

**CONTENT ANALYSIS OF PEACE EDUCATION IN ENGLISH
LANGUAGE CURRICULUM FOR PRIMARY SCHOOLS IN
CANTON SARAJEVO**

*Emina Jelesković, International University of Sarajevo,
ejeskovic@ius.edu.ba*

*Almasa Mulalić, International University of Sarajevo,
amulalic@ius.edu.ba*

*Selvira Draganović, International University of Sarajevo,
sdraganovic@ius.edu.ba*

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Abstract: Language learning requires personal, cultural and social interactions. Since today's world is interconnected and interrelated, mono-cultural education cannot give appropriate answers to present-day postmodern challenges, including learning languages. In these circumstances, peace education aims to empower students with problem-solving skills, conflict resolution skills and the promotion of tolerance for diversity and cultural differences. In a post-conflict country like Bosnia and Herzegovina, peace education is pivotal and it needs to be included in different curricula at all levels of education, including foreign language curricula. English Language subject in primary schools should promote peace education and raise students' awareness of peace-building and multicultural understanding. The aim of the article is content analysis of peace education in the English Language curriculum for primary schools. An overview of peace education development is presented, as well as the relevant conceptual framework. Qualitative content analysis was applied to analyze the relevant materials within the conceptual framework. The content analysis and results indicate that peace education themes are partially included in English Language curriculum for primary schools. Education policymakers, curriculum developers and teachers in Bosnia and Herzegovina are recommended to (re)consider peace education implementation in a holistic way that would enhance students' knowledge, skills and values for promoting cultural diversity and multicultural understanding. This would lead to positive transformations and reconciliation processes in the society.

Keywords: peace education, English Language subject curriculum, peace-building, multicultural understanding

1. Introduction

1.1. Education for international understanding

The idea of education for international understanding (EIU) was developed in the 20th century as a response to social, cultural, political, economic and other changes and developments in the world. It was recognized that school curricula need to increase awareness of the importance of peaceful international and inter-cultural relations (Toh 13). During 1960s, EIU was no longer observed only through understanding between societies and nations, but also through internal issues that influence international relations. Different peace institutions and NGOs emerged promoting education for human rights and EIU, and campaigning for issues of hunger, poverty and inequalities to be integrated in curricula. In 1970s, environmental destruction became another important concern in school programs. UNESCO had a significant role in promoting EIU, in particular its historic "Recommendation concerning Education for International Understanding, Cooperation and Peace and Education relating to Human Rights and Fundamental freedoms" adopted in 1974 and the "Declaration and Integrated Framework of Action on Education for Peace, Human Rights and Democracy" adopted in 1995. Following the bloodshed of the wars in the 20th century, the new millennium seemed as a unique opportunity to put a stop on violence and crimes against humanity. The United Nations declared 2000 as the International Year for the Culture of Peace.

Terms "education for international understanding" (EIU), "education for the culture of peace" and "peace education" all refer to the concept promoted through numerous international programs and organizations with the aim of building a violence-free and safe world where all nations can prosper. This concept is multi-layered and complex in its structure and dimensions, but very straightforward and clear in its mission and goals.

It is most meaningful to conceive of EIU as an educational movement and nonviolent force for the building of a culture of peace in all spheres of life, from local and national to international and global levels. EIU must foster values, awareness, knowledge, and skills enabling all peoples, communities, institutions, nations and movements to join in hand, heart, and spirit to move

towards a nonviolent, just, compassionate, and sustainable world. (Toh 15)

Nevertheless, the reality of today's world shows that the world has not learned the lessons from the past. New wars, more violent, brutal and merciless, broke out and it seems as if human life has no value. Peace education may now be more important than ever. For next generations of children and youth, peace education should be the foundation of their schooling and should be integrated in curricula of different subjects at all levels of formal education.

1.2. Peace Education and Language

Peace is a human need and necessity, which is acquired through the process of socialization that requires language skills. Human nature also tends towards peaceful coexistence, cooperation, solidarity, dialogue, and harmony with nature. This natural inclination to peace has motivated researchers to study peace throughout history (Martinez Guzman and Ahmed Ali 2008; Galtung 1969, 1990; Richmond 2003, 2016).

