachers	3
students (girls group)	2+2	students (girls group)	4	students (girls group)	4
students (boys group)	3+1	students (boys group)	4	students (boys group)	4
parents	2	parents	3	parents (email)	1
others	8				
total	53				

Table 2: *Number of interviews conducted during fieldwork.*

The number of interviews conducted during the fieldwork was more than the intended number. This was because I tried to utilize every opportunity to interview the related people in order to obtain a large number of data, thus making the results more accurate. However, some interview opportunities did not provide comprehensive and beneficial data. The reasons for not being able to conduct some of the planned interviews as intended was firstly the time I went to Sarajevo for field work was almost the end of the first semester and the school staff were quite busy, and as an external researcher I could not disturb people to be able to provide the exact interviews that I needed, thus I had to accept what was provided for me by the school staff. Secondly, since I had to make my interviews during the lesson times, it did not become possible to pick up five students at the same time in each school. And in school B, the reason that I could not interview the school headmaster was that she was abroad on vacation. So instead of her I interviewed the second responsible person (pedagogue) in the school. In School C, I could not interview the parents, since I could not get help for the arrangement of parent interviews. However, the school advised me to arrange parent interviews on my own, therefore I sent the interview questions to the parents via the students' emails. Although not all the parents replied, one of the students sent me the

English translation of the interview answers of her parent, thus giving me some idea about the issue.

In addition, to the planned interviews, I also had the opportunity to interview different people who were more external and added to the research as 'others'. They were considered necessary and helpful for my study because one of them was a war-witness who still had the sign of the war on her face with a scar, and others were the authorities responsible for education in the country, all of whom could share their experiences and ideas about the issues that I was researching.

The result of the fieldwork was much more positive than I had estimated, making the data collected via interviews a surprise. Nevertheless, when a comparison was made between the observations and interview results, people's answers seemed coherent with the observations. In addition, it is necessary not to forget that my study was about the situation of the schools, which means that results of this study might reflect the schools but not the community and adults.

The study is designed as it is focused on observing and researching the relationships between different ethnicities at the schools which are central places for education in BiH. However, due to the limitations of the study, it was difficult to get the full picture of BiH, thus making the capital city Sarajevo the purposive sample. Nevertheless, via the literature reviewed, it appears as if Sarajevo is one of the least problematic places in BiH (Pašalić-Kreso, 2008; Tuzlak and Hughes, 2009; Magill, 2010), thus the study has drawn a more positive picture than it is in the problematic districts in BiH, meaning it could not reflect the general situation in the whole country. On the contrary, as an advantage of this limited perspective of the purposive sample, it can be considered as a positive and beneficial example for other conflicted areas, where people are looking for resolution and prevention in their districts, as well.

The interviewees were selected as student groups from each school, teachers, headmasters and parents. In order to get a wider knowledge and point of view of the situation, some adults who experienced the war were also interviewed. Furthermore, with the Gülen Movement schools being the main focus point for the conflict

resolution approach, some authorities responsible for the Gülen Movement educational institute were also interviewed to be able to get more information about the Gülen pedagogy and method of conflict resolution for providing peaceful coexistence. In each school I especially tried to interview the pedagogues of the schools in order to get data about which pedagogy or method they were using.

The data collection procedure I used during my field work was mostly by interviews and observations. In school A, in the beginning I could make my observation before the interviews and in the following days these two were generally applied at the same time. Before my field work I planned focus group interviews for students and one to one interviews with other participants. I thought focus group interviews would make a conversation facility via interchange of views between two or more people on a common theme (Kvale, 1996) and make the answers more informative, as well as enabling me to use the time effectively (Bryman, 2008). Focus group interviews provided these facilities as well but nevertheless there was a disadvantage whereby students sometimes affected each others' thoughts. This therefore made me decide to carry out additional one to one interviews, because the focus group interviews proved they were not the best way of data collection for my research. However, due to time constraints, it did not become possible to make one to one interviews with many students.

For parents, I was planning to make one to one interviews by meeting them at school. In the first school I visited the parents in their houses since the school arranged the meetings for me. It did not become difficult because the school already had a tradition of visiting their school parents and they did it for my interview as well. In the second school, my Ottoman-Turkish background became an advantage for the arrangement of the parent interviews. One of the teachers personally helped me with contacting the parents, but because of the parents' lack of time I had to interview two parents at the same time, so it became a group interview. Furthermore, since one of these parents had an unrelated background with my topic because she was a Turk not a Bosnian, I was not fully satisfied with this interview. Later I could arrange a third parent interview with the help of a sincere invitation of the previous Bosnian parent, who invited me to her house for dinner, enabling me to listen to more than one view of the parents of the second school. However, in the third school, I could not meet

with any parents because I did not get help from any school staff for the arrangement of the meetings because they thought that the parents were working and too busy to meet with me. I then contacted some students and sent them my questions by email for applying it to their parents. This made the results more limited than the face to face interviews but they at least gave me an idea to be able to deduce some comments about their answers.

Observations in classes, teachers' rooms or break times were also beneficial for data collection and a reliable proof for the interview answers. Observation was used as a proof of the data that would be collected via interviews, because when compared to interviews, observation gives more reliable data about events (Bryman, 2008).

I also interviewed some academicians who might give me more extensive data. They were experienced Bosnian educators who had useful information about the issues of BiH, which is relevant to this study. They were also neutral participants, who are not related to any of the observed schools and who might see the issues in BiH with a wider horizon.

3.3 Qualitative data collection methods

3.3.1 Interviews

Interviews are one of the most beneficial ways for reaching data because whatever a researcher read or heard or estimated becomes clear and updated via interviews. Interviews are also fresh data because the researcher gets data directly from the related person and as being a part of fieldwork, interviews draw the current picture of the issues since data are first-hand. In a research like mine which has quite political, emotional, psychological and social dimensions, people's views which can be understood by interviews were significant. For this reason it was impossible to get the answers of my research questions without doing field work including interviews with different people who have diverse points of views and knowledge. Furthermore, interviews are "open-ended questions and probes which yield in-depth responses about people's experiences, perceptions, opinions, feelings and knowledge" (Patton, 2002: 4). Also because I was trying to learn the issues in schools, it would not be possible to understand the issue just by interviewing teachers or other staff, it was

necessary to get the view of the students as well since the students were exposed to the behaviors, methods and approaches of the teachers and staff. Thus, the reliability of the interview results would be increased by getting the view of the exposed groups. In addition, during all these interviews, especially with the students, it was important to fulfill the interview with the role of a researcher, because research interview is “not a conversation between equal partners because the researcher defines and controls the situation” (Kvale, 1996: 6). But it was also necessary to make it a friendly conversation in order to make the students speak and get their views.

Interviewing has its advantages, as it enabled the collection of rich and detailed data about the issue. On the other hand, the perfect reliability issue was a disadvantage of interviewing, since the collected data could be biased or not true. Forasmuch, at the end of the interviews, when I analyzed different people’s answers, I came to a result that everyone was looking at the issue from their own personal perspectives. For instance, while some had conflicts, some were not aware of any conflicts in the same country or in the same school. They usually did not give objective data during the interviews. Therefore a researcher can get an idea about the issue after the interviews, but it is impossible to come to a more precise conclusion just by basing it solely on interviews. This problem was mostly experienced in the school B student interviews when the segregation issue was mentioned.

Before starting my interviews, I first began by explaining the purpose and reasons of the study, as well as allowing the interviewee to read my prepared consent forms which included useful explanations for the participants in order to make them understand the issue. After getting their consent, I read them or made them read all the interview questions with the aim of getting the interviews into the topic and gaining their full concentration. Then I started my voice recorder with their consent for the conduction of the interview.

As a direct result of the sensitive dimension of my topic, I tried to use the words very carefully while interviewing, especially with the students. Sometimes it was hard to get the information that I needed without using some sensitive words. For instance in the first school, the school authorities requested not to use any words including war

while interviewing the students considering their psychological states, as they had some students who lost their relatives during the war. This therefore made me change one of my questions into a more unclarified form, and I tried to explain the purpose of the question with different words. Paraphrasing became useful in these situations. As an example, one of my interview questions for the students was “Do you feel the effects of the previous war in your school, classroom and friends environment?” Because of the sensitive dimension of a not-so-old war, I paraphrased my question with a more unclarified form “Do you feel any negative feelings in your school, classroom and friends environment?” However, in any way the interview conversation went on towards the sensitive area by the mixture of the other interview questions. Thus, because of the natural situation of a female researcher, who might have had humanistic feelings and emotions, these kinds of interviews about sensitive issues were hard for the interviewer as much as the interviewees that sometimes I found myself almost weeping behind the students or trying to control myself to be able to go on with the interview.

Finally, to be able to apply the most reliable and strong research methods via interviews, the researcher has to take into consideration different points of views in order to analyze the issue with diverse aspects, which also ensures the researcher avoid bias whilst analyzing. Furthermore, the researcher has to forget about her personal feelings and characteristics, even forget about her identity for more objective results of the research (Bryman, 2008).

3.3.2 Observation

Observation is one of the main sources of collecting data which involves “fieldwork descriptions of activities, behaviors, actions, conversations, interpersonal interactions, organizational or community processes, or any other aspect of observable human experience” (Patton, 2002: 4). Observation is a main source because observed data is the most current data and someone cannot observe the past or the future, but can only observe the current time. Therefore the research in which observation method is used means a valid and current research.

Observation has been used in this study since without it, getting reliable data about the updated situation of the issue in the schools being researched would be impossible. In order to get the data about how conflicts in the schools are being dealt with or whether they are being dealt with or not, observing in the real field in addition to the interviews and literature reviewing would be the best way for data collection as a complementary of the reliability issue. Otherwise, the theoretical data via literature reviewing and the subjective data via interviews would be lacking in proof and validity. As an instance and explanation to this, in relation to this study, the mentioned ‘conflict’ was examined via literature reviewing in the first step; interview answers became updated data about the current situation of the conflict measuring validity of the theoretical data collected via literature reviewing in the second step, and observation became the proof of the collected data as a complementary in the third step. Accordingly observation became the third supplement of the methodological triangulation defined as the use of more than one method for gathering data in Bryman (2008).

Before travelling to the field work, I devised an observation schedule which will help me to remember the dimensions which I must observe and also will be a kind of recording the observation by taking notes during the field work (Bryman, 2008). This helped me turn back to my focus issues when my mind became confused with much more unrelated data given to me by the environment during my fieldwork. According to my observation schedule, in each school, I observed the relationship between teachers and students, the dialogue between students in the classroom, the sitting position of the students in the class, language of instruction and the languages used by students, the peaceful coexistence issue in the school environment, the approaches of the teachers towards students in the name of conflict resolution or peaceful coexistence, the effects and results of the segregation in segregated schools and integration in the integrated schools.

When it comes to the pros and cons of observation, as a disadvantage of observation, it is not easy to collect detailed data, as well as to understand the reasons of behaviors via observation. One can just find the general themes and get an overall picture, so cannot specify the data. In addition, since it concentrates on the

observable behavior, observation is rarely able to get at intentions behind behaviors (Bryman, 2008).

Despite these undeniable limitations, it also has to be noted that, when overt behavior is the focus of analysis or when it is accompanied by another method that can probe the reasons of the behavior, observation is an advantage as an accurate and effective method, especially for confirming or denying the data that is collected via interviews (Bryman, 2008).

Lastly, during the observation, my presence as a researcher did not constitute a difference in my fieldwork area to be able to make the target group change their behaviors or behave against their intentions and feelings. For instance, most of the students or some teachers with whom I did not meet were likely to consider me as a new teacher in school, a parent or any guest from BiH with my Bosnian-like physical outlook. Therefore, I did not have the suspicion or anxiety of whether the students were changing their ordinary behaviors taking me into account, despite their real intentions, etc during my observation.

3.3.3 Validity

In Bryman (2008: 32) validity is described as “in many ways being the most important criterion of research” and it is “concerned with the integrity of the conclusions that are generated from a piece of research”. It also refers to the issue of whether an indicator that is devised to gauge a concept really measures that concept. This is particularly important in qualitative research studies whereby validity is one of the points for which researchers should be careful since qualitative research is significantly subjective. The reader should also be careful while reading a qualitative research study that s/he must consider the possibility of subjectivity and lack of validity. We can consider validity as a subtitle of reliability since reliability includes validity as well.

In this study, validity has become a measure for the concepts like segregated schools and integrated schools. The various dimensions of these concepts in particular and what they refer to has been examined. The correct way of defining the concepts

related to the study and going through the conclusion with coherent analyses has been intended to be done to provide the validity. Nevertheless, in a social research study it cannot be possible to provide a common and objective validity and satisfy everyone.

If we are to categorize the concept as ‘internal validity’ and ‘external validity’, internal validity means a validity issue for a more specific study area which cannot generalize the findings, however external validity means generalizability of the study (Hoyle et al., 2002). In relation to this study, internal validity will be focused on since it is impossible to generalize the findings of this research to the whole country, because it is related to the education in a country like BiH that has no unified system among its official educational departments. Furthermore, the country has a canton system and does not have a central official system, in which all the cantons in different areas have their own curricula and systems making it impossible to provide the validity issue of the research for the whole country.

In this study, for providing validity in the meaning of trustworthiness and persuasion not only to yourself but also to the readers (Lincoln and Guba, 1985 cited from Biseth, 2005), I used the methodological triangulation for collecting data and mentioned diverse perspectives and possibilities for enriching the data analyses. In the frame of triangulation, supporting interviews and literature reviewing via observation or vice versa as well as reflecting different perspectives, such as -in favor of positive segregation perspective- or -in favor of multicultural integration without taking any kinds of segregation into account perspective- were included for providing validity in this study.

3.3.4 Interpretation of data

Since interpretation of data is quite a subjective process, a qualitative researcher must be aware of the researcher’s role, to be clear on how one interprets data, as well as what the research design and data collection methods are (Bryman, 2004; Kvale, 1996).

Interpretation of data in qualitative research can be criticized on the basis of lacking 'objectivity' since it is interacted by subjective comments. Objectivity is often discussed as one side of polarities such as objective/subjective, unbiased/biased, public/private etc (Kvale, 1996). Kvale (1996: 64) confirms that "the objectivity of the knowledge produced by the interview interactions must be discussed with specific respect to the different conceptions of objectivity". He also adds that these different concepts of objectivity are; objectivity as freedom of biases, objectivity as inter-subjective knowledge, and objectivity as reflecting the nature of the object. The first conception of objectivity as freedom of bias "refers to reliable knowledge, checked and controlled, undistorted by personal bias and prejudice" (Kvale, 1996: 64).

How is the issue of data interpretation dealt with in this study? The answer to this question will focus on the subjective or objective and biased or unbiased aspects of the interpretation of data. Since it is a subjective process (Bryman, 2008), in order to avoid bias during this process, when I came to look at the results and make an interpretation via any data analysis, I tried to think that what if it was not in the way that it came to my mind, thus I tried to draw a wider picture of the issues via evaluating diverse aspects about the issue and quoting the interviews of diverse-perspectives if there were. Thus, objectivity as freedom of biases (Kvale, 1996) tried to be provided. In addition, for providing the objectivity of knowledge and objectivity as reflecting the nature of the object, I presented my comments about the issue simultaneously giving voice to the interview participants as well as quoting professional academic studies and literature for composing a multi-perspective, unbiased and more objective study.

3.3.5 Confidentiality and ethical considerations

Firstly the interview guide, consent forms, assistance letter from the University of Oslo and a CV were gathered and sent to Sarajevo Canton with a permission letter for my research in three Sarajevo schools. In my application process the professor of the Philosophy Faculty in Sarajevo was quite helpful to me, as my application was done through her. After my application was accepted, I started my fieldwork at the schools. However, due to the school authorities being extremely busy, some of them did not volunteer sufficiently for my research. On the other hand the students were

generally excellent volunteers since they would experience something different during their daily school work. Although some school staff were not very pleased with my interaction because of their busyness, the formal permission letters from the Sarajevo Canton Ministry of Education made my fieldwork in these schools possible and easier. The consent forms for the interviewees were also used for introduction of myself and my purpose.

