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**EDUCATIONAL SYSTEM OF BOSNIA AND HERZEGOVINA
AS A BASIC PRE-CONDITION OF B&H INTEGRATION
INTO THE EUROPEAN UNION**

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Introduction

It is generally known that educational system of a country to a great degree, in all its segments and on all levels, shares the destiny of all social, economic, political, cultural and other events and changes happening in the country. All the events and changes which took place in Bosnia and Herzegovina have, in its ugliest and most drastic form, affected the educational system, that cannot and shall not recover most probably for a long time. The educational system in Bosnia and Herzegovina, if such a system exists at all, has been literally destroyed, ruined, crushed, fragmented, divided into thirteen smaller entities which are in no way connected. On the other hand, the system, such as it is, has been influenced by politics to such an extent that authorities have been using it as an instrument of ideology targeted at achieving their own goals and projects.

Instead of being a means towards reconciliation and enduring peace, tolerance and understanding, safety and stability, the educational system, unfortunately and, without its own blame to a degree, often presents a severe obstacle on the road to reintegration of Bosnia and Herzegovina and its integration into European and Euro-Atlantic associations.

The need for changes

Apart from the unfortunate past events, Bosnia and Herzegovina has entered the times of numerous changes on all levels - scientific, economic,

socio-political, production, ecological, cultural, and most importantly, the family level. All those changes have significantly influenced the educational system and exposed it to a serious trial.

Therefore, the educational system in Bosnia and Herzegovina now has to be truly reformed so as to enable it to take a completely new, more responsible and more active role.

It is true that we, in Bosnia and Herzegovina, made attempts towards changes in education before the war. However, we never completed them, nor achieved the expected results. Under the veil of reforms, we actually overburdened the system adding new obligations to its content and organisation, instead of unburdening and simplifying it. There are numerous reasons for this, and the most important one is related to our mentality. We actually impose changes at any cost and in a hurry. We are not patient, we are not used to being thorough, we do not have time, and we are constantly in a hurry. Apart from that, many changes we undertook were based on volunteerism, or even worse, on political grounds. Many of the previous changes, and that is something that we should be most afraid of this time as well, did not maintain the continuity among the already established values, nor the level of the already established progress in education and the suggested changes. In that way we would have preserved what the educational practice has given as a value, a quality, and common welfare.

To put it simply, we acted as though we were the first in the world, as though the people before us had never done anything. And even more sadly, some people who acted as apologists and staunch supporters of numerous values are now rejecting them even more vigorously using the same argumentation, only this time for different purposes.

Yet, this very new reality of ours, however harsh and full of conflicts, however gloomy and grey, however hopeless it looked, wants educational system to show decisiveness, clarity, firmness, and perseverance under these new conditions which would enable workers in education to engage more actively and express their more active participation, personal identity, uniqueness and more enthusiasm.

Deep crises of all sorts in Bosnia and Herzegovina, whether some want to admit it or not, have given educational system a new, more active role. Education and science have to be the key factors in overall economic and social progress. The sooner we understand that knowledge is not

only a factor of progress, but progress itself, or as some say the key factor of all, the power which generates all other powers, the faster and easier we shall overcome the piled-up difficulties. Under the new circumstances, knowledge and education represent key factors in humanisation and civilisation of the society and its economic and cultural development, progress and sustainable peace. Everyone, especially authorities and organisations, have to be aware of this fact. Investing in education pays back double. It is a long-term investment. New pluralistic and democratic relations, pluralism of ideas and ownership in particular, are of special importance for an educational system. It is true that consequences of ideological monolithism are back on stage, although disguised in new robes and a three-dimensional form. So, instead of taking advantage of the new ideological mosaic, to use it for improvement, in Bosnia and Herzegovina, it evolved into the worst form of human relations – war. So, we lack education, we have not been brought up to have patience or confront each other through debate, to promote love and tolerance, to reject projects and ideas, but not people.

Therefore, educational system has a very difficult, but not impossible task to achieve in this field.

Education for democracy, a fundamental human right and obligation

One of the significant issues in educational system in Bosnia and Herzegovina is education of youth in terms of democracy, human rights, and intercultural relations.