Most of the researchers on peace education make reference to Galtung (1969) because of his focus on peace which has been perceived as the absence of war. Peace education scholars introduced notions of positive peace and culture of peace in contrast to direct, structural and cultural violence. Then, several studies began addressing the culture of peace by emphasizing dialogue among civilizations. Harris and Morrison (2003), in addition to positive and negative peace, were influenced by post modernity. Their peace education definition addresses different aspects such as the absence of war, a balance in international system, international peace, the absence of structural violence, the absence of interpersonal violence and injustice, intercultural peace, inner peace, holistic peace and harmony, environmental harmony etc. Harris and Morrison (2003) conceptualized their definition by stating that: "For an individual to live peacefully he or she must be able to satisfy basic needs and resolve conflicts within friendships, workplaces, families, and communities in a way that promotes the well-being of all" (12). The promotion of peace depends on human capacity to prevent and resolve conflicts, the implementation of justice, ability to make peace through transformation and politics, implementing peace through sustainability, and teaching peace in schools (Harris and Morrison 17-28). Peace education "teaches non-violence, love, compassion and reverence for all life" (Harris and Morrison 9). Similarly, Rapoport (1992) envisioned six concepts of how peace could be implemented through strength, the

balance of power and collective security, peace through law, personal pacifism and revolutionary pacifism. Dietrich (2012) talked about five families of peace: energetic perception, moral, modern, postmodern and trans-rational. According to Harris and Morrison (2003), peace education is complementary to human rights education, environmental education, international education, multicultural education, conflict resolution education and development education. Enlisted complementary branches cover similar subjects as peace education.

Peace education is the process which ultimately aims at the creation of skills, knowledge and attitudes that would ensure peace. Thus, peace education leads to the appreciation of peace, addressing human fears, providing security, understanding war and its consequences, developing intercultural understanding, providing peace guidance, teaching peace as a process, promoting peace within social justice, promoting the respect for life and managing conflicts nonviolently (Harrison and Morrison 32). Consequently, peace education could inevitably lead to human, intellectual and social transformation and change.

By combining language, culture and peace education, language teachers and foreign language teachers promote peace and multicultural understanding among students. Learning a foreign language pits learners into an area of different cultures and understanding of peace. Once students are made aware of the relationship between culture and language, they will learn to understand and accept differences among people. This is a great opportunity to familiarize students with the contemporary issues related to peace education and multicultural understanding. Currently, there is a trend among linguists to view second language learning as an essentially socio-psychological process in which a wider socio-cultural context should not be neglected. A teacher or a researcher must strive to understand the identities of the learners in terms of their socio-cultural background. Thus, the socio-cultural context is closely related to language learning, whereby teachers and students should strive to understand other cultures when learning a new language (Tulgar 2017; Kruger 2012; Fenner 2008).

This article argues that, in post-conflict and divided societies, peace education is crucial for peacebuilding and reconciliation, which are vitally important for Bosnia and Herzegovina to fight against discrimination, injustice, and violence. In Bosnia and Herzegovina, English is taught as the first foreign language in primary and secondary schools. Thus, English language curriculum can make a significant

contribution to developing peace education in the country and educating the youth for the culture of peace.

1.3. Assessing Contextual Conditions

For many centuries, the three main ethnic groups and constituent nations, Bosniacs, Serbs and Croats, lived together in Bosnia and Herzegovina, and students of different ethnicities attended schools and played together. However, the break-up of Yugoslavia in the early 1990s and bloody conflicts that followed affected relationships between people and the education system. The education system and schools were segregated. Children of different ethnicities started attending separate schools, with separate curricula. Bosnia and Herzegovina is still struggling with consequences of these divisions. Crimes against humanity, ethnic cleansing and genocide strongly affected the relationship between major ethnic groups in the country. Bosnian society at large is greatly affected by ethno-nationalism and many people are, at times and under different circumstances, exposed to different kinds of ethnic and cultural discrimination. Such ethnic polarization has been strongly articulated through family, education and media (Bar-Tal and Rosen 2007, 2009). In the societies that have experienced violent conflicts, such as Bosnia and Herzegovina, education has an important role in the post-conflict development, including peacebuilding and reconciliation processes.