Due to the sensitive topic of my research, sometimes it was clear that there was some fear and anxiety on people's faces. For this reason I tried to smile much more than ever in order to make people relax and I frequently had to apologize to people as they had to remember sad events with my questions. All the interviewees were also informed that their voices were being recorded. I tried to treat all the interviewees and the collected data with the necessary confidentiality. Furthermore because of the sensitive and emotional form of the study, I tried to control my feelings and avoid turning the scientific paper into an informal letter or poem. I always tried to be careful about the age limit of the students since they should not be under sixteen and I also tried to adhere to all the previously confirmed subjects to the Nsd (Norwegian Social Science Data Services). However sometimes it became a little difficult because of the unplanned, new findings of the fieldwork.

3.3.6 Limitations

The page and time limit of this study is one of the biggest limitations of this study since the issue in the fieldwork country is quite complex and versatile. In BiH there are many central education ministries and they all have their own system. For this reason making a study about one of these ministries will not reflect the whole situation in the country. Maybe a more extensive and long-termed study will be able to reflect all the dimensions of the issue.

My time for the field work was about thirty days and the date of my fieldwork was the last days of the schools in Sarajevo, meaning the schools were getting prepared for the semester holiday. For this reason I had to hurry in collecting data and had to spend just a few days in each school. Nevertheless my advantage was the matching

of my short time observation and interview answers which reflect longer time experiences.

Another limitation appeared in the fieldwork city when I noticed that there were various types of schools differing among the same systems as well that should have been observed in order to get a wider perspective of the issue and increasing validity in the research. For example, segregated schools issue had differed between a Bosniac segregated version and a Catholic segregated style. The limiting aspect of this situation for me was not being admitted to the latter school for repeating my research in that school for observing a different style of school within the same system.

3.3.7 Problems encountered

In one of the schools, I could not actually reach to the parents for interviewing because of the lack of the school's assistance with this matter. Therefore, I had to make an electronic interview via email using a student as a mediator between me and the parent. Although, the electronic interview answers were less detailed than the face to face interviews, they were clear enough in giving an idea about the issue.

In the same school I felt myself like an outsider and interacting with the school staff was not easy, as I felt the people did not want to cooperate with me because they were quite busy with their own work, which made me collect less detailed data than the previous schools.

Another encountered problem was the security issue in Sarajevo streets during the evening, as well as the risk of accidents while trying to reach the family that I wanted to interview. This is because it was winter, which meant the roads were icy and the geographical situation of the house, to which I was trying to reach, was on a hill and the car was nearly going to skid down the hill. Thankfully, someone who was familiar with that area came and helped us by driving us to a secure road. However, this was deemed a safety risk during the project, as great harm could have occurred.

4. THE ROLE OF EDUCATION IN PEACE AND CONFLICT IN BIH

4.1 School structures in BiH

There are many different kinds of schools in BiH, such as Catholic schools, Serbian schools, Bosniac schools, madrasas, private schools, international schools etc. But it is possible to mention all these schools under two general titles; segregated schools and integrated schools. Segregated schools are more traditional types of schools and focusing on one type of group in BiH community, such as if it is a Catholic school, it might include non-Catholic students as well but Catholicism and Catholic traditions can be felt even outside the school buildings if someone is close enough to hear the gongs of the church bells, or if it is a Bosniac school, Islamic traditions and Islamic atmosphere of the school can be felt by an outsider. These schools are generally segregated for one type of religious group in the community but very rarely they might contain different students from different backgrounds. Integrated schools, which also include international schools and private sector schools, seem more secularized and inclusive, as they include many different cultures and ethnic backgrounds in the same building. Sometimes they might reflect all the traditions of their different types of students in some schools, and sometimes they are quite isolated from every kind of differences and they do not reflect any specialties of any nations, like they are prototypes including different types since differences are not mentioned or revealed. These kinds of schools are observed in Sarajevo; capital of BiH, although this situation is not the same in the other cities of the country (Pašalić-Kreso, 2008; Tuzlak and Hughes, 2009; Magill, 2010).

In other areas of BiH, such as Mostar, the segregated school issue is different than it is in Sarajevo. This time, the issue of ‘two schools under one roof’ appears. These specific schools can be described as in one building there are two entrances which are used by different students from different ethnicities, with the curriculums, textbooks, history and language classes are different in each entrance (Pašalić-Kreso, 2008). For instance, Croat students and teachers use one entrance and Bosniac students and teachers use the other one, meaning the students and teachers are isolated from each other in these two schools under one roof (Tuzlak and Hughes, 2009).

According to Pašalič-Kreso (2008) in the aftermath of the war, schools have mostly become mono-national, especially in the central parts of the country. Particularly between 1997 and 2000, when many refugees started to turn back to their homes, because of their powerful memories of the war and its defined aims, the sides of different ethnicities tended to choose complete rejection and segregation over assimilation. Accordingly the sides organized their own schools and, where possible, they would establish two separate schools under one roof. However, a few of the major cities have still stayed multi-national (Sarajevo, Tuzla, Zenica, etc.).

Pašalič-Kreso (2008) also confirmed about a document with the name of Education Reform Strategy published by the Office for Security and Cooperation in Europe representing a recommendation and striving to present a unique and joint framework for the educational system in BiH. The first pledge of this document ensures that all children have access to quality education, and integrated multicultural schools, which are free from political, religious, cultural and other bias and discrimination respecting the rights of all children. These words show that, on the basements of schooling, there are positive struggles for the problem solution in BiH, however Pašalič-Kreso (2008) also added that even though all the pledges contained within the document indicate that the country has no room for school systems that separate, segregate and divide children according to nationality and that the educational system must ensure that all children attend school together in order to learn how to respect and value the diversity of each others' cultures, these aims still need to be implemented. Although that document was signed by all of the ministries of education in BiH, and even though the recommendation and pledges from the document have been in place for a full five years, discrimination and segregation still thrive within the schools, where the warnings of pedagogues and education experts, both international as well as the few experts remaining in BiH, have been disregarded.

After noting the general situation in BiH via the quotations above, in this study three schools will be elaborated and a more specific data and result will be researched and examined.

Furthermore, in this chapter the collected data about three sample schools via observation and interviews during the field work will be presented to the reader. Since the study's point of focus is the methods and approaches of each school for conflict resolution via education and peaceful coexistence in BiH, observations and interviews will be evaluated in that respect.

4.2 School A

School A is a private school run by the 'Gülen' educational institute associated by the Gülen Movement civil-association, about which the detailed information will be given under an exclusive title.

Since School A was an international school, there were students from the USA, Italy, Sudan, Turkey, alongside the Bosnian students. In this kind of multi ethnic school in BiH, because of more various ethnicities' being together than other schools, it can be thought that there would be much more ethnic conflicts since the situation of the country is being focused more on nationalistic thoughts after the collapse of communism. But when I asked the headmaster about this issue his answer was:

The multi ethnic structure of the school is more beneficial for the resolution of the ethnical conflict among the people of BiH. In this situation Bosnian students including Serbs, Croats and Bosniacs do not deal with each other about their inner conflicts coming from the previous war, they are more interested with their foreign friends and thus they get familiar with many different people and different cultures (Interview M. D., 08.12.2010).

So if the headmaster's reply to the question is to be interpreted, in an international school, students make a kind of training for learning and respecting each other and getting accustomed to different cultures, different religions and different ethnicities, thus they can gain a wider horizon and perspective in an international environment.

Another interesting fact from School A was that there were mixed students under the age of nineteen whose mothers and fathers were from different ethnicities, such as a Bosniac father and a Serb mother or a Bosniac mother and a Croat father. This situation was quite common in this school and also in the subsequent schools observed. These children's being under the age of nineteen means that the

relationship between Serbs, Croats and Bosniac people went on even after and during the war since war was started about nineteen years ago.

During the subsequent observation in School A, it was commonly observed that students and teachers had a friendly dialog with each other. In one event a teacher in his formal suit was playing table tennis with his student in an informal manner. When I asked about these break time activities in my interviews, the answer was that teachers were applying the ‘teachable moments’ method which was also mentioned in Carlsson (1999) as a method for conflict prevention. Accordingly, teachers were spending their recess minutes with the students inside the school and also outside the school via their systematical outside activities with students. The teachers had their own group of students as their guidance teachers and they were guiding them in and out of the school. Thus the method of ‘teachable moments inside and outside the school’ (Carlsson, 1999) was being utilized in school A.

Another notable sentence during my meeting with the school’s general director was:

All the Serbs cannot be described as they are in favor of this war issue. Furthermore even during the war there were Serbs who helped their Muslim Bosniac neighbors to escape or to be hidden (Interview I. Y., 07.12.2010).

The director’s words meant this war should not mean it was completely an ethnic or religious war by Serbs towards Bosniacs. Some politicians or the organizers of this war might have used these sensitive characteristics of the people to be able to increase the ethnical hatred for starting the war, although the main reason for the war was not ethnicity or religion. Therefore there is no need to make ethnicity or religion a hinge to the conflict in the community. Starting with this approach to the conflict can have a role for the resolution for it to be able to decrease and stop the ethnical and religious prejudices, which were exacerbated during the war, via teaching similar events which emphasizes not to generalize people with their ethnicities or religions but separate the innocent individuals from the guilty.

The situation between 1992 and 1995 was quite difficult and tragic, with the sensitive psychology of the sufferers potentially making people racist, negative nationalist and ethnically isolated. However, the director’s words noted in the previous paragraph and the teachings on that perspective might help for reshaping

the minds of the new generation for a hopeful future and peaceful coexistence with their previous neighbors in BiH.

During my interview with the headmaster of the school, he said:

In this school, we are emphasizing love and respect among students, as well as between the students and teachers in order to provide peaceful coexistence of different cultures and ethnicities. Teachers have to be models for the students, mentioning in specific two significant methods. One is 'teacher as a positive model' and the other is 'behavior best' method which is applied in this school as conflict prevention and resolution methods. In addition, we give importance also to the education of the teachers since behaviors of teachers are significant to be able to train and teach the students...

...We are picky with our teachers' behaviors as well as their academic achievements... We have periodic seminars and meetings intended for the teachers' training both mentally and morally (Interview M. D., 08.12.2010).

This idea is quite similar with the idea in Aber et al. (1996: 88), "conflict resolution should not be thought of as a set of skills but as a way of life. Teachers must carefully examine their own actions and then teach this way of life to students." Accordingly during the education process, when the students see positive teacher models around them, conflict resolution and prevention via education can be a way of life in practice rather than a set of skills being taught in theory (Aber et al., 1996).

The second method is 'behavior best' method which is applied systematically by the school staff. This is a kind of teaching method via application and practice. The goal is teaching ethical values and positive behaviors and providing the students to practice positive behaviors around the school environment by using a system of rewarding and punishing, made by the behavior marking system. In addition to other ordinary lessons like mathematics, English, chemistry etc, the school also applies a behavior marking system, thus choosing the behavior bests and worst of the school and announcing them on the school website and to the parents as well. After describing the system, the school headmaster added:

In the beginning the students did not care about this system, but over time they started to show interest and become more careful with their behaviors in order not to be announced as one of the behavior worst, thus they tried to be better students and showed positive behaviors to be able to be one of the behavior bests in the school. Therefore as the school staff we observed that this system

helped significantly for preventing any kind of conflict amongst the students (Interview M. D., 08.12.2010).

During my observation, I examined this system and saw that the criteria of the best behavior was obeying the school rules, studying lessons and getting along with the school environment including other students, teachers and the school staff.

The issue of announcing the best and worst on the school website and to the parents is a method of 'reward and punishment' for the students because of their behavior (Dad, 2004), which can have both positive and negative consequences, particularly with the method of punishment. Punishment in education is a topic being discussed whether useful or harmful by some experts (Hampton, 1984; Güneş, 2008). The consequences of the reward and punishment method can differ in accordance with the student's situation or the reason of the student's behavior. However, as an analysis of the headmaster's interview above, this method is claimed to work in this school for preventing conflicts amongst the students giving positive results when applied.

One of the interesting events that I witnessed during my observation in school A was a game among students and between teachers and students. The members of the game were a guidance teacher and the students under her guidance, with the name of the game being called the 'angel game'. The rules were making favors to the other members who were previously determined secretly. All the members were chosen as someone's angels, but the angels did not tell their identity and would make surprises like putting a small present under the desk or writing friendly notes for their friends without saying who they were. The members of the game were chosen randomly, therefore in a multi-national inclusive school, students from different religions and ethnicities were making surprises and favors for their friends by this game. It was also a kind of exercise for developing positive relationships and making favors to everyone without discrimination. Therefore this game was part of a teacher's method for making an environment of love and peace in the classroom amongst the students, which can be considered to be more efficient than the previous method of announcing the students having the worst behavior. This is because doing this may lead to negative consequences, since it is deemed as a method of 'punishment', which is something still being discussed whether useful or harmful.

Another characteristic of school A was that the founders of the school and a majority of its teachers were not Bosnians. In one of the student interviews, a Serb student emphasized this issue as

...since the majority of the teachers are not Bosnian, this is an advantage of this school. If they were Serbian teachers for example maybe Bosniacs would not come, or if they were Bosniacs maybe Croats or Serbs would not come to this school. But now all the three nations are coming to this school (Interview M. L., 09.12.2010).

As a commentary of this claim, it can be said that school A plays a role of a 'neutral zone' in the area as it is mentioned by another student during the boys group interview as an answer to the question of,

The interviewer: Why did you choose this school to go on?

T. A.: I think this school is the good example for how we should behave in the future. It is different in other schools. In other schools all teachers are Bosnian or Serbs and they have their ideologies in their heads about the past. But teachers in this school never say things like he is a Serb or Croatian, like that. They are neutral. This is very good I think (Interview T. A., 09.12.2010).

However, constituting neutral zones cannot be a part of long-term solution for a conflict among the originally Bosnian communities. It might have been a temporary healing of the wounds, but for a permanent resolution of the ethnic conflict among different ethnicities including Serbs, Bosniacs and Croats, these three communities might have been represented with more people among the school staff and the students as well in school A.

During my interviews, the smiling and friendly faces of the student interviewees became a proof for their peaceful coexistence in their school. During the interviews it was found out that the war, ethnic and religious conflict, and the problems of the adults who experienced the war were not current issues of those students, they mostly did not deal with these issues. Their focus issue was their lessons, their daily lives at school and their school success as indicated below:

The interviewer: How would you describe your school?

D.G.: Well, I would describe that the people in the school want to teach you, want to make you grown up, educated, special and they want to make us great

individuals. Sometimes we do not allow them to help us, we do not get it. But they are really trying. I have never seen somebody push us that hard to study. In other schools they do not come and say, 'come on study!' They tell you, 'if you want study, then study, if you do not want, it is up to you.' They do not care.

I.P.: The most important thing about our school is that the atmosphere is relaxing. The teachers are always trying to help us. Like my friend D. has said, they care about us and about our education and so on.

S. C.: I think it is great because all the subjects are in English, which would have been really hard for me if I had gone to a public school. And it is good because lots of kids are like me, they come from different countries. I am continually meeting different people from different countries. It is good. This is the same system I am used to.

L. T.: Well I think it is too easy. I like the system, I like uniforms. I like that we are here from 9 to 4 o'clock. I mean it is ok but the topics are too easy. I think they focus too much on behavior...

The interviewer: Are there any conflicts or problems among students, among staff or among students and staff at your school?

D.G.: In general we do not have problems or if there are some problems, they are small problems and can be solved. If there are some problems they come to us and say 'we will speak'. We sit and speak with them and it is much easier. If you do not like some subject they can face you and speak with you like 'why do not you like it, what happened? I will help you if you cannot learn it.' They are really helpful.

I.P.: I did not know to say any conflicts or problems. My answer is: No [smiling].

...

The interviewer: Do you think are there any conflicts among students?

S. C.: I do not think so, really. I think everyone gets along pretty ok.

L. T.: Sometimes we have problems with teachers.

The interviewer: What kind of problems?

L. T.: Well, we had a problem with one teacher last year. He was too strict for us. He gave us things that we could not handle. He was giving less marks which are like, to get five you have to die [laughter] from that subject and things like that. Now I do not have that subject [laughter].

The interviewer: You mean these kinds of conflicts? Not another?

L. T.: No we are friends with most of our teachers.

S. Ć.: I think they are really good teachers. They have all the right techniques... [meaning the lesson instruction methods]

...

The interviewer: What do you think about your teachers at your school?

D.G.: Some of the teachers, they are really very funny. They make jokes, so you learn something even if you are not conscious that you have learnt something. But some teachers, they want to have authority. They say, 'when I say shut up, you will be quiet' and it is like that, it depends on the person.