The classic definition of democracy says: “*Democracy is governing people in the name of people.*” Certainly, such definition distinguishes democracy from aristocracy which supposes governance by the best, or autocracy which supposes governance by one person, or plutocracy which means governance by the rich, or oligarchy which is governance by the few, or stratocracy, which supposes governance by the military, bureaucracy as in governance by public officials, etc. Such a simplified definition of democracy brings it down to the sphere of management only, not including other segments of human activities. However, democracy is a far more complex process which equally embodies other spheres of human activities such as economy, education, administration, the legal

system, etc. We can also often hear phrases such as “parliamentary democracy,” “pluralistic democracy,” direct democracy,” “formal democracy,” “people’s democracy,” “liberal democracy”, etc. All these phrases testify that democracy is a complex process which, at the same time, seeks answers to the questions: “Is there one or more democracies and what is essential for democracy, what is really important for it, what represents its essence?” The answers to these questions are highly important as everyone puts claim to democracy, even dictatorial regimes. The phrases such as “self-governing democracy,” “socialist democracy,” “worker’s democracy”, still echo in our ears. And yet, this contemporary democracy makes it impossible for us to live. All decisions and all actions, regardless of their consequences, are justified by the democratic majority, thus allowing decision-makers to have clear conscience. Yet, we forget that government can turn into tyranny when parties and candidates are elected with 99% of votes. It is known that such elections are neither free, nor just, nor democratic. It is usually the case of only the formal democracy which creates an illusion, or to be more specific, it is the case of lack of education, lack of information, which is almost always a result of dishonest actions taken by the governing structures through the media, so an ordinary man often cannot understand what is really going on. This is the case of blatant manipulation of people by the governing structures through the media.

Unfortunately, there are too many countries in which democracy is only fiction, or even a disgrace. This illusory, formal democracy, in which one’s successes and merits are exaggerated and freedom and democracy too often proclaimed, serves as a disguise for dictatorship. It is generally known that those who live in democracy rarely talk about it. It is ever-present, clearly felt, everyone feels it, so there is no need to emphasise it. Contrary to this, where there is no democracy, everyone is talking about it. Both unitarian-centrist and federal-confederation systems swear by it, as well as presidential or parliamentary systems. And finally, are we not witnessing that even the worst fundamental dictatorship regimes swear by democracy today? Having in mind the broadness of usage of the term democracy, having in mind the inaccuracy of its meaning, it is our duty to clarify the notion of democracy more precisely.

Considering the fact that the present author is, above all, an education worker and scientist, his primarily educational approach to the problems of democracy is understandable. Namely, the meaning of democracy

cannot be simply implied and taken for granted. Therefore, it is our duty to educate youth so that they can understand and accept it, develop, live and implement it in their lives.

Along with this, the need for democracy has recently imposed itself in all spheres of human activity, almost as a key condition to existence and survival. Truly, democracy more and more often faces resistance and gets distorted in all possible ways by all kinds of demagoguery and all kind of dictators. Everybody swears by democracy today and rather skilfully takes advantage of our lack of knowledge of its essence. Knowledge of democracy, especially in our region, has been systematically corrupted, so even the most educated ones know little of true democracy. Namely, all those who believe that they know a lot about democracy actually show that they are uneducated and uninformed.

Democracy requires a systematic education. Educating for democracy equals educating enlightened and responsible individuals who can think and use their common sense, ethical and worthy individuals who know how to appreciate themselves and others, individuals who can accept other opinions and understand the limits of their own opinions and standpoints, and individuals who can control themselves. Learning how to behave in a democratic way means suppressing the instinctive and dominant behaviour. Such behaviours, however innate, are cruel, unsophisticated, primitive and non-democratic. For all these reasons, we need to educate people for democracy and democratic relations.

From a strictly didactic point of view, education for democracy should be implemented on three levels.

First of all, education for democracy requires acquiring specific types of knowledge and basic vocabulary. People have to acquire the above in order to be able to understand themselves and the others.

Apart from knowledge, education for democracy implies adopting and developing a particular system of values and moral and character traits. Certainly, education for democracy also implies adopting and developing universal values which are suitable for all societies and times. From this, we can conclude that it is not enough to simply have the knowledge of certain values, but it is important to consciously accept them and build them into our own concept of thinking and reasoning. Therefore, it is not enough to just recognise values such as truth and justice, decency and honour, courage and prudence. It is necessary to fully appreciate and accept

those and internalise and build them into our own system. It is important that those values become a part of us, a part of our moral and social being.

And finally, the third level of education for democracy implies the fact that we behave and act in accordance with adopted values and implement them in our daily lives. So, it is not enough to have the knowledge of a value and then consciously accept it, it is important to exercise it on a daily basis. Otherwise, it would mean knowing the truth, being aware of it, but not acting according to it. Education for democracy implies all the three levels, the third being the most significant one. Only when we establish a balance between knowledge, acquisition and behaviour, can we talk about democratic acts, democratic behaviour, and democracy.