In this regard, it is important to inculcate in future generations the ability to cope with ethnic, cultural and socio-political challenges. Educational institutions, through their curricula, should focus on peace education to improve human relationships in the family, schools, at the workplace, within country and across borders (Murithi 2009). The education system needs to contribute towards peacebuilding and reconciliation process. The promotion of the culture of peace should be advanced through research, education policy, culture policy and media. Peace education is a process which goes on throughout the education journey. Such long-term engagement is especially important in post-conflict societies, which require time for the creation of peace culture and ability in coping with multicultural challenges.

Education is pivotal for the long-term societal transformation and cohesion. Peace education teaches students knowledge, skills, values and attitudes for building a peaceful society that has the ability to suppress violence, hatred and discrimination. Schools and curricula have a major impact on students, communities and society at large. In Bosnia and Herzegovina, peace education has been slowly implemented with the support of international organizations. Peace education was

introduced as a pilot project with the aim of enhancing the reconciliation process, peace-building and multicultural understanding. Clarke-Habibi (2005) was among the earliest researchers who examined the implementation of peace education projects in Bosnia and Herzegovina in the post-war period.

During the period from July 2000 to June 2002, the Office of the High Representative and the Embassy of Luxemburg, in collaboration with the ministries of education at the entity level, implemented the first pilot project on education for peace in several primary and secondary schools, involving more than 400 teachers, 60,000 students and 10,000 parents. The project trained teachers in using pedagogical tools to adopt a culture of peace with the adoption of standard curriculum components. In the following years, many other international organizations and embassies replicated similar projects and peace education was incorporated in schools through projects, not a subject or part of the curriculum.

The main rationale of this article is to analyze the presence of the main peace education themes in English Language subject in primary schools in Sarajevo Canton. The results may help improve peace education in Bosnia and Herzegovina, which will contribute to the creation of peace culture, multicultural understanding and reconciliation processes.

1.4. Conceptual Framework

The conceptual framework applied in the research at hand is the “flower-petal” model of peace education which was developed by Toh (13-31). The framework was initially presented by Toh and Cawagas as a metaphor of a flower with 6 petals, representing 6 main themes of the education for peace: (1) Dismantling the culture of war; (2) Living with justice and compassion; (3) Promoting human rights and responsibilities; (4) Building cultural respect, reconciliation and solidarity; (5) Living in harmony with the Earth; and (6) Cultivating inner peace (figure 1).



Figure 1: Flower-petal model of peace education conceptual framework

Source: Swee-Hin, Toh and Virginia F. Cawagas. Presentation at the Experts Consultation on EIU toward a Culture of Peace, Suva, Fiji, July 2002 (as cited in: Toh 31).

The flower metaphor illustrates the need for a holistic approach to peace education. Each petal is equally important for the essence of the flower and they all need to be taken into account for the holistic interpretation and analysis of peace education (Toh 2004). In the text below, each main theme is discussed briefly.

(1) Dismantling the culture of war

The contemporary world is the scene of many wars, sufferings, pain, death, hardships, which are stark reminders of the importance of the education for peace and non-violence. Different programs focus on peace-building and non-violent conflict resolution, ranging from sport events to campaigns to abolish arms trade and to ban land mines (Toh 18). In recent decades, violence at schools has become a major problem in many countries, with incidents of shootings at schools, bullying and cyber bullying. Nonviolence and its principles have been integrated in school curricula worldwide promoting violence prevention and conflict resolution. Children and adults need to be educated about media violence, family violence, gun ownership, toys which incite war culture and a variety of other forms of violence that surround them.

(2) Living with justice and compassion

The modernization paradigm of development was supposed to ensure rapid economic growth of all countries in the world. However,

nowadays we have an increase in structural violence, unjust and unequal distribution of resources and economic power, and an increase in the income gap between the richest and the poorest countries. Millions of people in marginalized societies suffer from the lack of basic needs, thousands of children die every day from preventable causes, millions of people lack adequate housing, millions are homeless, millions of children are exploited as child laborers, millions of people do not have proper health care. We must recognize the fact that the root causes of world poverty are injustices and inequalities (Toh 17).