I.P.: Teachers are fun, nice and helpful in this school. That is it [laughter].

The interviewer: Do you feel any negative feelings in your school, classroom and friends environment?

D.G.: Actually we do not, but sometimes friends do not feel that they hurt you by saying something. They just tell you I need your help, and if you help them, next day they can come and say 'you were stupid, go away!' But, this happens very rarely. But that is all.

I.P.: No, no negative feelings. I just want to agree with my friends and now there is not a lot of negative energy, maybe from time to time. But it is not serious.

S. Ć.: In general no. But I guess as a person I am consonantly feeling negative [laughter]. But I am like that just sometimes.

The interviewer: For example?

S. Ć.: I do not know, I just [thinking], it takes a while for me to like someone. So it takes a lot. Sometimes I do not get along with my class. Most of the time I do not really like my teachers. I know they are good teachers. You know, I am objective about most things. .. I do not really make any emotional ties with anyone. ...

The interviewer: About teachers, ok and also about classroom and friends environment?

S. Ć.: It is good most of us get along very well. We do not really fight.

L. T.: We have really nice clubs [smiling].

S. Ć.: We are really good friends.

The interviewer: What are your ideas for a more successful education in peaceful coexistence at school?

D.G.: It is great to meet with different people from different countries. It is such a great experience. When we grow up, we will be friends and it is wonderful. There is no such chance in our lives to meet with somebody from China or somebody from Saudi Arabia. It is really great. So I like it and we respect each other.

I. P.: This school is interesting that we have friends from other countries. That is very nice and everyone is treated equally. I mean we learn the same lessons, we get marks and that is good in my opinion. That is just the tolerance.

This quotation and the others of the student I. P. are important to be analyzed since the student has a Croat ethnic background, which can be considered as a minority in the school. Thus if the student states that everyone is being treated equally with tolerance, it could be deemed as a sign of the peaceful coexistence between the different ethnicities within the school.

S. Ć.: I think this school is very peaceful as it is. Sometimes it is hard, because 90% [meaning the majority, not the exact percentage] of the school is Muslim and other students are not. For example, I am kind of in between. I do not really believe in anything but when my class found out, like a majority of the kids try to tell me 'That is wrong S., you cannot do that...[laughter]' It was very frustrating for me. I think they should be more accepting of other people's religions and beliefs. Because you know, I do not go up to them and say 'you should not believe in that, it is wrong because I think so.' So I think sometimes, just because there are more people that are Muslim, it is kind of hard to actually have another belief even though later we understand them but in the beginning it is kind of hard you can feel the tension between us. Other than that, peaceful, I think we accept everyone that comes from a different country. Like this year we have a boy from China and became friends with him or nobody really judges him or makes fun of him like they might do in other schools.

This student's answer requires analysis because it seems there is conflict amongst students who have different beliefs. The concentration of the conflict was not on the Serb-Croat-Bosniac ethnicity, but on the different beliefs of the same ethnicity since the student experiencing the mentioned conflict had a Bosniac family background. The issue described above appears to be some sort of psychological oppression making the subjected person sad and uncomfortable by her own friends who are of the same ethno-religious background, rather than an ethnical discrimination by the different ethnicities. Therefore, it appears as if different religious beliefs, whether among different ethnicities or amongst the same ethno-religious background, become a source of conflict in the school amongst students. This requires consideration by

the school staff affirming the teaching of tolerance and respect amongst one another at school.

The interviewer: Are you satisfied with this integrated situation of your school? And why did you choose this school to go on?

D.G.: As I said, I am satisfied, I like this atmosphere here but sometimes, [thinking for a short time] I do not know. Everything is ok, really. We cannot say it is not, because it is. If we would say it is not then it would be lying. Really it is good. Maybe we still have many Bosnians [the native Bosnian inhabitants living in BiH] here. It will be better to see more strangers. I become happy if I see somebody from another country, because we can learn about their culture, and some words from their languages. It is so good.

The student's wish to be more international is because of her interest in foreign nations who are not ordinary Bosnians but extraordinary foreigners to be observed and learned about. Her point of interest is not Serb-Croat-Bosniac ethnicities evaluating them as different communities, even she does not consider these ethnicities as different nations stating all of them in one word; Bosnians. This one-word unifying the three ethnicities in BiH used by a student is also significant to take the researcher's attention, as reflecting the student's not caring about the differences and being far from discriminative is a positive approach to the segregation conflict around the country.

I.P.: I am satisfied about this school. I am here in this school because I like it so much. I did not like any other schools like this one because it is so special. Firstly we wear uniforms, which is little bit isolated and little bit good in my opinion. ...and teachers are good and we have a lot of friends from foreign countries. Education is in English and this is an ideal school. Really!

S. Ć.: I think it is very good that there are other people that I can meet from different countries even though I am in one country. Because countries are, you know they are not isolated. There are always people from different places...

Interviewer: Why did you choose this school to go on?

S. Ć.: Mostly because I have lived in Canada and it was very hard for me to adapt to a normal school and my parents wanted me to have the same system of education I had there just to continue. So I would not have to change (mentioning the school system) all the time because already I was changing every year...

The interviewer: And L., are you satisfied with this integrated situation of your school?

L. T.: Yes all kids from other countries when they come here they can I think fit in here. We are hanging out with everyone.

The interviewer: And why did you choose this school to go on?

L. T.: Mostly because of English. In public schools English is, I mean they are learning English also but it is lower than here. And it is near to my house [Laughter] (Interview girls group 1, 09.12.2010; girls group 2, 10.12.2010).

With these answers, it seemed that every student has a personal interest to this school, such as the school's language of instruction is English, or the multicultural and international structure of the school including foreign students, or teachers' caring about them as well as the geographical position of the school to their houses. However, Serb-Croat-Bosniac inclusivity is not mentioned directly about their interest to the school. It seems as if this inclusivity is not something the students care about and is not the reason of the students' choice of the school. In addition, considering the word of 'Bosnians' stated by the students, it also seems as if the students do not consider the mentioned ethnicities as different and they have a familiarity with being together with these ethnicities in the same community which is an ordinary and unavoidable situation of Sarajevo.

Besides the belief conflict experienced by one of the students, which is mentioned and commented above, the previous two students' answers did not show any symptoms of conflict, rather they were focusing on their lessons and the positive environment of their school. The two words 'respect' and 'tolerance' used by the students were notable and a probable sign for not being taught hatred and not being educated in an environment of the related conflicts with this study. In addition, they did not care about the integration or segregation while they were choosing the school, their interests were mostly about the achievement and lessons.

Besides the girls interview, boys group interview also provided a wider perspective on the people relations within the school:

...

The interviewer: How would you describe your school?

S. I.: My school? It is a really good school, in comparison to a public school. This is because it is private and there is a big difference, especially our relationship with teachers is so different. They want to be friends with us. But in other schools they do not care so much about students, about their

conditions. It is different here, which is the most important thing. This is the difference from others.

M. L.: I would describe my school as expensive [laughter]. I agree with S. We have different relations with teachers that influence us in a positive way. However, I think the school should have higher standards when hiring teachers and should be more open to objective criticism.

T. A.: I think this school is really better than normal schools, public schools in Sarajevo. People are, you know, like relaxed and they are normal people... But here everybody is friendly with everybody and you can speak with anybody when you want, teachers also.

...

The interviewer: Do you feel any negative feelings between your friends or the school environment?

...

M. L.: I do not have any particular problems at school...

The interviewer: What are your ideas for a more successful education in peaceful co-existence at school? What do you think about peaceful coexistence?

M. L.: I think better education would be just treating everybody equally. I mean as long as the students are not mistreated there should not be any problems as far as peaceful coexistence go there. There generally are not any problems on the national bases. I mean, we do not have, for example any conflicting groups in the school. Like, we have Serbs, Bosnians and Croats but maybe if we had people from India and Pakistan, maybe they would fight [laughter]...

...

The interviewer: Are you satisfied about the integrated environment of the school?

M. L.: You can find Serbian kids in Muslim schools and Bosnian kids in Christian schools. It just depends on where they live. I am sure that there are some problems, but that is just because some students are taught by their parents not to forget, because none of us had taken part in the war. Just because I am Serbian it does not mean that someone should hate me, because I did nothing. You should not blame someone because of the things that others did. In the World War II not all the Germans took part in the war, there were not all Nazis. You have that kind of situation all around the world. ...Bosnians and Serbians are two very similar nations, but on the other hand Koreans are fighting just because of the ideology. Everybody should have the right to believe in what they want, but nobody should try to force it on somebody else...

The reason for quoting student M. L.'s interview answers is because of his Serbian ethnic background, which I consider to reflect more than other Bosniac students due to the Bosniac majority of the schools examined. I mean a Bosniac student can be

considered to feel much more comfortable, peaceful and satisfied in a Bosniac majority place, but if a Serb or Croat student who can be considered as a minority is stating that he has no particular problems, they have no conflicting groups in the school or they have positive relations with the teachers, from his point of view, it is worth to be noted as a reflection on how the school relates with peace and conflict issues in BiH.

S. I.: Smart people should work together for the better future.

T. A.: In my opinion is that we have to, for example not forget but forgive, and try to become one nation as we used to be before.

...

M. L.: Nearly everybody in my class have ancestors not from Bosnia except me. But when I leave the country nobody will call me Serbian, I will be called Bosnian. I have a Bosnian ID, I have a Bosnian driving license... If somebody will ask me what nationality I am, I will answer I am a Bosnian Serb, because I am from Bosnia and all my ancestors lived here.

T. A.: We all are the same, but we think that we are different. Somebody puts that thought in our minds. People who were in a war retell the story in different ways sometimes. They do not allow their children to have friends from other nationalities, and it leads to new problems...

...

M. L.: If we will compare this school to the other schools, this school is much better... (Interview boys group, 09.12.2010).

During the interview with the boys, it was observed that a Serb student and a Bosniac one could be good and sincere friends. In particular, the Serb boy in the interview group was quite self confident and comfortable about expressing his identity and thoughts although he can be considered as a minority amongst his friends. He made sincere jokes with his Bosniac friends and they laughed together, as emphasizing the concept of respect for others. According to my impression the students were not caring about 'who is who', but they were just friends and caring about their future.

Interviews with the teachers of school A were also beneficial for the research. T1 had an objective and problem solving manner while she was replying to the interview questions. T2 was an older teacher who was a student before the war. In the beginning she confirmed that she did not like to speak about the war, but nonetheless she was helpful. T1 was a Bosnian language teacher at the school. Since Bosnian language issue was one of the conflicts in the BiH education system, I asked about

how she behaved towards different students from different ethnic backgrounds. Her answer was:

I am a teacher of Bosniac, Croatian and Serbian languages and so I am teaching all of them in class (Interview T1, 07.12.2010).

This was a positive rule of Sarajevo Ministry of Education Canton. In their curriculum they had to teach all three languages in the Bosnian language subject. When I observed the text book for Bosnian language lesson, I saw that there were literatures of all the languages, there were poems written by a Serbian, a Croatian and also Islamic texts taken from the Qur'an. Thus the content of the Bosnian language textbook was able to satisfy those three nations in the country. I also examined an exam applied in the Bosnian Language class, during which I tried to read the paper and saw that there were names in Bosniac, Croatian and Serbian, with the questions in the exam paper also including words 'Srpska' meaning Serbian, 'Hrvatska' meaning Croatian and 'Bošnjak' meaning Bosniac. When I asked the students about those sentences in the paper, they said that those sentences were about the literature of each nation. After the lesson time I had a short conversation with the teacher and by her answers I found out that the questions were prepared by the Bosnian language teacher which meant the teacher was also in favor of teaching all three languages and being a teacher of Bosniac-Serbian-Croatian was not just in theory but also in practice. When I asked the teacher about the exam paper and the Bosnian language textbook, her answer was similar to the previous teacher's:

I am a teacher of Bosniac-Serbian-Croatian languages and we are teaching all these three languages because we have Serbian, Croatian and Bosniac students in this school (Interview T3, 14.12.2010).

Two of the teachers' interviews will be noted to be able to examine their approaches to the issue:

The interviewer: How was the dialog between the students from different ethnic backgrounds before the war?

T1: I had friends, Serbs, Catholics and Muslims... Although I was raised, you know, as a Muslim with certain beliefs, I never had hate toward anyone. I can say that I had equal number of friends (from different ethnicities). I cannot say that there were any problems between these nations.

...

The interviewer: Did the dialogue change between the students from different ethnic backgrounds during and after the war?

T1: During war, yes of course. During war we just stopped communicating, you know, with each other and even our closest friends were of different religions. We just started communicating. After the war I think it is starting to catch up, you know, to get back together. Some people are still resisting on that. They do not want to get in touch with their friends who are from different ethnic backgrounds. But some are ok and they got touch with their old friends.

...

The interviewer: So as a teacher in this school do you feel that after-war psychology of your students?

T1: Some students still have that beliefs inserted in them by their parents or their grandparents. But most of them do not know why this war happened or what the effects of this war are. So, maybe that is good. They do need to know about our history. But let it not make it influence their lives in future.

The interviewer: What are the feedbacks and results of your approaches or methods?

T1: I hope that it is working. These are situations you know that happen once or twice in an academic year when someone shows hatred, and I hope that they will show more tolerance and respect toward different people, toward other people. Even if situation like that do not happen we still have stories that we read on my subject. We mention tolerance, we talk about tolerance and what tolerance means and how can we practically show it, you know, in our lives. ...not only I teach grammar but also literacy. We have so many stories, so many novels through which we mention about other things, tolerance... So, that is the way how I influence them through these stories and literacy in general. For example we have a story that was written by one of our greatest authors and he was Jewish. A little Jewish girl who has blonde hair and all her friends, Jewish children had black hair, and all those children hated this little girl because she had blonde hair, just because of her hair...

The interviewer: You are teaching Bosnian language?

T1: Our subject is called 'Bosnian, Serbian and Croatian language'. So we have all these three titles in one. For me, as a teacher I cannot say this language is the only correct one. Bosniac word is the specific word for Muslims. In linguistic we cannot use it. Bosnian language means that it is in Bosnia Herzegovina. I cannot say that this word is better than the other. I have to teach them everything. ...we are mixed with all these languages, so we have to accept this mixture in our language. ...We do need to live together and we do need to accept each other's differences and then be tolerant...

The interviewer: What is your schools' contribution to a peaceful coexistence in BiH?

T1: Our school is very special, the name says it; we are international. We have all nations, form Bosnia and from all around the world. I think the main

question is getting them all in one classroom, people from all around the world. So by being together, learning each other's differences and characteristics, they will be better people in the future.

...last year we had presentation of different cultures in this school. The students were presenting about their nations, cultures, etc...

The interviewer: How do you provide peaceful coexistence at this school?

T1: Just by talking about the problem, explaining the children that they have to accept each other's differences.

... I do not try to cover the things because they do not solve anything. If I just say 'stop it, do not fight!' That will not solve the problem. We need to talk and sometimes it takes two minutes just to explain them, sometimes I take the whole lesson for explaining them that differences are ok, are acceptable, and being different do not mean being bad or being enemies.

The interviewer: Are you satisfied with the integrated situation of your school?

T1: I am. I have to say that I am satisfied, especially the situation, here in this school. But in general, like outside of the school, I am not satisfied. Because I see children on the street who are not my students but someone else's students, you know, who have this hatred... They are students from different schools. They have hatred in themselves that it is mainly raised in the family environment. I do not think it is something that is growing in the school, but in any school. But families are teaching them, parents are teaching those children to hate different nations. It does not matter it is a Muslim family teaching their children to hate the other world, to hate Catholics or to hate Muslims, I do not know. But this is happening... (Interview T1, 07.12.2010).

As an analysis and summary of the interview, according to the teacher's answers, before the war any kind of ethnic conflict was not felt in her environment. However, after the war people were isolated and segregated into their own ethnic groups. As time passed, the community started to be integrated again, some of the new generation did not even understand the war, but some were raised up with an ethnic hatred as an impact of the war by their parents. The situation in the school is that it is quite rare for them to face any conflicts sourced by the differences of the community. In addition, if the conflict occurs, they have methods for resolution and mostly prevention of it. On the other hand she also claims that there are events which reflect the ethnical hatred outside the school by any students from any schools, but she thinks that the source of this hatred is not any school but can be the families teaching their children about the conflict and making it continue among the community.