Sheer exaggeration of democracy is not enough to justify imposing one's own will and opinion. Today, we are witnesses of extreme exaggeration of values of democracy parallel to imposing unlimited rules and autocracy that it is becoming ridiculous, a sort of caricature. However, due to our ignorance for democracy, our lack of education, we are living in a false, formal and fictional democracy. We are told about honourable goals while the paths to their achievement seem as if not important. The discrepancy between the proclaimed goals and the manner of their implementation often causes confusion in reality.

Therefore, education for democracy has to be approached on time, in a thorough and organised manner. It is not good to allow anarchy, disorder and superficiality to rule on behalf of democracy as they represent a hard-to-correct distraction from the education for democracy. At the same time, it is not good to assume one's own or somebody else's attitudes as impeccable, thus turning education for democracy into indoctrination and widely-spread fanaticism. Both examples can be widely witnessed in today's practice. People are simply not educated for democracy; they do not know what true democracy is. It must be understood that democracy cannot be imposed. It has to be offered as a solution so its values could be seen, appreciated, and accepted. Only then can we talk about true democracy.

Democracy is similar to religious education. For example, it is the duty of the parents to pass their and their ancestors' religion on to their children because of their beliefs. However, the foundation of religion lies in the fact that it has to be accepted. So, if we want to raise our child in faith, it is going to be an easier job if we suggest and offer it, rather than force it on the child. Religion accepted with one's own free will, through

cognition and belief, is a true faith. Religion forced by the others, religion which has not been accepted is temporary, weak, insecure and unstable. It has to be emphasised and underlined that religion should be offered. Otherwise, we would end up in ignorance. To offer does not mean to impose, to restrict one's freedom. To offer means to give a chance so that the others can willingly understand and accept the offer and later act in accordance with it. Without offering, there is no choice. No choice means no cognition, and no cognition implies no genuine action. The same applies to democracy. Democracy should be offered. It should be understood in order to accept it. It should also be accepted in order to live it.

Democracy is too important for us to act indifferent to it. It is important because, without it, the society, civilisation and humankind cannot achieve progress. It is true that we constantly talk about it and swear by it, but we do not really implement it. The saddest thing is that we very much hope for it, but when we get to it, it drifts away; we cannot catch it. So, how do we approach democracy? How do we adopt it? And how do we live it?

First of all, we should, through various democratic processes, encourage obtaining democratic experience at home and especially at school from the early days. Many theoreticians of democracy consider acquiring democratic experience in early childhood to be the most important act for the development of democracy. Therefore, starting from kindergarten, through primary and secondary school, to university, a planned, organised and active exercise of democracy is suggested. Many authors point out that it would be a waste not to take advantage of such natural and privileged environment such as the kindergarten, the school and the classroom in order to develop democracy and democratic relations. Also, this purest and uncorrupted period of life – childhood and teenagehood, are most suitable for acquisition of democratic values. It should also be pointed out that democracy within schools seems childish and illusory if not accompanied by true experiences in life. In schools, it is not enough only to say that it is important to hear the opinion of the young. Democracy should be implemented so as to create preconditions for their voice to be truly heard and respected. In schools, there is no room for demagoguery and immorality. Nothing can harm democracy as much as irresponsibility, lies, demagoguery, and failure to implement obligations and fulfil promises. Responsibility is actually a foundation of democracy.

As well as responsibility and honesty, a clear value system is a foundation of democracy. If there is no value system, there is no democracy. In societies such as ours, with a distorted and ruined value system, it is hard to talk about democracy. Therefore, in order to have democracy, we have to first build and accept a value system.

What are actually values and how to define them? They are principles which have to be respected; principles which we believe in and act according to and which we focus and base our judgments on. To believe in a value means to respect and propagate it and make it a model which we can offer to others to respect, thus making it a common value for everyone to live, cherish and sacrifice for, if necessary. For instance, let us take the current attitude towards co-existence as an example. We can hear two completely opposite attitudes towards it. Some believe that co-existence is impossible because they have found firm reasons for it. Others believe that it is possible because they have found firm reasons for that as well. Both sides have reached their conclusion based on certain comparisons. The difference is in the fact that they have different starting points, different values and approaches. These are the examples of distorted values which cause people to be confused, doubtful, and uncertain. However, it is quite amazing why people in those troublesome times, especially believers, do not abide by universal, eternal, constant values, which were built in by all religions into their value system. If people, or at least believers, could abide by those, general attitudes would be firmer, view points of more quality, and conflicts would be decreased to a minimum. If, at least, the above attitude towards co-existence could be formed, based on religious teaching, differences would be smaller and conflicts rarer.