It is necessary to question the truth behind the modernization paradigm and to reconsider the role of critical education for the marginalized people. Within the holistic EIU framework, justice is closely related to the concept of compassion, which is very important in different religions and civilizations. Compassion is not the same as pity. Compassion implies ability to express genuine feelings about suffering of people, then to be moved by conscience to help those in need, but also the willingness to take responsibility for results of structural violence and show solidarity with the marginalized people through personal and social activities in the quest for justice (Toh 17-18). Education needs to raise critical consciousness about people's accountability and responsibilities in the world full of poverty and injustice, but also unsustainable consumerism in the developed world. Education can develop the spirit of justice and compassion among students, who are future policymakers and leaders.

(3) Promoting human rights and responsibilities

Since the adoption of the Universal Declaration on Human Rights by the United Nations in 1948, many different treaties, conventions and covenants have been adopted to confirm inalienable rights of all people. However, in practice, the situation is quite the opposite, with numerous violations of human rights present daily across the world, affecting millions of people. It is important to promote all rights, not just individual civil and political rights, but also economic, cultural, social, solidarity rights and others. In addition to promoting human rights, we need to promote responsibilities in defending the rights, freedom and dignity of others. The right to freedom of speech entails responsibility not to slander other people (Toh 22). The importance of human rights has been recognized in school curricula, with students taught to embrace the culture of human rights, whereby the culture of peace is also fostered.

(4) Building cultural respect, reconciliation and solidarity

Ongoing conflicts between different peoples and cultures have led to serious issues of "peacelessness and tragic violence" in the world (Toh

22). Deeply rooted causes of conflicts include colonization, injustices brought by the modernization paradigm and others. Migration is another major issue which emphasizes the need for promoting respect and mutual understanding among different people. For peace to be achieved, people need to be willing to live non-violently and appreciate diversity (Toh 24). Intercultural and multicultural education have become pivotal, along with promoting inter-religious dialogue. Dialogue and respect will lead to reconciliation and healing. Another crucial aspect is cultural solidarity, especially for those in advantageous positions towards the marginalized, indigenous and minority population.

(5) Living in harmony with the Earth

The world has been experiencing unprecedented environmental destruction over the last decades with far reaching consequences. Pollution of air, water and land, deforestation, exhaustion of natural resources and global warming are some signs of man's violence against the earth. While there have been some improvements in raising awareness of environmental crisis the entire humanity is facing, with green policies and sustainable development emphasized across different sectors, it is crucial for humans to adopt "the ethics of inter-generational responsibility" and promote the concept of "earth rights" so that future generations will be able to survive (Toh 21). Environmental education, which has become integrated in curricula of formal education systems, needs to address personal and social green awareness, but also the holistic approach which integrates the issues of justice and rights of peoples and nations.

(6) Cultivating inner peace

While the previous themes of education for peace focus on visible concepts and relationships, the theme of inner peace refers to each individual's need for inner tranquility and equilibrium as intrinsic aims in life (Toh 25). This concept is included in all the religions, holy texts, oral wisdom and doctrines. While cultivating our inner peace, we must not be self-centered. It is important to relate our own inner peace with our responsibility to build outer peace in the society and world. Programs of holistic education integrate the theme of inner peace with an individual's personal and interpersonal growth and finding a citizen's place in the community. Education for inner peace must be contextualized in relation to building relationships, promoting human rights, justice, non-violence, solidarity, cultural respect and environmental care (Toh 26).

The final, crucial dimension of EIU is the pedagogy behind it: the way the process of educating for peace is conducted. The main

pedagogical principles that can guide us towards peace education are: holistic understanding, dialogue, values formation and critical empowerment (Toh 26).

1.5. Research Objectives

Bosnia and Herzegovina has been making some progress in education reform and curriculum development. This is especially the case with peace education that is seen as crucial for peacebuilding and reconciliation processes. In 2024, a major step was taken towards improving and reforming primary and secondary education in Canton Sarajevo with the new subject curricula adopted, while their implementation commenced in the school year 2024/2025. The main features of the new subject curricula are: (1) their foundation on learning outcomes and (2) their interdisciplinary character and integrated approach to all the subjects students attend during their formal education at primary and secondary level.