I also want to note some part from T2's interview reflecting her positive perspective and approach towards the conflict, which can be a reference to the teaching of peace against conflict within school A:

T2: ...My opinion now that we do have to live together and we must not think that everyone is the same. For example, we cannot say that a person, for example my student, is guilty for what happened. So I cannot treat students differently, because they are children. They are not guilty for something that maybe their grandfather did. I try to think them as poor children. I do not allow any hatred in my cabinet. So every time that I hear someone, it does not matter he is a Muslim or Catholic student, every time when I hear some offensive words, especially offensive words towards someone's beliefs, I cut it, you know I do not let it grow into something bigger. I feel protective of all two sides, all three sides or all four sides, you know. I think my duty is to teach them good moral values because all religions have the same moral values... (Interview T2, 07.12.2010).

Both T1 and T2 appeared to volunteer to try and help their students during the process of conflict prevention. T2 was pedagogue of the school, for this reason she was in contact with the students all the time about all their problems and conflicts. She was also trying to prevent the probable conflicts by speaking with them as a pedagogue. During her interview she also said:

I did not experience any serious problems or ethnic, religious conflicts among students. Other typical conflicts which might occur in every school are being handled by speaking with the student in a sincere and compassionate manner (Interview T2, 07.12.2010).

Even though T1 was a Bosnian language teacher and her job was only teaching the Bosnian language, she was also trying to give messages including peace, respect and love to others during her lessons using the method of 'teachable moments', which is mentioned in the conceptual framework chapter.

In school A, I made an interview with a student whose father was killed during the war when he was three years old. Even though one would assume he would feel hatred because of his bereavement, his answers to the interview questions were quite amicable without hatred towards others. A part of his interview was in this manner:

The interviewer: Do you feel any negative feelings in your school, classroom and friend environment?

E.D.: No. Maybe sometimes I feel that I waste my time because we are here eight hours a day. I think it is too much for me. Breaks are too long, so this makes me nervous to be at school for eight hours, which is a waste of time.

The interviewer: Can you give me a detailed answer to this question?

E.D.: For example, [thinking for a new answer] sometimes we have because of the last war here. Sometimes, sometimes we are speaking about that and we have different religions here, different nations. Sometimes I know I am speaking very aggressively because of that my father died in the war so I cannot be...when I just listened about some stories I must respond but I respond very aggressively. However, insulting or something like that I did not see. I did not see very serious things. That is usual staff that we speak about.

The interviewer: Can you give me an example?

E.D.: I do not know...for example about how I spent my weekend or sometimes we have religion lesson. We are speaking about religions. We have different attitudes but in fact we are humans so we share same opinions. I mean everything comes to people... If we speak about conflict, it is hard to say there is conflict here in the school.

Here, since the student's answers are not very clear and coherent in this part above, it can be said that he knows or has been taught how he should behave towards the problem, but still he has wounds because of his loss. This has led him to be confused between his feelings and logic, meaning between 'what I want to do' and 'what I should be doing'. It can be also commented on his saying "sometimes I know I am speaking very aggressively because of that my father died in the war so I cannot be...when I just listened about some stories I must respond but I respond very aggressively. However, insulting or something like that I did not see (in the school). I did not see very serious things" that he has feelings of anger against ethnical issues even if everything is normal in his environment.

The interviewer: What are your ideas for a more successful education in peaceful coexistence at school?

E.D.: Ideas for peaceful coexistence here, I think, peaceful coexistence exists here so I do not need to say any idea about that because I think it is ok. I tolerate, for example I will tolerate a Christian, I will tolerate a Jew. I do not have problems with that. Because if I am a believer, if I truly believe in God, I will tolerate everyone.

The interviewer: Are you satisfied with this integrated situation of your school and why did you choose this school?

E.D.: I think I am. Partially I am. But why did I enter this school? Because of English. I hope that I will learn English and I have learned pretty much. That is the main reason for why I entered and this school is very respected in this country so I have opportunities to go in many faculties. So that is the main reason.

The interviewer: If we are to emphasize on this 'integrated' concept, you know different friends, different cultures, different people from different countries, different religions... Are you satisfied with this issue?

E.D.: In this school I am satisfied but generally in the country I am not satisfied. Maybe people here pretend that they tolerate somebody but in general outside the school people are not very tolerant if you mention religion. Because of the last war I think people are separated and we have Christians and Muslims. This country is separated in two parts; Republic of Serbia and the Federation. If I am going from the Federation to the Republic of Serbia and say my name, they will recognize me as a Muslim. So they have distance.

This answer was a concise description of the general situation of the country related to the post war conflicts. Although the education staff in the examined schools were trying to prevent the conflict, it is still going on amongst the community, which needs more education and time to reconstruct the peace in the community.

The interviewer: Generally in the country?

E.D.: Yes, generally in the country but in the school I did not notice that. I mean school rules are so strict that if somebody insults the other nation it would be punished immediately. Maybe they tolerate because of punishment (Interview E. D., 10.12.2010).

As an analysis of the answer above, punishment can be one of the conflict prevention methods in the school, which is in fact not a method for the permanent resolution but can hinder the conflict temporarily. Also it can be a reflection of the conflict going on in minds of the students, but being stopped just because of the fear of punishment. On the other hand, with a different interpretation, if the 'punishment and rewarding' method in education is considered the punishment issue can be a way of teaching to deal with the conflicts in the school if it is efficiently and effectively used (Dad, 2004).

As a result of the observation in school A, this school was an international school, thus including many nations. Almost no conflicts about ethnicity or religion among staff or students were observed. The school had focused on moral values and behavior education for solving and preventing the ethnic and religious problems as well as the ordinary problems which might be in every school.

One of the most distinctive differences of School A from other two was its systematic approach to conflict resolution and its aim of starting in BiH meaning it

did not produce conflict resolution methods because it started, but it started in order to produce conflict resolution and prevention methods for the problems in BiH. In addition, it used its global and international methods and approaches which it already had used in other countries, as well.

For conflict prevention, the school had some specific and distinctive strategies and approaches, which they called it as the Gülen Pedagogy. The name of the approach comes from a scholar; Fethullah Gülen who has some distinctive ideas and teachings about conflict resolution and peaceful coexistence. In order to be able to understand what the Gülen Pedagogy is, the scholar Mr Gülen's teachings and ideas must be examined in a more detailed manner, which will be done in the following chapters.

4.2.1 The Gülen Movement educational institute in BiH

This chapter will describe the Gülen Movement educational institute in BiH in a detailed way, which is important to be discussed in this study as an explanatory answer to the research question “what role is ascribed to schools in conflict resolution in BiH?” in relation to School A since it is run by the Gülen Movement. In addition, since the concept of ‘the Gülen Movement’, which is related to one of the examined schools in the study can be considered as a new and unclear concept for many readers, this therefore made it necessary to write up a long part for the explanation of the concept within this study.

The Gülen Movement educational institute is a private volunteer educational institute which is established in BiH towards the end of the previous war in 1995. Although they do not call themselves as NGOs since they are registered to BiH governmental foundations, their working style and reason of starting in BiH seems as if they might resemble NGOs since their origin is not from BiH and since they are not run by any government.

During my interview with one of the public relations representatives of the institute, he has described the institute as an attempt of the Gülen Movement. He has emphasized on that the institute's goal for starting in BiH is contributing to a country's peace which is in the aftermath of the war. His focus concepts are peaceful

coexistence and interfaith dialog in BiH. His interview has been an external data about the Gülen institute and the school.

The interviewer: How would you describe your organization and can you tell me about it, please?

The representative: We came here in 1994, while the war was going on with all its severity and spread around everywhere. When the war was ended we had witnessed the war for about a year and a half. ...Our entrance to the country did not become easy, particularly since we were Turks as during the war while an ethnic group was being killed, they were being insulted as 'Turks!' because of their common ethno-religious background with the Turk-Ottomans in history.

During the representative's interview describing the Gülen institute, he gave interesting data about different aspects of the ethnic and religious conflict exacerbated during the war, while describing the difficulty of their entrance to the country because they were Turks. This event was an example for the distortion of the concepts maybe in order to increase the religious and ethnic hatred during the war, indicating how the ethnical and religious hatred was spread within the community.

...For Bosnian people those days were really tough. In fact, the Bosnian people just wished to survive. However, we were mentioning about education and schools. We met with people responsible for the education in BiH...

The interviewer: Many people cannot go to the current schools, and you mention about new schools?

The representative: Indeed, education went on in anyway during the war...

According to the representative's statements, the continuation of education even during the war in BiH indicates how significant education is for the Bosnian people and the struggle for education during the war, which is stated above also indicating the crucial importance and need of education even under the hardest circumstances.

....

The interviewer: How was your student profile and how did you chose them?

The representative: To start from the beginning in order to tell you about that, when I came to BiH, I traveled all around the country with my friends. There was a city named Pale that mostly Serbs live in. I visited their schools for explaining our college-based education system. I also explained to them that our schools were open to all and were not religion-based schools and we would not do religious education either. Our education system would be quite modern and we would teach IT courses, English and literature. In addition, we went to other cities having Serb or Croat population majority to tell about our schools for reaching more people and students. We always repeated and emphasized being open for all and respecting to other religions, other cultures, etc. ...I can

say that in our schools, everyone feels freedom. There is no restriction or compulsion or anything.

The answer above is considered significant as it indicates school A's struggle for being an inclusive school of all the three ethnicities, even during the post-war process of the country.

The interviewer: How is the ethnical inclusivity of your schools today?

The representative: Currently, although we have a good number of different ethnicities in our primary schools, it is not at the level of our satisfaction in the high school level, because of the war trauma. There is an issue with mistrust, as people cannot trust each other after the war. In general, Catholic people send their children to their own schools, some Serbs are also similar. We have some Catholic and Orthodox students, as well, but not many in the high school level.

...In addition, we do not only have our schools but also we have some dialogue activities, which are related to providing peaceful coexistence and making permanent peace in BiH. We meet with all religious backgrounds. We make them meet amongst each other organizing tours, visits and different social projects. We meet with them about what we can do for living together in peace. As an example, two years ago we organized a dialogue tour to Turkey with Sarajevo Ministry of Education staff. In the second tour, we invited the religious leaders and senior officials as well.

The additional data about their making the people from different religious backgrounds meet is also considered interesting since it indicates the Gülen Movement's educational activities for peace are not just within the school to the young students, but also out of the school towards the community, providing inter-religious negotiations and dialogues as a training for peace amongst the different ethnicities and religions.

...

The interviewer: In some families they have some prejudice for others. For example 'Do not talk with Serbs' etc. What do you think needs to be done to prevent this prejudice?

The representative: Due to the war, it is not so easy to provide this tolerance, yet it is also not impossible. I think we should leave it to the time and education. ...For example, families were destroyed. ...They had to start their lives from the beginning, causing many people trauma. In that year suicidal cases were increased dramatically. So, Bosniacs have become enemies to Serbs, Serbs have become enemies to Croats, something like that. So nobody could show tolerance to others in those times. Our schools try to provide this tolerance by not making people forget the past but learn from the past, take a lesson from the past and providing peace environment against this kind of problem to happen again. So we have to provide peace via educating people. This is our main core.

...There are common procedures in education which can be used in the whole world. In addition, we try to adapt our mentality and methods to this country, then, people can accept your presentation, whatever it is...

We call this as 'localization'. Localization means adaption to the culture, language, morality and everything. Moreover, all the communities have their own beliefs, traditions or culture, especially this community includes Croats, Serbs and Bosniacs. The point is that how we can put forward the common grounds. We want to build a civilization on common grounds by education. Our schools should be unifying to be able to build a unified civilization. When we consider our student profile, we have students from various socio-cultural environments. We must embrace everybody. That is the point, I think.

The interviewer: How can you apply this localization issue here?

For example, there is a Bosnian language course for our teachers. This is the procedure that must be done. In our localization project, we visit our students' parents in their houses. With this, we can easily recognize those families and we get knowledge about the students' lifestyles, thus we can find common grounds for students even if they have different ethnicities or religions. In addition, in our localization project, we visit the local institutions, organize local tours etc. We also make dialogue and contact with other BiH schools.

These quotation above was considered important to be noted as it describes how the school A staff work against the conflict in BiH.

The interviewer: You have different students from different ethnicities. Do you also have such teachers?

The representative: Yes, of course we have. We have Croat and Serb ethnic background teachers as well as many Bosniacs and we have a good dialogue with them.

The school's including teachers from different ethnic backgrounds as well as the students was also significant for the integrated education system, which they claim to support for providing the positive role of education in conflict and peace.

The interviewer: How do you practice or adapt Mr Gülen's Philosophy here?

The representative: Fethullah Gülen is one of the representatives of human-centered ideologies like Mawlana Jalal-al-Din Rumi. Rumi said, 'Come whoever you are!'. Gülen added 'if you do not, then, we come to you!' by going through a step further without any discrimination. We are inspired by him to live for others and not only for yourself. This is our motto. ...In our ideology, Allah (God) divides people into several tribes and groups to negotiate with and know each other better. He creates all the differences like languages, races, etc. So what is the meaning of hatred to the different?! Accordingly, it is our style to respect and accept all the differences. We believe that it is possible to provide peaceful coexistence by teaching and emphasizing the concepts of tolerance, respect and love. Mr Gülen's vision focused on tolerance has affects

on our teachers, our schools and education system. This tolerance is the reason of our schools' being well accepted where ever they are. For example here, a Serb, Croat or Bosniac is appreciating... (Interview M. K., 15.12.2010).

As an analysis of this interview, the conflicts and mistrust is still going on and people have problems with integrating the ethnic groups to the way they were before the war. However, the Gülen Movement institution running school A has internal and external activities within the school and out of the school. These activities focus on people's education by their typical philosophy in order to provide peace and prevent conflict in a post-war country like BiH.

Another interview that is worth noting is of one of the Bosniac teachers (T11) of the Gülen school, which was observed as school A:

Before, I thought that all the Serbians were evil and I hated all of them, but now after learning about the Gülen schools and their inspirer Fethullah Gülen, and his philosophy, my mind has changed. I am more optimistic towards the Serbs and I do not generalize all of them now. Before, I thought like 'the best Serbian is a dead Serbian' because of the harm they gave us during the war. But now I am negotiating with many Serbs and making dialogues with them, trying to re-understand them (Interview T11, 12.12.2010).

T11's expressions seem that not only students but also teachers of school A are being trained against conflict among the nations who had a bloody war a few years before.

4.2.2 What is the Gülen Movement?

For a better understanding of the School A's approach to the conflict in BiH, firstly we should understand what the Gülen Movement is.

The Gülen Movement is the reason of School A's existence in BiH, it is "a civic initiative, a civil society movement that is not a governmental or state sponsored organization. It did not emerge as the result of a governmental policy nor a state ideology. It started as a faith initiated, non-political, cultural and educational movement dedicated to providing opportunity for the new generation of youth in Turkey" (Ebaugh, 2010: 45). After starting in Turkey, in a short time it has grown in other parts of the world within non-Turkish populations, not only with educational projects but also in terms of interfaith dialog activities (Ebaugh, 2010).

The movement emphasizes mentality change of individuals through science, education, dialog and democracy. It also encourages reciprocal understanding and respect and voluntary commitment of individuals to sound education and altruistic contributions and services (Komecoglu, 1997; Yilmaz, 2005; Weller, 2005 cited from Ebaugh, 2010).

The most distinctive spreading way of the Gülen Movement in the world is education and schools. One of the examined schools in this study is a Gülen Movement school. It works for conflict resolution in BiH by encouraging the Gülen Movement ideologies and philosophy. Its source of starting point is dialogue, reciprocal understanding, respect, tolerance and love, all of which are necessary for the whole world, as well as BiH.

The movement's relation with the concepts of education and conflict resolution described above is why the Gülen Movement has been handled in this study that focuses on education, peace and conflict.

4.2.3 The origins of the Gülen Movement school philosophy

In elaboration to school A's pedagogy, its origins ranging from Mr Gülen's philosophy will be analyzed under this title.

Education:

The main duty and purpose of human life is to seek understanding. The effort of doing so, known as education, is a perfecting process through which we earn, in the spiritual, intellectual, and physical dimensions of their beings, the rank appointed for us as the perfect pattern of creation (Ünal and Williams, 2000:305).

These thoughts of Mr. Gülen about education might be evaluated as one of the reasons of the Gülen Movement schools` being run in the world and in BiH. It also shows the importance of education in people's lives, as education might be a remedy for various types of conflicts in the communities. For this reason the Gülen Movement started School A in Sarajevo and similar schools in several cities of BiH as it is stated by the school headmaster M. D.:

...I can say that our aims to start schools in BiH was firstly, laying bridges of peace between cultures, laying the bridges primarily between BiH and Turkey,

then among ethnic groups of BiH, trying to provide the peace atmosphere in the country, trying to teach that differences are not sources of animosity but sources of richness and beauty. Hereof, our school is open for everyone. Not only for Bosniac, Serbian or Croatian, there are also Jewish students in this school. We are open to every religion, race and ethnicity. We can say that our schools are schools of dialogue, love and friendship. We believe that something can be permanent just when it is done with love. Our aim is servicing to the peace and increasing friendship and brotherhood in BiH inspiring from Mr. Gülen's philosophy (Interview M. D., 07.12.2010).

Forgiving:

Forgiving is a great virtue. Forgiveness cannot be considered as separate from virtue, or virtue as separate from forgiveness. Everyone knows the adage: 'Mistakes from the small, forgiveness from the great.' How true this is! Being forgiven means a repair, a return to an essence, and finding oneself again (Ünal and Williams, 2000: 254).

Forgiving is something needed in a country in which the aftermath of war has been experienced. BiH is one of those countries where many people lost relatives, houses, schools or hometowns by the attack of other people or groups (Malcolm, 2002). For this reason forgiving is one of the significant origins of the Gülen Movement school philosophy as a method for conflict resolution and prevention.

Tolerance and Respect:

Tolerance, which we sometimes use in place of respect and mercy, generosity and forbearance, is the most essential element of moral systems. It also is a very important source of spiritual discipline, and a celestial virtue of perfected men and women. ...we want everyone to look at us through this lens, and we expect the breezes of forgiveness and pardon to blow constantly in our surroundings. All of us want to refer our past and present to the climate of tolerance and forbearance, which melts and transforms, cleans and purifies, and then walk toward the future without anxiety. We do not want our past to be criticized, or our future to be darkened because of our present. We expect tolerance and forgiveness from our parents in response to our mischief at home, from our teachers in response to our naughtiness at school, from the innocent victims of our injustice and oppression, from the judge and prosecutor in court, and from the Judge of Judges (God) in the highest tribunal (Ünal and Williams, 2000: 255).

If these concepts of 'tolerance and respect' can be fully understood and practiced in BiH, the so-called ethnic and religious reasons of the previous war cannot affect the future generations' minds and lives with hatred and discrimination. Tolerance and respect might be used as a tool for remedy against hatred and negative segregation in BiH.

...The excesses of those who neither forgive nor tolerate others have made the past one or two centuries the most horrific of all time. If such people are to rule the future, it will be a fearful time indeed. Thus the greatest gift today's generation can give to its children and grandchildren is to teach them how to forgive, even in the face of the crudest behavior and most upsetting events. We believe that forgiveness and tolerance will heal most of our wounds only if this celestial instrument is in the hands of those who understand its language (Ünal and Williams, 2000: 254).

Here in particular, the paragraph emphasizes the importance of the parents' teaching forgiveness and tolerance to their children and even grandchildren. This ideology is the source of the Gülen Movement school's parents training for peace and conflict resolution and prevention.

Accordingly it can be said that ethical values are being emphasized in the Gülen Movement school and moral education with the Gülen teachings is being utilized for the ethnical and religious conflict resolution and prevention in the school including students, teachers and parents.

4.3 School B

School B was a well equipped, high standard semi-private public school which gave a positive inspiration at first sight. In my first day at the school I started my observation and observed nothing negative in the school. Actually it was impossible to observe any ethnic conflict in that school since everyone, even the teachers and workers were Bosniac at the school as if it was a Bosniac island. One nation existed in the school since it was a segregated school. This situation might have been normal in a nation state country, but not in BiH since the country included three major ethnicities.

School B drew an interesting picture of its type. The school teachers were claiming that their being segregated does not become a problem for ethnic conflict resolution and peaceful coexistence. Their claim was that they were already teaching their students the ethnic values for respecting each other and they were not segregating the students in their minds from different ethnicities and cultures. They were contacting other schools and the students also contacted other people from different cultures outside the school. Two teachers' direct quotations from their interviews about this issue were accordingly:

T4: We have collaboration with other schools, for instance not from BiH, but generally from Serbia and Croatia. Not for a long time, we had a visit from Belgrade, teachers from the school Belgrade and students as well, who were interested in our Cambridge program in this school, so we talked about it.

...So we collaborated with them and talked our problems in the same program, about physics, chemistry and mathematics and other subjects... So collaboration is everywhere, so that is something, which is our contribution to peace. We want peace, we do not want conflicts. We did not start conflicts, so we want to collaborate with everyone. But if somebody come to your home and he has a gun and says "you give me money and this and this" you have to do something (Interview T4, 15.12.2010).

As an experienced teacher, who witnessed the times before war, during war and after the war, her general approach was quite positive and reflected a manner of problem solving and focused on achievement of the students and doing her job professionally.

The interviewer: Did the relationship with the Catholic School or the other schools be organized by your school or the Ministry of Education?

T5: Right now, the Christmas Eve Program is organized by our school. Those kinds of relationships are between the schools, not about Ministry. Our school celebrates all the festivals. We have inclusive relationships with other schools and we join to the celebrations with other schools etc. ...Schools are making it on their own way.

School B's relationships with other schools from different ethnic backgrounds and organizing Christmas programs indicates the school, despite being segregated for mostly one ethnicity, is not a kind of school teaching ethnical and religious hatred and making the students isolated, but rather trying to be more open and contributing to the integration among the students from different ethnicities and religions.

The interviewer: Can you give me a little information about the religion education in the school?

T5: Here in school we have two main subjects of religion. The first one is our traditional and national subject which is called 'the religion'. In this subject we are learning about Islam. And the second one is 'religious studies'. There we are learning about three main religions, Islam, Christianity and Judaism...

...

T5: In some schools there are lessons just on Christianity, but in our school students are more Bosniac. If there were more students from other religions, we would probably have that kind of lessons.

The interviewer: Is there only Christianity lessons in other schools? Did you mean this?

T5: Yes, for example this Catholic School if you want to visit it. We do not have the same lessons. For example we have a Bosnian language lesson and

they have only a Croatian language lesson. All their subjects are connected somehow to the Christianity.

The interviewer: For all the students?

T5: Yes, for all the students and in that school there are a lot of Muslims just like the Christians.

The interviewer: While I was interviewing the students, I asked them about conflict resolution and they mentioned about the moral values that they have been taught in your school. Can you please talk about it?

T5: There are two main goals of education in school; to educate the students and give them the main moral values. Teaching them history, geography, literature and etc. and besides teaching them how to act in a particular situation, how to behave etc... (Interview T5, 15.12.2010).

When teachers' answers to the interview questions were compared with students' answers, and when I saw the situation in the way they claimed it took my attention, as well as another question which might be a research topic for another study came to my mind that it was, maybe segregating the schools might not be so dangerous when the educators and students' minds were not segregated and the requisite was taught to the students in any way, whether in the same school with the same kind of people or in different schools with different kinds of people. As it was mentioned in Pašalić Kreso (2008), people's organizing their own schools and segregating their buildings would not have been a problem had the curricula not been harnessed to serve nationalistic interests and had the youth had an upbringing that did not encourage misunderstanding and outright intolerance. According to my observation and interview results, school B seemed as this kind of school, which is segregated in a building but followed the same curricula of Sarajevo canton which was applied in other integrated schools as well and the same textbooks, which are not serving to nationalistic interests, such as the Bosnian language textbook teaching all three languages and using concepts from all three cultures. Teaching respect, tolerance and the value of the diversity of each other's cultures will be more clear by these direct quotations from student interviews:

...

The interviewer: How would you describe your friends?

B. R.: My friends? Most of them are Muslims, not all of them. I have some friends that are not Muslims but they are good, very good. They help people.

N. Č.: I like my friends. They help me in every situation. I help them too.

The interviewer: What kind of people are they?

N. Ć.: All of them are Muslims.

...

The interviewer: How would you describe your school?

B. R.: I think this school is one of the best. Why? We have curriculums in English, Bosnian. We have a very good education system. We are participating in many competitions. This school is like one of the English schools. We wear uniforms. We have lunch. Teachers are very good. Everything is good, generally very good.

The interviewer: What kind of school is it? Why do you like it?

B. R.: About education system... We can pray here, we have a masjid (Islamic praying room) in this school.

A. S.: My opinion is this is one of the best schools in Sarajevo. I think we get very good education in this school. That is one of the main things that I like. The children are not allowed to do whatever they want. There is order. Rules are very strong here.

Since other students were repeating very similar answers like "I agree with my friend", I did not quote all the answers. Thus, as an analysis of all the students' answers to this question and also the general impression taken from the whole interview, I get the impression of the students' dealing with the school's education system or meeting their personal needs rather than the school being segregated for mostly Bosniac students, which indicates the students do not choose their school so that they are educated in an isolated place away from other ethnicities, and they do not care about the different ethnicities as much as it can affect their choice of school at least in the situation of this segregated school.

The interviewer: Do you feel any negative feelings in your school, classroom and friends environment?

B. R.: Maybe sometimes. They can be jealous with some physical things. They can make jokes about the things that they should not do.

N. Ć.: I think the jokes between students can become a serious problem.

The interviewer: What kind of jokes are they, can you give me an example?

B. R.: When we are talking about something and when I speak about faith, they are saying to me 'wahhabi!' or something like that.

The interviewer: So they are joking about your belief?

B. R.: Not belief, behavior, maybe more behavior.

A. S.: There are few negative things. The teachers are in very hard situation when they try to teach something, some students do not listen to them. I think that is the problem in every school.

The interviewer: Are you satisfied with this segregated situation of your school?

B. R.: I do not say it is segregation. We have here people who are Serbs, Croats, Russian. They are like us. There is no difference. We say 'Salam' or not. If he does not want to say 'Salam', ok no problem.

N. Č.: My personal opinion, I think all religions can study in this school, because this is not a school only for Muslims. In our school there is a rule that Serbian, Croatian and Jewish students can also come to our school and study.

B. R.: We have some teachers that are not Muslims. There is not segregation in this school.

The interviewer: If I am to ask, are you satisfied with segregation if it is in your school or not?

A. S.: No.

B. R.: I would not be satisfied.

A. S.: There is not much, maybe sometimes. The kids are speaking without thinking. So they sometimes say something that they should not.

B. R.: For example?

A. S.: I do not know but sometimes it is about national characteristics. It happens sometimes. In general, they are not big things but... [He was hardly speaking English and he could not go on, his friend wanted to go on and he permitted his friend.]

B. R.: Ok. That is not happening when they are not Muslims. We are joking when only they are Muslims about Jews for example. We are joking. That is not good. That is not good, but when they are Muslims we even do that joking to them.

The interviewer: Ok. Why did you choose this school to go on?

B. R.: For me, the most important is, I can pray here. Eee this school has a big reputation in Bosnia, in Sarajevo. Education is good.

N. Ć.: I was the best student of the year in the elementary school. When you will enter the first class of this school, you have to have an exam but the first students in their previous schools do not have to take that exam. The other reason is there is lunch in this school. There is a masjid.

A. S.: I think the same. This school has some bad things but in general much better than other schools.

B. R.: Much, much, much, much...

A. S.: Good reputation, very good education. Security is the good thing in this school. You are very secure physically and mentally in some way [Smiling]. We have masjid, lunch. Only good behavior students are going to this school. And that is it.

The interviewer: Are ethical values important in this school?

A. S.: Yes, yes, ethical and religious.

N. Ć.: This school has communication with other schools in different countries.

B. R.: For example, every January, we are going to Italy; one group in our school, and to Zagreb; capital of Croatia. We are making relations between Muslims, Croatians, between two countries.

As it is stated in the interviews above, one student in particular insisted on not accepting the idea of the school's segregating and claimed that students in school B are open towards other religions and ethnicities. The students also claimed that officially their school is open to everyone, even though the school includes quite a few people from other ethnicities and religions. However, even if the number is quite a few or almost none, this is enough to be proof for the school not being officially segregated because of the school staff's instructions, but being naturally segregated because of the people choosing or not choosing the school.

The interviewer: The next question. What are your expectations from the future?

B. R.: Studying. This is my last year in this school but I do not know what to study later. It is open from Islam to maths to everything. I do not know. I expect to help this community in Bosnia in the future. I think the most important thing is to help in generally. My future job can be something political or something like that.

The interviewer: What is your community?

B. R.: My community is firstly my 'jamaat' (small religious group or community), then the all people in Bosnia.

The interviewer: All the Muslims?

B. R.: No, no! Not only Muslims.

N. Ć.: This school is a very good preparation for every university we will choose. I do not know what I will study after this school. It might be mathematics, chemistry or any natural sciences... [making some jokes and laughing at each other in their language]

B. R.: My second neighbor is a Croatian [with a joky laughter].

His interruption of the second student's interview with this humorous sentence was meaning "I understand your questions' intention, do not worry, we do not have problems with the people in the country." Also this sentence meant the students were again having neighbor and friend relations with their pre-war neighbors as it is stated in Eric and Harvey (2004), as well as supporting another student saying his best friend and neighbor were Serbs, which will be quoted later in the study.

The interviewer: What do you think about other nations, Serbians and Croatians?

A. S.: I have not had very much experience with them but in general they are good people, at least my generation. In addition I do not think that only Muslims come to this school. There are kids who are Muslims only by name...

The interviewer: In this school you are generally Muslim Bosniacs. My point of issue is not about Muslims or Islam. If you were only Serbians I would ask the same question. Since you are generally Bosniacs, do you think can this segregation affect your future?

B. R.: 'Ya Rabbel Alameen!' [a humoristic expression of little getting angry because of my repetition] This school is open for everyone, once again! We do not have the rule like 'you have to be Bosniac, Muslim or like that'. About here we have a Croatian School, most of them are Croatians like the Bosniac School. Here, you can go! I think we are giving some specificity to Bosnia. We are three nations in one nation. Everyone is going to afford to do something for their nation. Only Bosniacs are speaking about community, about being together [a little complaining of the situation]...

A. S.: Some Serbs and Croats are going to their sides and they are describing themselves as Croatians or Serbians rather than Bosnians.

The interviewer: My question was, does segregation affect your future?

B. R.: We will see [smiling].

The interviewer: What do you think?

B. R.: I think, no.

The interviewer: For example, you are here and you do not have so many Croat and Serb friends in this school, might be outside, but in this school. So, you might feel the segregation here.

B. R.: I do not think. We have some subjects here like religious studies, about all religions. We know about Serbs, about Croats. I do not think that segregation will affect our lives. But we do not have segregation here.

Still not accepting the segregation issue, the student confirmed that they were being taught about other ethnicities and religions which make them learn about others in theoretical lessons even if they did not have contact with many people from different ethnicities and religions within the school. It appears as if the student's refutation and disaffirming was much more about the idea of the school's officially making the segregation but not the naturally segregated situation of the school, which has been already confirmed in the chapter that explains the naturally or officially segregated situations of the schools in BiH.

A. S.: I think it affects in some way. I think that the young generation should make the situation in our country different. It is up to us. We have to have better relations with other nations, with Serbs and Croats. Because in the future much more segregation might affect our future lives. Too much political things are going to happen if we continue with this segregation. If we want to keep our country multinational we have to have better relations between one another.

The interviewer: Do you think you have better relations in this school with different people?

B. R.: There are not much people of the other nations in this school. But generally this school when compared to other schools, it is sending a good message. It is trying to show that our nation is a good nation and it should have friendly relations with other nations. We should act like this and try to be like this.

The student's claim stated above should be noted as a complementary claim to the teachers' affirming that they are teaching common moral values as a method for conflict prevention in the school, using the opportunities for teaching and giving positive messages to the students.

The interviewer: Yes B.? What do you think about people who are not like you, who are not Bosniacs, not Muslims?