The main objective of the research at hand is to analyze the new English Language subject curriculum for primary education within the framework of peace education.

1.6. Research Questions

The research at hand is guided by the following research questions:
RQ1: Which aspects of the flower-petal model of peace education are included in the content of the English language subject curriculum for primary schools?

RQ2: Which aspects of peace education can be improved in the English Language subject curriculum for primary schools?

2. Methodology

The qualitative content analysis was applied to determine the presence and content of peace education in the English Language subject curriculum for primary schools in Canton Sarajevo, Bosnia and Herzegovina. We explored the relevant materials following the conceptual framework of the “flower-petal” model of peace education (Toh 13-31).

The English Language subject curriculum was analyzed with QCamap software (see <https://www.qcamap.org/ui/en/home>). This software is designed for a systematic text analysis based on the techniques of qualitative content analysis (Mayring, 2022). The qualitative content analysis is a rule-guided procedure that consists of several qualitative steps: definition of categories, assignment of categories to the text passages, definition of coding guidelines, coding

of the text, and analysis. Following the established research question and the theoretical background, it was important to decide on the most appropriate content analytical technique. In the research at hand, deductive category assignment was applied, with the main themes of the flower-petal model of peace education used as the main categories for the analysis: (1) Dismantling the culture of war; (2) Living with justice and compassion; (3) Promoting human rights and responsibilities; (4) Building cultural respect, reconciliation and solidarity; (5) Living in harmony with the Earth; and (6) Cultivating inner peace. Coding units were defined along with the context unit, definitions of category units were set, anchor examples provided and coding rules established.

3. Analysis and discussion

In primary schools in Canton Sarajevo, English language is taught as the first foreign language from grade I to the final grade of primary education – grade IX. The number of English language classes per week differs from grade to grade (table 1).

Table 1

The number of English classes per week in primary schools

Required subject	The number of English language classes per week for each grade								
	I	II	III	IV	V	VI	VII	VIII	IX
The first foreign language – English language	1	1	2	2	2	3	3	2	2

Students in grades I and II have one English language class per week; in grades III-V and VIII and IX they have 2 classes per week; while in grades VI and VII they have 3 classes per week. The goal of English language classes is for students to achieve oral and written communication competence, along with sociocultural, intercultural and literary competences, but also communication skills, teamwork and problem-solving skills (Ministry of Education 3). At the primary level of education, students should achieve A2.2 level of oral and written communication skills in English language, following the Common European Framework of Reference for Languages (CEFR).

Among the key competences for the 21st century, the Curriculum highlights the following competences to be developed through English language classes: (1) linguistic and communication competences, (2) enabling students to read and understand texts in English language

independently, (3) enabling students for written communication in English language, and (4) developing awareness of one's own identity, one's own and other's cultures, traditions and customs (Ministry of Education 4). The curriculum was developed across four main areas which are harmonized with CEFR with regard to learning outcomes and levels of knowledge students need to achieve (table 2).

Table 2
Main areas and elements of teaching English language

Main areas of teaching English language	Elements of the main areas
Listening and comprehension	Understanding heard content Vocabulary, linguistic structures and phonetic rules Understanding communication patterns through listening
Reading and comprehension	Reading to understand Acquiring vocabulary, linguistic structures and rules Learning about and respecting one's own culture and other cultures
Speaking and verbal communication	Characteristics of spoken language Speech development Speaking in different contexts
Writing and written communication	Developing proper written expressions Developing functional linguistic literacy Developing linguistic literacy within multilingualism and multiculturalism

The main areas and their elements represent the common framework for each grade of primary school, indicating the main goals of the instruction. English language classes need to equip students with adequate linguistic and communication skills and competences which will enable them to communicate at the international level and use sources in English language, which will increase their academic and business mobility, but also raise their awareness of their own culture and other cultures (Ministry of Education 5-8).

In addition to the common areas, curriculum for each grade also consist of the following segments: (1) key content (highlighting the main

themes of English classes for each grade), and (2) recommendations for the achievement of learning outcomes (including: methodological guidelines for efficient teaching and learning, with recommended themes, vocabulary and grammar; possible interdisciplinary connections and correlations between English language and other school subjects; possibilities for character-building activities and development of key competences: linguistic and communicative competences, learning how to learn, social and civic competences, entrepreneurial, intercultural, digital and creative-productive competences).

An important emphasis is placed on the interdisciplinary aspect of teaching and learning English as a foreign language and other school subjects, whereby, in each grade of primary education, teachers should be aware of the holistic approach to students' learning and discovering the world around them.

The qualitative content analysis of the English language subject curriculum for primary schools has shown that the main peace education themes are all included in the curriculum, but to a different extent. Theme (4) Building cultural respect, reconciliation and solidarity has the highest frequency (142), followed by theme (6) Cultivating inner peace (57), theme (3) Promoting human rights and responsibilities (46), theme (5) Living in harmony with the Earth (19), theme (1) Dismantling the culture of war (5) and theme (2) Living with justice and compassion (5).

The theme that is present in the curriculum to a high extent is theme (4) Building cultural respect, reconciliation and solidarity. Themes that are present to a moderate extent are: theme (6) Cultivating inner peace and theme (3) Promoting human rights and responsibilities. The themes that are present to a low extent are: theme (5) Living in harmony with the Earth, theme (1) Dismantling the culture of war and theme (2) Living with justice and compassion (table 3).

Table 3
Overview of the results of qualitative content analysis

Category label and definition	Frequency	Examples
Theme 1: Dismantling the culture of war	5	"[...] promoting non-violent communication and conflict resolution, is of the utmost

		importance in learning and teaching English.”
Theme 2: Living with justice and compassion	5	“[...] developing empathy [...] is of the utmost importance in learning and teaching English.”
Theme 3: Promoting human rights and responsibilities	46	“Modern English language teaching also involves introducing students to human rights, global citizenship responsibilities, and socio-cultural and intercultural norms and rules in ways that will be interesting to students (project work), as well as applicable in their relationships with their own and other cultures and communities.”
Theme 4: Building cultural respect, reconciliation and solidarity	142	“The purpose of the English subject is to help students develop linguistic-communication competencies and acquire sociolinguistic knowledge and skills that will be beneficial for their personal growth and advancement. This helps them shape their identity, develop intercultural competence and cultural awareness, foster solidarity, and appreciate diversity.”
Theme 5: Living in harmony with the Earth	19	“In the 7 th grade, key content topics can include: [...] Nature and Ecology (endangered animal species and environmental protection) [...]”
Theme 6: Cultivating inner peace	57	“The selection of reading materials, based on the teacher's assessment and student interest, contributes to [...] development of their own opinions, and understanding of themselves and others.”

The peace education theme which is predominant in the curriculum is theme (4) Building cultural respect, reconciliation and solidarity. The underlying peace education principles which stem from this theme

include: multicultural society, mutual respect and understanding, sensitivity towards other cultures, diversity, tolerance, interculturalism and multiculturalism, reconciliation and healing processes, inter-religious dialogue, cultural solidarity and others. In the English language subject curriculum, the theme of building cultural respect, reconciliation and solidarity is present throughout the primary education, in each grade.

English language classes help students “develop intercultural competence and cultural awareness, foster solidarity, and appreciate diversity”. By developing their intercultural competences through English language classes, “students become familiar with their own culture and traditions”, but also “develop a positive attitude towards the cultures and traditions of other countries”. Students grow into “individuals who respect diversity and challenge established prejudices”. Students learn about “recognizing intercultural differences while respecting diversity, respecting others and differences” (between people) and learn about “customs of certain holidays and festivals”. Students analyze “the role of media and information-communication technologies within interculturalism and critically reflect on communication patterns in everyday intercultural contexts”. They learn how to identify “specific examples of positive behaviors toward members of other cultures and examples of respecting their own and other cultures, developing a positive attitude towards humanistic values”, and they write their “reflections on intercultural experiences”. These are very current and important topics for Bosnia and Herzegovina; they were recognized by education authorities as such and adequately included in the curriculum.