B. R.: They are people. We have in the Qur'an, says that 'Allah has created everyone, and if Allah had wanted, everyone would be Muslims' meaning everyone cannot be accepted to be Muslims. So this is not a problem. The Prophet -peace be upon him- lived with the Jews in Madina. Here we, Bosniacs

live for centuries, for ages with other nations, and... [forgetting the question]
How was the question? [Laughter]

The interviewer: The question was what you think about the people who are not Bosniacs?

B. R.: Ok. I think some people that are not Bosniacs can be better than Bosniacs. For example one Serb can be better than a Bosniac. This is not so important whether you are Bosniac or Serb. We have friendly relationships here, and we do not have such conflicts. We can find solution for everything here. So, no problem.

The interview: With 'here', you mean in this school or in this country?

B. R.: Generally in the country.

N. Ć.: If we want to make a better future and a better BiH, we need to unit ourselves, to unit Muslims, let the Serbs do what they want. We do not let the Serbs to destroy our country. They can live here in Bosnia and they need to respect our rules. Bosnia has opened the doors for every nation, for every people.

This student seemed to have an aggressive approach to the issue, which reflects the continual conflict amongst the students even if it is trying to be handled in the school. This is also a notable aspect that in the same school, there might be students with different approaches to the issue, some are more tolerated some are more nationalistic and aggressive as it is exemplified with these two students' approaches during their interviews.

A. S.: In general they are nice people. From the national aspect I think that our goal is we can have more nationalities but we have to preserve our selves in Bosnia. So we can have the country in the future... We need to have good relations with other nations.

The interview: What do you think about peaceful coexistence?

B. R.: Every nation would live in peace. And people lived here in peace before the war, and we are going to live in peace after the war...When you have good situation with your neighbor your situation will be better.

N. Ć.: If we make better relations with our nations, it means with Serbs and Croats we will always live in peace all together. We never mean to forget what Serbs did to us twenty years ago. It will always be remembered, but in the future we need to make better relations.

A. S.: Peaceful coexistence is important and we have to have relations with our neighbors in a good way. We have to make peace in our country, and every nation has to make good relation with our nation.

The interviewer: What do you think about ethnic conflicts and their solution?

B. R.: I said we do not have so big ethnic conflicts now but we had it and we have to work on it in a peaceful way to share the same things, to share the same lands in BiH.

N. Ć.: I am not optimistic that we will solve these ethnic problems. Because in the history, in BiH we always had conflicts and we still have those conflicts. I am not optimistic with that.

A. S.: I think it is up to our generation. We can make better relations with other nations. But we have to act now, and act as we should do.

The interviewer: Do you think any resolutions are applied in this school?

A. S.: I think the school should talk more about it to the students. There are some students that know what to do in the future... but there are many students in the school who do not know, are not familiar with this situation in the right way.

...
N. Ć.: I think our generation will be ok...

When I asked questions to the students during the interviews their general topic was respecting others, helping people, not evaluating them with their nationality but with their humanity and personality. In addition, I also want to note the next interview question and its answer from the boys group:

The interviewer: What are your expectations and dreams for your future?

B. R.: I will help my nation and my community when I am grown up.

The interviewer: What is your community?

B. R.: Bosnian people.

The interviewer: Will you help only to your own nation, only to Muslims?

B. R.: [Laughter] Firstly to them but not only to them.

N. Ć.: We are always trying to solve problems, always want to live and be together, but the others do not, they have gone, Serbs to Serbia and Croats to Croatia. (Interview boys group, 16.12.2010).

At the end of this interview, it can be deduced that the students were generally positive-minded and not nationalistic or segregated from other ethnicities.

During the interview, one of the students could not decide whether to be hopeful or hopeless about the conflicts and their resolution. In addition, most of the students do

not think that they have conflicts or segregation in the school or in the country. However, this positive situation reflected by the interview above was mostly as if the issue was given to the personal decisions and consciences, which can be seen even when T5's interview, which is confirming that their neighbor school has a different curriculum than theirs, is analyzed. Forasmuch the system of Sarajevo canton was not applied in all schools as it was in school B and in different cantons, which is mostly the general situation. The segregating issue was serving to nationalistic interests and some separatists were separating the schools and the youth as it was mentioned "in the words of one fighter for children's rights and education in mixed schools (former Bosnian general J. Divjak), when our children complete their education, the only thing that they will only do in the same manner is to divide, add and subtract, nothing else" (Mulić-Bušatlija, 2001 cited from Pašalić-Kreso, 2008: 364).

In addition, according to many experts in a country like BiH, segregated schools can increase ethnic problems or cannot provide a healthy education system for the future of the country (Fischer, 2006).

During the observation and interviewing in school B, the aim was learning about the students' and school staff's thoughts about other ethnicities, peaceful coexistence with others, the future of BiH with a Serb-Croat-Bosniac population, and the effects of the segregation, as well as how far the conflict prevention issue is being dealt with in a segregated school.

In an informal conversation, I asked the history teacher about how they were dealing with the issue of the previous war in their books and classes, how they were teaching about this historical war. His answer was that they did not speak about the previous war and ethnic conflicts in class, and students did not ask about it. In addition, he claimed that the previous war had not been a historical event yet, since it had not passed fifty years after the event. Therefore it was seen that he did not dig out the close history since it was still problematic and might be a risk of any conflict, which was another perspective of approach to the issue that can be a considerable one.

When I questioned the Bosnian language teacher she said,

I am a teacher of Bosniac, Serbian and Croatian languages. ...I have not faced any conflict about this (Interview T6, 15.12.2010).

This reply was surprising because the school was a segregated one but she was still teaching all three languages, which was a positive approach of a segregated school for the integration of the students in their future lives. She also added that she had not faced any conflict with the students. When I observed the book I realized that it included Serbian, Bosniac and Croatian literatures, poems from Serbian and Croatian poets and also some parts from Islamic literature, therefore the book included all three ethnicities. To sum up, school B might seem as a segregated school but their Bosnian language book was not segregated.

Another impression that I got after the teacher interviews was that they thought segregation of the schools would not be a reason for problems or source of conflict, if they did not teach hatred. If they teach them positive messages, such as not to hate but to respect, the students would learn living together and respecting others and being integrated. The proof of that claim became the interview results of the students.

When I asked the students about different ethnicities and their thoughts, one Bosniac student said:

My best friend is a Serbian. His name is Nicola. He is my neighbor. His father is my father's best friend. His father helped my father during the war (Interview M. P., 16.12.2010).

Another one answered my question with:

We respect other people. Our religion says that we must not hate and we must not think about revenge. During the time of Prophet Muhammed -peace be upon him- Muslims were living together in peace with other people from different religions and they did not have any conflicts (Interview B. R., 16.12.2010).

The first student's answer shows that the students have out of school relations with other nations. However, in my opinion, this is quite positive but it cannot be generalized as this might be a specific situation of that specific family, although it can be seen as a good example for other families and students. The second student's answer showed that in a segregated school there might be some applications for conflict resolution and peaceful coexistence, students might be taught positive

behaviors and peace education might be applied as well. Furthermore, the student's statement referencing his religion with a positive approach about the issue above shows that he does not consider his religion (which is different from others' religions) as a source of conflict, but rather as a source of peace, emphasizing the concept of 'living together in peace'.

Considering the interviews, students' answers and also a parent's answer showed that people's reason for choosing this school is not segregation but the English language program of the school, the education quality of the school and the distance of the school to their houses. In addition, one of the interviewed parents' and some students' reason for choosing the school is the school's providing a prayer room and freedom of praying for the students, as well as their trust in the school's conservative environment.

In this part I also want to add a part from a booklet that was the guide and philosophy of approach to the peace and conflict in school B:

School's Prayer;
My Lord,
Teach me that tolerance is
The highest degree of strength,
And the desire of revenge,
The first sign of weakness...
My Lord,
When I sin against the people,
Grant me the power to ask for forgiveness,
And when people harm me,
Then grant me the power to ask for forgive...

The teachings of these lines are supporting the teachers' claims who have said that they were teaching moral values for providing peaceful coexistence and conflict resolution in BiH.

On the other hand, in an informal conversation with a teacher in school B she said:

This is a Bosniac school we have quite few students from other ethnicities. Almost all the students are Bosniac. The others do not send their children. But we have a neighbor Catholic school and there are many Bosniac students in that school. Bosniac people are sending their child to Catholic school, thus do not discriminate people, however they (the other ethnicities) do since they do

not send their child to this Bosniac school. Is not this interesting?! (Interview T7, 15.10.2010)

These were the sentences of a Bosniac teacher who were complaining about other people's discrimination against and segregation from themselves, which was from a Bosniac perspective. In order to be able to get different points of views from Catholic schools or Serbian schools for a valid and reliable result, as a researcher I wish I had been able to meet with a Catholic or Serbian school, but this was one of my limitations during my research, because I did not have the possibility of going to one of these schools, the reason of which is mentioned in the related chapter.

During my interviews with the students, I tried to observe their gestures and mimics as well as their answers to the questions. I did not observe any indication of hatred or negative feelings. Even before the interviews I was a little anxious about their reactions to my questions about other nations; Serbs or Croats. I thought that they might be disturbed or angry about other people. However, they were quite neutral, calm and realistic with their answers. They could calmly and phlegmatically speak about other ethnicities and mention about living together in peace with respect to each other. That situation was interesting and surprising for me to see that the younger generation was not affected by the previous generation who experienced the war with hatred, although they suffered from the war and maybe some of them lost their relatives. However, the younger generation, at least those students, still seemed friendly and volunteered to live together.

When I interviewed parents, their answers were also interesting because they claimed that they did not send their child to that school since it was without other nations, since it was segregated for Bosniacs. Their reason to send their child to that school was generally the success of the school, and their trust in the school staff because of the moral values taught within the education at the school, as well as the opportunity of their children finding a praying room at school. The parents also confirmed that they would wish other nations to be educated at that school. Here are some citations from one of the parents' interview, which is similar with other parents:

The interviewer: Why do you send your child to this school?

P1: My friends' children went to that school and for this reason I know that this school has a qualified education for my child. Also the school provides warm

food for my child. Furthermore, I know that the children attending this school have good morality when they graduated. Other students generally come from educated and religious families. The school has a praying room for the demanders. In addition it has a positive attitude towards religion, but religion is not obligatory, it is given just for the demanders. Also, elder students help to the younger ones for the lessons.

The interviewer: What is your idea about the integrated education issue in BiH?

P1: I studied in an integrated system during my term. There were Serb, Croat and Bosniac students in my school. And there is no objection of it, I do not mind if it were integrated. Moreover it would be nice. I studied in that system before the war and we always respected each other (Interview P1, 15.12.2010).

At first sight to these positive interviews and observation results, one can be hopeful about the future of BiH. However a researcher must be realistic and think about the issues with multiple perspectives. For this reason one of the teachers' words in school B has to be noted:

Now, we do not think that we have ethnic conflicts, at least this new generation. But before the war it was the same. We did not know any conflicts, we lived together in the same places and loved each other. However the war started nevertheless. For this reason we cannot say anything about the future of BiH, we cannot know. Everything was (or seemed) OK before the war, but nevertheless the war started (Interview T7, 15.12.2010).

This comment of the teacher was quite challenging and she also added:

During the war, some people wore their soldier uniforms and killed people, they became criminals while they had been teachers, workers or any other normal citizens. But after the war they took off their uniforms and pretended like normal citizens. They were not punished. They turned back to their jobs, they became teachers as well...

And if you want to see something about segregation or ethnic conflicts, you must see Mostar. In these big cities you cannot see any segregation or ethnic conflicts, but some small towns have these kinds of schools (Interview T7, 15.12.2010).

These words were also challenging and giving some idea about the danger and probable conflict in the country and schools of BiH.

But if we are to mention about school B, at the end of the interviews, anything negative or any conflict about ethnicity were not observed. Similar with the previous school, these students also spoke about daily problems, their classes, teachers, lessons, etc. They did not care about ethnicities or the previous war. Even they had

quite positive ideas related to the post-war conflicts among the community, speaking generally about tolerance, respect to others, etc. As an outsider, I felt peace and good intentions inside school B, but not hatred, revenge or segregating themselves from others.

When the previous school and school B are compared, many similarities can be observed, although the previous one is an integrated and this one is a segregated school. The main similar concept about these schools is teaching moral values to students on how to act and behave.

School B has shown again that there is no conflict among students at school, thus there are methods and strategies for conflict prevention rather than conflict resolution in this school. As a result of the observation in school B, it can be said that although the school was known as a segregated one, minds of the students and teachers and even the parents were not segregated. No ethnic conflicts, indications of segregation or hatred to others were observed in this school. Even some Bosniac students mentioned that they had sincere Serb friends outside the school. The school staff seemed to be giving positive messages to the students by teaching them how to behave and also giving messages about the general necessities for peaceful coexistence in social science classes and even in music class. Furthermore, teachers seemed not to have a post-war hatred despite the fact they had experienced the war.

4.4 School C

School C is one of many integrated schools in Sarajevo, and one of the war witnesses in the country. Even at the school pictures, the war time photographs of the damaged school and repaired school after the war can be observed by everyone.

During my first day at the school, I observed the environment and atmosphere of the school, students and teachers. I observed teacher-student relationships and everything appeared normal. The school included the three ethnicities, with one having great ease in observing the homogeneous mixture in the school.

During the second day of the third school observation I joined a history lesson with students, whereby the students appeared relaxed and the lesson was taught like any ordinary history lesson. One of the students stood up to the board and started to speak about the First World War. Everyone who was listening or speaking was smiling and making jokes, the teacher as well. It was hard to understand 'who was who' in that class. Moreover, I did not observe anything negative about ethnicity or any other topic.

In the same day, two student groups were interviewed. Both the boys group and girls group spoke about peace, respect and against discrimination. However, in the beginning they did not seem sensitive, caring or interested about the topic of my questions. When I made the questions more specific they then answered them according to my questions' topic.

While I was interviewing the girls group, I realized that they were a mixed group with different ethnicities and they seemed friendly. One of the girls, whom I understood to be a Christian by her name, answered my question:

Interviewer: How would you describe yourself to me?

M. I.: Well, I like hanging out with my friends. I do not have any brothers or sisters, unfortunately. But I do have two best friends that I have known whole my life for sixteen years. So they are like sisters to me.

Interviewer: What are their names?

M. I.: Lamia and Neira. And they also go to this school. What I like specially is English and German language. I do not like science, maths... (Interview M. I., 21.12.2010).

By her answer it was understood that her best friends were girls who had Muslim names, and they were going to the same school, which meant in that school there were students who were friends from different ethnicities and they were not discriminating against each other according to their ethnicities or religions. It was also interesting and significant to hear that she had been friends with her Muslim-named friends for sixteen years. This means she has had these friends from birth, i. e. when the war was still going on or had just finished.

Another interview was the boy focus group interview, in which particularly one of the boys' words was worth noting since his father was a martyr in the previous war:

The interviewer: Are there any conflicts or problems among students, among staff or among students and staff at your school?

A. M.: Maybe there is not a big problem in our school, however there are big problems in the other places, because our country is multicultural. Here are Bosniacs, Serbs and Croats. And in the past we were fighting against each other. Eighteen years ago there was a big war, so now there are results of the war even in the schools. Some students separate themselves in groups. That may be more in other cities of Bosnia. Because Sarajevo is a multicultural place, we have a lot of nations here. The other city that has fights between the nations is Mostar. They had separated the city into left side and right side. Left side people are Muslims and right side are Christians. That is not a problem only in our schools, but that is a problem in our country; political problem.

Here, the student is emphasizing the segregation conflict which exists around the country and in the schools of BiH. However, he also adds that this situation does not appear in Sarajevo in general, but exists in different cities of BiH.

A. M.: We (Bosniac students) have many friends who are Serbs, but it is not a common situation in other cities. We are good friends. East side of the city is of Serbs. Some time ago there was a war through the city. There was a lot of fighting around here. My father died of a sniper bullet in a building close to here.

...

The interviewer: What do you think about people who are not like you?

A. A.: I respect all the nations that respect me and my nation. Till now I did not have much contact with others from different countries. I had contact with people from this region. So I really had no problems with other nationalities. I think that God put different people in the world to respect each other and communicate well.

AL. M.: If people from other nation, religion and skin color respect me, I will respect them.

A. M.: I think the same as my colleagues. I respect all of the nations and religions. We have to heal our wounds.

...

The interviewer: What do you think about the peaceful coexistence?

M. R.: The peaceful coexistence is very important in our lives. We must learn to live with people with other nationalities and religions.