Among the themes that are preset to a moderate extent is theme (6) Cultivating inner peace. This important theme relates to crucial issues of one’s inner peace, spiritual growth, contemplation, building relationships with others, and finding one’s place in the society and the world. The theme is moderately addressed in the curriculum, mainly by highlighting the importance of students’ “development of their own opinions, understanding of themselves and others”; also the development of their competences, knowledge and skills which “will be beneficial for their personal growth and advancement”. English language classes should foster students’ “curiosity, creativity, innovation, and help them develop as responsible citizens in a democratic society”. Students need to acquire “healthy habits, learn how to express opinions, (dis)agreement and emotions”, “develop creative-productive competences”, and “boost persistence, motivation, self-confidence, and independence in learning”. An important aspect of

cultivating one's inner peace lies in relationships with others, especially family, friends and peers. The curriculum includes the topics of "family relations, generational gap, friendship, relationships with peers, youth issues in the modern world", "growing up, understanding oneself and others", and "self-reflection".

Theme (3) Promoting human rights and responsibilities is also present in the curriculum to a moderate extent. This theme addresses the balance between one's rights and responsibilities, which is a very important lesson that should be taught in primary schools. The curriculum includes the key concepts of "human rights, global citizenship responsibilities, and socio-cultural and intercultural norms and rules", as well as "universal human values, social and civic competences". Significant attention is paid to students' use of "polite communication structures" and "common rules of polite behavior", but also fostering students' "responsibility for learning". It is very important that students learn about different "phenomena in society", recognize examples of "inclusion and/or exclusion of others" and discover ways they can "contribute to the local community". Older students are encouraged for "proactive actions for social change", included in "socially useful projects", while "collaboration, teamwork, leadership, and a sense of responsibility towards personal and collective work and life are stimulated". To embrace the culture of human rights means to embrace the culture of peace. This is especially relevant for the countries like Bosnia and Herzegovina.

Theme (5) Living in harmony with the Earth is among the themes that are present to a low extent in the curriculum. Students are reminded of the important "ecological habits like turning off the light" and closing the tap to save water. Students also discuss "natural wealth" and "natural resources". The topic of nature and ecology is integrated as key content in grades VI-IX. Within this topic, students learn about "environmental protection, climate change and endangered animal species". Theme 5 is also discussed in the parts of the curriculum in which interdisciplinary approach is promoted between English language and other subjects; for example: Chemistry ("water pollution"), Biology ("environmental protection, pollution, recycling, endangered species in Bosnia and Herzegovina"), Geography ("weather and climate changes, endangered species, natural resources, environment"), and My Environment ("environmental protection; interdependence of living and non-living nature – humans, plants, animals, sun, water, air, soil; forests, rivers").

Theme (1) Dismantling the culture of war is barely present in the curriculum, with only few references to this theme. The curriculum

highlights the importance of “promoting non-violent communication” and “conflict resolution” through English language classes. Also, it includes the topic of “acceptable and unacceptable behavior”.

Theme (2) Living with justice and compassion is also merely mentioned in the curriculum. There are references to the importance of empathy. In addition to underling that “developing empathy” is very important for English language teaching and learning, the importance of developing “social inclusion” is also mentioned in the context of using technology in English language teaching.

4. Conclusion

Although all aspects of the flower-petal model of peace education are included in the English language curriculum for primary schools, peace education content is partially covered. The theme of Building cultural respect, reconciliation and solidarity is the most present theme of peace education and it is included in the Curriculum for each grade of primary education. This is understandable taking into account how important these topics are for the post-conflict, multiethnic and multicultural country in transition.