A. A.: I want to go far from here, we have this problem in our country. Political situation is very different. There is no peaceful coexistence between the politicians, but between the normal people there is. Financial situation in our

country is very bad, if this is improved, the peaceful coexistence will also improve. We have the same example in Switzerland, they also have a lot of nationalities, but because of the good financial situation they can live in a more peaceful way.

AL. M.: I also agree with my friends. It is very important for all the people in the world. Because they need to do business, trip together.

A. M.: I agree with my friends, but I want to add that education and time will make the peaceful coexistence. And young people have to develop their opinion about the world and about our country. They have to be more intellectual, they have to have more knowledge about these subjects, so they can be more rational (Interview boys group, 21.12.2010).

Even though he had suffered from the previous war, he did not mention any hatred or revenge. It was clear from his trembling voice and his eyes getting red, that he was sensitive in terms of the war issue because of his loss, but he was still speaking about peaceful coexistence, respect to others and living together with others during the interview. This was proof that he was not being raised and educated with revenge, hatred or feelings of discrimination.

After the student interviews my impression about the students at this school was that they mostly seemed as if they did not care about previous war or ethnic conflicts, as if the issue of ethnic conflict was not their current topic or was not related with them.

After the students I also interviewed the school pedagogue, who described herself firstly with her personality and secondly with her Christian name saying, “firstly I am a human and then I am Maritca”, which means, what is significant is people’s personalities and not their religion or nationality. While interviewing her, she also said:

At the school, the Muslim headmaster congratulates Christmas and during Ramadan we eat iftar dinner all together with Muslims and non-Muslims (Interview T8, 22.12.2010).

When I asked the pedagogue about their methods and approaches for conflict resolution she gave me some literature sources that she used for her students at school. However, she seemed not to care much about the previous war, any discrimination or ethnicity, as if it was not in their agenda. Her conflict resolution sources were very common ones that might be used at any school in any country. The names of the sources were;

“Za Damire i Nemire: Vrata Prema Nenasilju” meaning “For Those Who Are for Peace and Those Who Are not: The Way to Non-violent Communication”, “Budimo Prijatelji” meaning “Let’s Be Friends”, “Games People Play”, “What Do You Say After You Say Hello?, ...” These sources and the instructions in them were the school C pedagogue’s strategies and methods for conflict resolution. In addition, she had prepared a power point presentation named “Tipovi Ponašanja i Strategija Suradnje u Rješavanju Sukoba” meaning “Types of Behavior and Strategy for Cooperation in Resolving Conflicts” using various literature sources, including conflict resolution methods. They consist of common instructions about human being relations and dialogue between them (Uzelac, 2004; Berne, 1972; Uzelac, 1994).

One of the interviewees in school C was the school headmaster. As a conflict resolution method, he emphasized on preventing the politics to enter into the school and focusing on education and not dealing with problems and conflicts. Here is the interview of the school headmaster:

...

The interviewer: You have said that this school serves for peaceful coexistence, can you please explain more clearly how exactly?

A. H.: We have students from all around BiH and they are hanging out with each other. We co-operate with other cities like we have projects with the Republic of Serbia. We work with International Organizations. We exchange students with many countries like Italy, England, Germany,...

...

We do not allow getting politics in the school. In the war time there were posters of certain politics everywhere, but in these schools we teach them to stay away from all of those kinds of politics.

The interviewer: Do you have a specific curriculum or pedagogy for providing peaceful coexistence for the students at your school for a better education?

A. H.: Just teaching to keep on studying like we used to do before. Just, permitting no policy but learning and helping one another. That is enough for us. We dance, we sing, or study physics. We try not to think about those kinds of things like ethnicity or something like that. This is our pedagogy. In the students’ psychology, we do not permit much thinking about ethnicity or about war and teachers here help them to forget what happened.... We do not talk about it.

...

We do not have any specific curriculum. But I am responsible for those conflicts not to get into the school. I am with the students every day and caring

about them. I listen to the students and I do the best for them. I care very much about the school. That is how we do it, I am enough for them... (Interview A. H., 22.12.2010).

His approach was generally making students forget everything about the previous war and cover the problems. However, this idea might be criticized because trying to forget or cover the problems cannot be a permanent solution, it might be just making the problems wait on one side and waiting problems might always be discovered and commemorated at any time in the future, like it had been before the previous war. If people just forget about and try to cover without finding a remedy and solution, then like it was in the First World War in the beginning of 1900s and after some time World War II in 1940s and later in 1990s, the covered issues might appear and the explosion of hidden conflicts might result with a next war in the future. However, teaching deeply, educating people through tolerance, respect and love, everyone might rebuild a new generation that knows how to handle and overcome the conflicts during their lives. Therefore a permanent resolution for these kinds of long-lasting conflicts might be provided just by educating and reshaping the minds of the generation, by sustaining methods during their training at their schools.

Another teacher who was interviewed was a teacher of a course called 'democracy and religion'. Below is the interview,

The interviewer: How was the dialogue between students from different ethnic backgrounds before the war?

T9: Well, there were no differences; you just did not know about who was Bosniac, who was Croat, who was Serb. It just did not matter at that time. I only separated people as good people and bad people. Today I do the same thing, the only conflict I remember was between those people who were not in Bosnia during the war and those who were in Bosnia. The people who were not came back here, it was very hard, there were no relationship, two parts fought all the time after the war, they did not like each other. It did not matter which ethnic background they had; it was just 'were you here during the war, or were you not?'

...There really never was a problem between the kids caused by ethnicity, after the war, they all had good relationships in 1999, 1998. The main problem and jealousy was between those who were in Bosnia, and those who went with their family somewhere else.

This is a different aspect in regards to the post-war conflicts in the country, which claims that the main conflict was between people who were in BiH during the war and who were not. This is an aspect far from the ethnical or religious conflicts.

However, it still reflects that there were people who did not experience ethnical and religious conflicts even a few years after the war. The conflict mentioned here is more likely that the people who were in BiH and experienced the hard times blamed the others for escaping. This is a different perspective in regards to the issue, which is beyond the scope of this study.

...

As a teacher, I worked fifteen years in a medical school and did not have any problems between kids caused by ethnic background, and I think the main reason is that I talked a lot with those kids. I told them that they were all different but still the same, and that they should respect each other, and because of that talking, I think they kind of realized it. I am a teacher of three subjects, sociology, democracy and religious culture.

...

The interviewer: What are the feedbacks and results of your approach or methods?

T9: In the beginning I had an open conversation with all the students where I talk to them and say; if you believe in God, then you respect 'the ten commandments'. I said that they should respect each other and be friends.

...

The interviewer: Can you tell me about these efforts in detail?

T9: In class I played games, where the students switched roles, and it was not only about ethnic problems but all problems. In this way they understand what the other person feels and what problem they have, so they respect each other more and understand each other.

...

I did not tell anyone that they should believe or not believe. I just told them that if you believe, you should do as your religion tells you. Because every religion tells you good things, to be good and nice and so, I just tried to give them good things.

...

In all the area, especially in this school, we are making a big effort, no matter what ethnic background and everyone is doing the best they can. Maybe it can be different in other schools. But I am only in Sarajevo, so I do not know about the problems in other schools.

...Because I have not had these problems, I am just trying to prevent it. I have no example on how I solved a problem because I have not had such a situation maybe because of the subjects that I am teaching. I teach respect, human rights, not to discriminate... (Interview T9, 24.12.2010).

According to her answers there were no ethnic conflicts in Sarajevo, although she emphasized that she did not have information about other cities. She also affirmed that she was applying conflict prevention methods in the class via games or conversations focusing on teaching against conflict and giving positive messages for

preventing conflict. She also added that she had not experienced any ethnical or religious conflicts in her class assuming the reason was because she was teaching respect, human rights and against discrimination because of her branch of teaching.

Teachers from different backgrounds were observed in school C, some were Muslims and some were Christians. During the whole research week their relationships were positive and ordinary. They were smiling at each other and speaking about daily school issues.

In school C, I observed a Bosnian language class. The Bosnian language teacher was a Bosniac lady and she was teaching a Croatian poem to the students who were Bosniac in majority and Croatian in minority. The poem was talking about the suffering of Croatian people during the First World War and its name was 'Jama' by Ivan Goran Kovačić. The teacher's theme was against revenge, saying it was not good to kill and do the same thing like the killers, but people must solve their problems using humanistic ways.

The students seemed quite respectful towards the teacher and they were listening to the subject and trying to join in. The teacher seemed quite disciplined and professional with her job, with the classroom atmosphere being calm and silent and no conflict was observed during the class time. This lesson was a descriptive sample for how the conflicts were being handled in school C. Using another similar sample, the teacher was indeed teaching how to behave in the last conflict to her students meaning she was using First World War material for teaching about the last war, which is still a sensitive issue. After the class, I asked her about the differences of three languages in the country and how they behaved. Her answer was,

Everyone can speak whatever languages they want and can use their own words. I respect and permit everyone. We generally do not have these kinds of conflicts in Sarajevo but there are ethnical and post-war conflicts in other small towns of BiH (Interview T10, 22.12.2010).

As a teacher who was observed while giving positive messages to her students about the post war conflict issues and using her lesson as a conflict resolution opportunity, she was reliable with her answer and she was an example teacher for the others.

In addition, I have observed another Bosnian language class and I have not observed any conflict about the three languages issue or anything else. All the Bosnian language teachers were using the same curriculum book determined by the Sarajevo Canton.

Lastly, I consider it reflective for the issue of this study -in relation to school C- to quote the interview of a parent indicating her positive approach to the idea of integration in BiH:

If new generations learn how to live together, they can build a new life for all, with good conditions for life regardless of religion and ethnicity...

...My child has friends with different nations and religions. And they respect each other's holidays and customs. They go to the cinemas, birthday parties; the most important things in their lives are what they have to do for tomorrow, which mark they got from maths exam... (Interview P2, 24.12.2010).

As it is clear in the interview above, the previous war-oriented ethnic and religious conflicts are not in the people's agenda and they do not care about them. As an analysis to this interview, the parent and her child do not have a relation with the mentioned conflicts and their focus issue is the school success and future, which is quite a positive approach of a parent from school C.

To sum up, school C seemed to have provided the temporary resolution of certain conflict among their staff and students as well. However, the school did not appear to have specific methods for the resolution of the previous war-oriented ethnic and religious conflicts, but it also appeared that the school did not need such methods since there seemed to be almost no problematic manners of the students or the school staff with their approaches towards the issue. On the other hand the school had general conflict prevention methods and approaches cited from related literatures for every kind of issue in addition to some teachers' sensitivities for teaching common moral values utilizing the teachable opportunities in their classes.

4.5 Comparison of the three schools

When comparing the schools, considering the textbooks first, namely the ones used in language and history classes, they were the same and being claimed to satisfy all the ethnicities teaching about their languages and not offending any ethnic groups

while satisfying the other one, in the three schools that I observed. I was told that the books were determined by Sarajevo Canton Ministry of Education, and all the schools in Sarajevo Canton used the same textbooks, but other cantons did not, which shows that the Sarajevo Canton has the unifying education system within its schools but the country still do not have that unified system amongst the different cantons.

Secondly, considering the distinctive differences between the two integrated schools with regards to differences in ethnicities and religions, School A included different students from different ethnic backgrounds and school C integrated different students from different ethnic backgrounds into each other. Therefore, school A is considered as an 'inclusive school' (UNESCO, 2007), whilst School C as an 'integrated school'. In order to clarify these concepts, their technical meanings should be recapped. Here, with the concept of 'inclusive', I refer to the 'containing, taking in or comprehensive and all-embracing' structure of school A towards different ethnicities and religions while with 'integrated', I refer to the 'formed or united into a whole, resembled each other or all-embraced' structure of school C towards the ethnicities and religions. As a further explanation about the two schools' comparison and as an impression from an outsider, both of the schools are embracing the different ethnicities and religions without discrimination, whilst the previous one was making this with a more heterogeneous manner. This was done through protecting and emphasizing the differences in ethnicities and religions by giving them the right to be expressed; the latter school was providing it in quite a homogenous environment, making it impossible to distinguish any difference between the students, in an environment where everyone resembles each other and behaves in the same manner without considering the differences between them.

Thirdly, as a methodological comparison, all three schools, schools A, B and C have their own methods of conflict prevention, via (1) the typical Gülen pedagogy, including moral and behavioral education as well as academic achievement; (2) evaluating opportunities for teaching peaceful coexistence, which is defined as *teachable moments* in Carlsson (1999) and emphasizing moral values; (3) utilizing the lessons to teach universal humanistic values and also applying the instructions of the related literature about the issue via the school pedagogue, respectively. To sum

up, all three schools use similar methods and approaches emphasizing different pedagogical aspects with their typical approaches and using different sources of references, but aiming to take them to the same result. However, while schools B and C are mostly working within the school about the issue, it has to be said that in school A there is dedication of people and their time, (whether within the school, including both lessons and breaks, or outside of the school hours) to provide the aforementioned methods and approaches, which is one of the focuses of this paper.

As a critical comparison and analysis of the schools, there was a majority of Bosniac students, even in the integrated schools. The inclusive equality was not composed in the aspect of student populations in each school. When I asked about this, one of the teachers in school B answered with:

T4: Since we are in Sarajevo, this is because of the Bosniac majority population of the city (Interview T4, 15.12.2010).

The interview groups were also mostly Bosniacs. However, all the schools seemed not teach or exacerbate conflict, rather they were teaching how to live peacefully and how to resolve conflict through several methods.

4.6 Conclusion

After spending one week in each school, it can be said that schools A, B and C are three schools in Sarajevo in which I have not observed any ethnic and religious conflicts. The two integrated schools; one Gülen Movement school and other a government school have been observed as having peaceful coexistence inside the school environment with their inclusive structure of having different ethnicities. In accordance with the interviews of teachers, school staff and students, these schools generally have given an impression of not having problems amongst different ethnicities and religions, thus they seem to have provided peaceful coexistence at school.

School B, which is a segregated school sample in Sarajevo, also seemed to have no problems considering different ethnicities and religions. It seems as if despite the structure of the school being segregated, the students are not mentally segregated. They are in favor of living together in peace and they do not seem to prefer segregation. In thought, they are quite tolerant and respectful to other religions and

ethnicities if we are to consider their replies to the interview questions. However, due to the segregated structure of the school, I was not able to observe the issue in practice.

As a result of my observations in the schools it can be said that Sarajevo schools are trying to teach the younger generation to live together whether the schools are segregated or integrated.

In order to understand the general situation of the mentioned conflict not only the Sarajevo Canton but also other cities of BiH should be considered, and it should be known that only some cities like Sarajevo, Tuzla and Zenica have the type of multi-national inclusive schools or open-to-integration schools. However, the rest of the schools still follow different roads and different curricula (Pašalić-Kreso, 2008).

School B is an example for positive segregation, which means the school was segregated out of their control, yet they were struggling to make students more integrated and they were giving students positive messages about respecting others or living together in peace with others. They were also arranging common activities with other schools, such as the Catholic school which is their neighbor in the area. During my observation in school B, I also witnessed a football match between these two schools; a Bosniac school and a Catholic school. Students were communicating and making dialogues with other ethnic people via these school activities.

In conclusion it can be said that these three schools' relations to segregated education conflict is that they are trying to prevent segregation of their students and conflicts, which might be possible because of the integration. In general, there was positive attitude and action towards conflict resolution. School B did not need to do much since they did not have different ethnicities, yet they were also struggling for making a peaceful community in order to make their students integrated and tolerant towards the community. For this reason, despite the school's segregated profile, the students' minds were observed as quite integrated and accepting of multiple cultures.

However, whether positive or negative, segregating the students or isolating them from each other might exacerbate conflicts and hatred among different ethnic groups since they would learn to classify people and they would deal with 'who is who'.

Moreover, although school B might be a positive sample, this does not mean all the segregated schools in BiH are such samples. The possibility of politicizing and misusing the segregation issue by differentiating the curriculum is quite high and common in various BiH schools in different cities of the country (Pašalič-Kreso, 2008).

However, the general situation in Sarajevo was more positive with the atmosphere of the three schools being quite positive. I got the impression that those people seem to be able to solve their problems starting in their schools and provide peaceful coexistence in their country again, if the politicians do not produce new problems and conflicts.