The themes of Cultivating inner peace and Promoting human rights and responsibilities are also crucial for the society of Bosnia and Herzegovina and are both present in the Curriculum with various topics, including developing one’s opinion, self-confidence, awareness of oneself and others, building relationships with peers, as well as promoting human rights, responsibilities and contributing to the community. For one’s inner peace, the topics of spirituality and meditation are very important, but they are not included in the Curriculum. Given the current mental health issues which are present among children and youth around the world, the theme of cultivating one’s inner peace is crucial for peace education. In addition, it is important to connect students with their local community, whereby their responsibilities in the society are promoted. The theme of Living in harmony with the Earth has never been more relevant than today and it is included in the Curriculum through topics of environmental protection, pollution, climate change and other topics. However, there are other relevant topics that can be included to raise students' awareness of green and sustainable living. These topics should be an integral part of the curriculum for each grade and each level of formal education.

Although included in the Curriculum, the theme of Dismantling the culture of war is present through only few topics related to promoting non-violent communication and conflict resolution. However, there are

no references to the topics that are very relevant for Bosnia and Herzegovina as a post-conflict country: the war and its consequences, dangers of illegal weapons, and others. Some of the most current topics in the modern education context are also not addressed; for example, the issue of violence at schools, bullying, cyberviolence, family violence, or violence against women.

The theme Living with justice and compassion is reflected through developing empathy and social inclusion. On the other hand, important topics related to this theme were not included at all, such as the concept of justice, fighting against injustices and inequalities and the issue of poverty. All these topics are very current in Bosnia and Herzegovina, where many people are still searching for justice for themselves and their families in the aftermath of the war and atrocities which were committed. Poverty is a major issue in the country, with increasing inequalities and many people in need of basic necessities.

English language subject curriculum has contributed to the development of peace education in Bosnia and Herzegovina significantly. Nevertheless, the complex and multilayered nature of peace education requires additional topics to be included and discussed, especially in the context of Bosnia and Herzegovina. It is noteworthy that English teachers need proper professional development activities and training in the field of peace education and its implementation. Peace education requires the holistic approach to each of its main themes. Thus, it is necessary to continue educating all the stakeholders in education about the importance of peace education for the next generations, future leaders and decision-makers.

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**ANALIZA SADRŽAJA OBRAZOVANJA ZA MIR U OKVIRU PREDMETNOG
KURIKULUMA ZA ENGLISKI JEZIK ZA OSNOVNE ŠKOLE U KANTONU
SARAJEVO**

Učenje jezika podrazumijeva međuljudske, kulturološke i društvene interakcije. U savremenom svijetu koji je međusobno povezan, obrazovanje usmjereno na samo jednu kulturu ne može da odgovori na izazove postmodernog vremena, a to se odnosi i na učenje jezika. U tim okolnostima, obrazovanje za mir ima za cilj da osnaži učenike i da im pomogne da usvoje vještine rješavanja problema, rješavanja konflikata i promovisanje tolerancije prema kulturološkim različitostima. Obrazovanje za mir je od ključnog značaja za zemlje koje su preživjele ratove i potrebno ga je uključiti u nastavne planove i programe na svim nivoima obrazovanja, pa tako i u nastavne planove i programe stranih jezika. Nastava iz Engleskog jezika, kao obaveznog predmeta i prvog stranog jezika u osnovnim školama, treba da promovira obrazovanje za mir kako bi se podigla svijest učenika o važnosti izgradnje mira i multikulturalnog razumijevanja. Cilj ovog rada je analiza sadržaja obrazovanja za mir u okviru predmetnog kurikuluma za Engleski jezik za osnovne škole. Najprije je ukratko predstavljen razvoj obrazovanja za mir i relevantni konceptualni okvir. Kvalitativna analiza sadržaja je primijenjena u analizi kurikuluma unutar konceptualnog okvira. Analiza sadržaja i dobiveni rezultati pokazuju da je obrazovanje za mir djelomično uključeno u predmetni kurikulum za Engleski jezik. Kreatorima obrazovnih politika, nastavnih planova i programa, te nastavnicima u Bosni i Hercegovini se preporučuje holistička implementacija obrazovanja za mir na način koji će kod učenika razviti znanje, vještine i vrijednosti koje promovišu kulturološku raznolikost i multikulturalno razumijevanje. To će dovesti do pozitivnih promjena u društvu i pomirenja među narodima.

Ključne riječi: obrazovanje za mir, predmetni kurikulum za Engleski jezik, izgradnja mira, multikulturalno razumijevanje