In addition, another thing that I realized in BiH was that Bosnian people love music and use it as a method for conflict resolution, as well. I witnessed that a Muslim could sing in a Catholic music choir and a Serb in an Islamic music choir. From this point of view, it can be said that Bosnian people are trying to solve their problems and they do not discriminate each other in their attempt at integrating amongst each other.

In fact, before I went to BiH, I thought that I will observe the remnants of the war in schools and in education. Yes, I could observe the remnants of the war on the walls of the buildings and on the streets, but I did not observe it in the schools of Sarajevo and on the faces and behaviors of the younger generation in Sarajevo. The people in the schools seemed to have turned their faces to their own and their country's future.

Although some adults who had experienced the war do not seem to forget the previous war, the younger generation is not being raised with that hatred. In one of my interviews with a war witness she said:

We cannot forget our missings [the people we lost in the war] and we cannot trust on our pre-war neighbors again (Interview R. M., 13.10.2010).

Despite this truth in the meaning of the war witness's words, during my interviews the people's general idea was 'Do not forget, but forgive'. In three schools which I observed, the teachers and students did not seem to have hatred towards one another or any feelings of revenge. Moreover, they were being taught against revenge in their schools. This situation was more distinct in school A and school B.

School A and school B seemed more conservative than school C. School A focused on conserving all the different ethnicities and cultures and seemed to give the right to live and express itself to all the ethnicities. School B seemed to give this right particularly to one ethnicity, which is the majority. However, school C was completely neutral and applying the same distance against all the ethnicities. On the other hand, school A was not neutral and trying to include all the cultures and apply the same proximity to the different ethnicities. The struggle of the teachers in school A for congratulating their students' cultural and religious days and giving presents to them on their special days meant they were considering and evaluating different cultures, religions and ethnicities in the school. They were doing this systematically, this was one of the school strategies. On the other hand, school C seemed more neutral and secular towards all cultures, religions and ethnicities.

School C was a homogeneous school including different ethnicities as if they were one ethnicity not considering different cultures and not making them explicit. Cultures were more indistinct in this school. On the other hand school A was a more heterogeneous school including differences but with their own characteristics; conserving the differences, including all of them but not making them the same.

One of the students in school B's words,

Our generation does not care about the war or about differences. However, our parents, older people who experienced the war, they have conflicts, they have problems. They and we need time and education for solving our problems (A. Š., 16.12.2010).

summarized the general manners and approaches of some students in the observed schools towards the issue.

5. BRINGING IT TO A CLOSE

In this study two main research questions have been explored under the headline of *the Role of Education in Peace and Conflict in BiH*. The first question was how do schools in BiH relate to the segregated education conflict in the country? Second was what role is ascribed to schools in conflict resolution in BiH?

The ethnical and religious conflicts had been discussed in BiH during a very long history. The previous war became the bombing point of the conflicts since the political and geographical reasons of the war were reflected as if they were ethnical and religious, using ethnical and religious discourses. The country has come to a point of ethnical and religious segregation including its educational system and schools because of a minority group who wishes more political and geographical rights. Furthermore some schools in BiH have been segregated for a specific ethnicity, while some are trying to run integrated and inclusive education for all.

If the issue of the previous war conflict is perceived as an ethnical and religious oriented conflict, and these thoughts are externalized to the next generations thus segregating the communities, it can lead to problematic and serious consequences, such as ethnical hatred and segregation in the lives of the future generations or even worse, new wars in BiH. This is especially the case if teachings of segregation are taught and brought out in the schools via education, then education will play a significant role in conflict. However, if teachings of peace are taught via education, then education will play its role for peace in BiH.

Education is in the center of life for Bosnian people whether Muslim, Catholic or Orthodox, which gives a central role to education in peace or conflict in the country. However, due to the previous war conflict increasing ethnical and religious tension amongst the three ethnicities, the conflict played a role in education and accordingly some schools were segregated in some cities of BiH. This led to some schools to begin teaching different curriculums in segregated classes, with even the Ministry of Education in BiH having different cantons of ministries with different curriculums.

In this study three schools in Sarajevo Canton were examined to get the answers of the research questions.

5.1 How do schools in BiH relate to the segregated education conflict in the country?

While starting the research, one of my research questions was “how do schools in BiH relate to the segregated education conflict in the country?” as I stated in the beginning of this chapter. The first answer of this question for schools A and C is that they are not segregated schools and they are including the three nations and more, as well as, trying to solve the conflicts with their own styles of methodologies. School A is trying to find and produce their solution for the conflicts with their kind of pedagogy which they induce from the thoughts, writings and teachings of Fethullah Gülen, whose name is the origin of the schools’ being named as Gülen Movement Schools (Solberg, 2005). School C has an effective pedagogue who is searching for the literature sources for applying their conflict resolution methods in the school. She also has her own power point presentation prepared using various literature sources including conflict resolution methods, which she applies in the school for the students’ training against conflicts. Thus these two schools are struggling for integrated education with minimum conflicts and do not approve segregated education in theory and practice by their integrated structures. They have students from all three ethnicities in BiH. Parents, students and teachers are in favor of integrated education in the schools. However, School B is different from these two in the way that it is segregated. Actually it was not segregated officially or by the school staff. But it was segregated because other people who were not Bosniac did not prefer to send their children to that school, for this reason the school remained segregated but was not made segregated. When I asked about this situation, the pedagogue of the school said:

We are not satisfied with this situation. Being segregated is not our choice or wish. We are open for everyone (Interview T12, 13.12.2010).

Accordingly it can be said that even if the schools were not segregated officially, even if people were not separated officially, they might segregate themselves and in the same city, they might live their own lives in different communal areas such as they were being educated in different schools. School B which is not segregated by

officials but segregated because of people's own choices is a finding that shows where the conflict actually is; it is in the people's minds, it is amongst the community. In fact, what triggered the conflict was not the community, rather it was politically triggered, thus affecting the community as well as the people's minds and ideas.

5.2 What role is ascribed to schools in conflict resolution in BiH?

The second research question was "what role is ascribed to schools in conflict resolution in BiH?" As an answer to this question, the result of this study is that school A is using a typical pedagogy that might be called the Gülen Pedagogy⁶ in order to provide peaceful coexistence in the school environment and also outside the school including the parents and community as well. School B is focusing on moral education and teaching against conflicts via some teachers' personal sensitivities in order to prevent hatred to the other. Finally, school C is generally activating the school pedagogue who is using specific literature sources and trying to apply them to the students in order to prevent the possible conflicts which are almost never faced. These are the general roles ascribed to three sample schools in conflict resolution in BiH.

5.3 Conclusion

As a result of the full study, what has been obtained until now is that the three observed schools are trying to be integrated, inclusive and prevent conflict. Conflict prevention and peaceful coexistence issues are important in these schools and they have some methods or approaches for the resolution of the post-war conflicts in BiH schools. They are trying to remove all the negative effects of the previous war from the minds of the young generation in their schools. However, in spite of them being positive examples, not all the schools in BiH are like this as there are also problematic, segregated and isolated schools in different parts of the country (Pašalić-Kreso, 2008). The schools that have been observed in this study are three of the best examples amongst BiH schools with their non-politicized and unified

⁶ Aslandogan, Y. A. (2006) *Pedagogical Model of Gülen and Modern Theories of Learning*

structures. Other schools and cantons can utilize these schools and Sarajevo Canton as positive paradigms for the resolution and prevention of the conflicts in BiH.

As a last thing to write, I want to finish my thesis with Carroll's (2010: 102) words:

Developing strategies and capacities for peaceful coexistence amidst radical difference and shrinking natural resources is the central challenge of our era. We must give our best selves to this challenge, or all our other achievements will fail because we will have exploded the world with our hatred and violence. May we find within us, as human beings called by the Infinite in all its modes, the character to transcend ourselves and to create a world of tolerance, respect, and compassion.

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APPENDICES

APPENDIX A: INTERVIEW GUIDES

A. For the student groups A and B (5 girls will be in the first focus group and 5 boys will be in the second focus group in each school; two focus groups in each school):

1. How would you describe yourself to me?
2. How would you describe your friends?
3. How would you describe your school?
4. Are there any conflicts or problems among students, among staff or among students and staff at your school? If yes, why?
5. What do you think about your teachers at your school?
6. Do you feel the effects of the previous war in your school, classroom and friends environment?
7. What are your ideas for a more successful education in peaceful coexistence at school?
8. Are you satisfied with this situation (segregated or integrated) of your school? And why did you choose this school to go on?
9. What are your expectations and dreams for your future?

B. For teachers:

1. What are the major differences in schools before and after the war?
2. How was the dialog between the students from different ethnic backgrounds before the war?
3. Did the dialogue change between the students from different ethnic backgrounds during and after the war?
4. Does the school or you as a teacher have any approaches or methods for resolving the conflicts and if you have what are they?
5. What are the feedbacks and results of your approaches or methods?
6. What is your schools' contribution to a peaceful coexistence in BiH?
7. How do you provide peaceful coexistence at this school?
8. Are you satisfied with this situation (segregated or integrated) of your school?

C. For the Headmaster:

1. How would you describe education in BiH before the war?
2. What are the major differences in schools before and after the war?
3. Why have some schools become segregated after the war in Bosnia Herzegovina?
4. What are the main differences between integrated schools and segregated schools?
5. How, why and by whom are the school structure chosen?
6. What are typical conflicts among students and among staff – and how are they dealt with in your school?

7. Do you know of any strategies given from the Ministry of Education on how to handle conflicts?
8. What is your schools' contribution to a peaceful coexistence in BiH?
9. How do you provide peaceful coexistence at this school?
10. Do you have a specific curriculum or pedagogy for providing a peaceful coexistence for the students at your school for a better and more successful education? If yes, can you explain?

D. For the parents:

1. How would you describe education in BiH before the war?
2. What are the major differences in schools before and after the war?
3. What are the main differences between integrated schools and segregated schools?
4. Why do you send your child to this school?
5. Are you satisfied with this school? If yes, why? If no, why not?
6. Is the integration of different ethnicities important for you?
7. What might be the effects of the integrated schools and segregated schools for the new generation?
8. What are the effects of this school (whichever school their child goes) on your child?
9. Do you think can this school provide the peaceful coexistence for a better and more successful education of your child and other students?

APPENDIX B: OBSERVATION GUIDE

1. The relationship between students
2. The relationship between teachers and students
3. The dialogue between students in class
4. Sitting position of the students from different ethnicities
5. Language of the instruction in the schools and which languages are used by the students or in the lessons.
6. Peaceful coexistence issue in the school environment
7. How the segregation or integration issue are applied in the schools by the responsible people
8. Behaviors and ideologies of the students, their future plans
9. The approaches of the teachers towards students in the name of conflict resolution or peaceful coexistence
10. The approaches of the headmasters towards students in the name of conflict resolution or peaceful coexistence
11. The methods and approaches of the each school staff in the name of conflict resolution or peaceful coexistence
12. How are the school structures
13. How the curriculum and pedagogy of the schools are.
14. What is done for the provision of the peaceful coexistence
15. The effects and consequences of the integration in the integrated schools
16. The effects and consequences of the segregation in the segregated school
17. Can the observed school provide the peaceful coexistence and conflict resolution?

APPENDIX C: THE CONSENT FORM

Consent form for pedagogical staff

This research project is part of my Master's Degree in Comparative and International Education at the University of Oslo, Norway. The working title of the research is "Education and Conflict Resolution in Bosnia Herzegovina: A comparative study of three schools" In relation to this I want to conduct interviews with students and teachers at [REDACTED] school. I will investigate the approaches of the schools in BiH to the conflicts and their resolution. [REDACTED]

I wish to do focus group interviews with students and one-to-one interviews with teachers. The student interviews will hopefully be conducted during the school day and will last approximately 1 hour. Interviews with teacher will last about 45 min – 1 hour, and may be done outside of school time if preferable. The questions include [some brief overview of the questions].

A voice recorder will be used if approved by the interviewee. All the information from the interviews will be confidential and will not be accessible to other than my supervisor Research fellow Heidi Biseth at Oslo University College and me. Information will not be possible to be traced back to the school or the particular teacher. The recorded information will be deleted at the end of the project (May 2011) or no later than December 2011.

It is voluntary to participate in the project, and you can withdraw at anytime from the interviews without presenting any reason. The project is approved by the Norwegian Social Science Data Service (NSD) and the Ministry of Education in Sarajevo canton.

Please do not hesitate to contact me or my supervisor for further questions.

Naciye Buyukcanga
Master student
E-mail: naciyebcanga@hotmail.com
Phone number: +47 47257542

Heidi Biseth
Supervisor
E-mail: Heidi.Biseth@lui.hio.no
Phone number: +47 95995313

X-----

I have read the information above and want to participate in the inquiry

[REDACTED]
SARAJEVO, 07.12.2010

Place, Date



Signature [REDACTED]

APPENDIX D: TEMPLATE OF THE RESEARCH PERMISSION LETTER FROM SARAJEVO CANTON

Bosna i Hercegovina
Federacija Bosne i Hercegovine
Kanton Sarajevo



Bosnia and Herzegovina
Federation of Bosnia and Herzegovina
Canton Sarajevo

Ministarstvo obrazovanja i nauke
PROSVJETNO-PEDAGOŠKI ZAVOD

Broj: 11/1-02-38-¹⁶³⁴
Sarajevo, 7. 12. 2010.

TREĆOJ GIMNAZIJI
N/R DIREKTORU

Predmet: odobrenje za istraživanje u srednjim školama Kantona Sarajevo

Poštovani,

Studentkinja Master studija sa University of Oslo, Naciye Buyukcanga, državljanka Turske, u okviru svoga studija iz Komparativne i internacionalne pedagogije mora provesti istraživanje za svoj master rad u nekoj trećoj zemlji. Tema njenog rada je "Education and Conflict Resolution in Bosnia-Herzegovina: A comparative study of three schools." U skladu sa Bolonjskom deklaracijom i razmjenom studenata, Naciye Buyukcanga će boraviti u našoj zemlji od 6. do 22. decembra 2010. i u tom vremenu planira da obavi istraživanje u tri srednje škole u BiH. Prema projektu to bi trebale biti srednje škole: jedna mononacionalna, jedna mješovita i jedna privatna škola.

Za vrijeme boravka ona će biti gost student Filozofskog fakulteta u Sarajevu na Odsjeku za pedagogiju, uz mentorsko vođenje prof. dr. Adile Pašalić Kreso.

Napominjemo da će studentkinji Naciye Buyukcanga, za vrijeme njenog istraživanja u školama, pomagati naša studentkinja master studija Reyhan Dilek.

Nadamo se da ćete ovom zahtjevu svesrdno izaći u susret i podržati razmjenu studenata.

S poštovanjem,



DIREKTORICA

Dostavljeno:
- Naslovu
- Arhivi

APPENDIX E: CODE LIST

	School A	School B	School C	Others
Students	D. G. (interview 2010-12-09)	B. R. (interview 2010-12-16)	M. I. (interview 2010-12-21)	
	I. P. (interview 2010-12-09)	N. C. (interview 2010-12-16)	A. M. (interview 2010-12-21)	
	S. C. (interview 2010-12-10)	A. K. (interview 2010-12-16)	A. A. (interview 2010-12-21)	
	L. T. (interview 2010-12-10)	A. S. (interview 2010-12-16)	AL. M. (interview 2010-12-21)	
	S. I. (interview 2010-12-09)	M. P. (interview 2010-12-16)		
	M. L. (interview 2010-12-09)			
	T. A. (interview 2010-12-09)			
	E. D. (interview 2010-12-10)			
Teachers	T1 (interview 2010-12-07)	T4 (interview 2010-12-15)	T8 (interview 2010-12-22)	
	T2 (interview 2010-12-14)	T5 (interview 2010-12-15)	T9 (interview 2010-12-24)	
	T3 (interview 2010-12-14)	T6 (interview 2010-12-15)	T10 (interview 2010-12-22)	
	T11 (interview 2010-12-12)	T7 (interview 2010-12-15)		
		T12 (interview 2010-12-13)		
		T13 (interview 2010-12-15)		
Headmasters	M. D. (interview 2010-12-08)		A. H. (interview 2010-12-22)	
General Director	I. Y. (interview 2010-12-07)			
Parents		P1 (interview 2010-12-15)	P2 (interview 2010.12.24)	
War witness				R. M. (interview 2010-10-13)
Representative	M. K. (interview 2010-12-15)			