This is why it is not enough to lead barren discussions regarding democratic education and values, it is necessary to speak out of beliefs, practice and live them. To educate for democracy means to educate active citizens, not passive observers. Our contemporary situation which is marked by indifference, political and public abstinence, growing abstinence from elections, clearly indicates that we have passive people who have not been raised in and for democracy. This proves that there is a need for education for democracy and justifies the attempts of The Centre for Democracy, under whose auspices this lecture has been written.

The aim of educating for democracy means educating active people – people who are aware of their duties, obligations and rights.

It is necessary to educate people who will be aware of their interdependence, connection and mutuality, people who will appreciate value, those ready to manage, direct and build a society that would enable them to participate in power and have a right to decide about all problems of the society. To educate such a man or woman is not an easy job, especially because there are numerous obstacles and difficulties in our way. That is why in educating for democracy, it is not necessary to offer ready-made solutions because this is indoctrination. Education for democracy asks for stimulating the spirit and promoting values, denying crudeness and accepting civilization.

Education for democracy asks for being sensitive to values necessary for living together. Democracy asks from us to be decisive and dignified, not to be unsure or have second thoughts. It is teaching us to be persistent and enduring, to appreciate true values and build our own standpoints according to them, to look forward to the common well-being, to manage relations on the basis of truth and justice.

True democracy is a tendency towards justice, truth and love. The driving force of democracy is spiritual. Therefore, democracy seeks sophisticated, skilled and competent people, those who know how to spot, examine and solve a problem or evaluate a situation. The education for democracy is in fact the education of people who know how to make choices and, based on them, assess and decide. It is the education of people who know how to appreciate and value other people's arguments, those who are tolerant and receptive.

For democracy, education is a way to enable people to know the difference between strategy and tactics, to teach people how to predict certain situations in order to be able to predict the consequences of their decisions, to make people know how to tolerate and appreciate the others, and finally, to know how not to accept other people's opinions without despising the people.

Education for democracy is trying to find the traps that authorities, under the guise of democracy, are using to justify their own interests. In case of immoral and dishonourable acts, it often happens that authorities call on legality, formal democracy, and democracy of the majority. It is often the case that the power of the majority makes wrong and dishonourable decisions.

However, mass approval of such decisions, or the vote of the majority is not enough to turn the untruth into truth, the immoral to moral, to turn a lie into a truth, to turn evil into good, etc. The concepts of good and evil are not determined by the behaviour of the masses, it is the other way round.

Therefore, democracy is not just about the majority vote, since the majority can be manipulated, deceived or under illusion. It often happens that due to the fervour, ignorance, illusion, and passion, the majority is taking a wrong path and becomes unjust. That is why in a true democracy, the minority has to have a chance to protect its dignity, identity and integrity. A true democracy respects the minority.

Respecting and accepting the minority or human rights in general, is a basic requirement of every democracy. It is true that all the regimes call on the essential human rights and claim to respect them. These are sometimes used as an alibi, especially by those who violate them the most, as is the case when those who do not allow or respect democracy talk about it the most.

It is often the case that narrow-minded and personal interests are hidden behind the mask of common welfare. It is often seen that personal interests, for which it is claimed to be non-existent or moderate, are underlying the structure of common interests that are represented as national and sacred. That is why, the ethics and the moral of the authorities are crucial for democracy.

The laws can be good and precise, the denial can be strong and just, but nothing can compensate for the consciousness and morality of those who exercise power. It is exactly because of all these dangers we face daily that it is necessary to educate the youth for democracy so that they could recognize, value, appreciate, develop and live it in everyday life.

To conclude, educating for democracy means educating for the truth, believing the truth exists, transcends, outlives us, and gains victory in the end. Therefore, educating for democracy is actually seeking the truth and justice that inspire and strengthen us; that give us power to endure and suffer in order to win and overpower the evil that is all around us. Therefore, we can proudly say that democracy looks for the honest, the just, the righteous. Being aware of the fact that there are rather few people like this, at least among authorities, we are consoled by the cognition that people can be changed through education, which is the only way to prevent and moderate non-democratic relations.

Intercultural education – needs and possibilities

Since Bosnia and Herzegovina is a multicultural community, primarily a community that consists of three constituent peoples (Croats, Bosniaks and Serbs), whose particularities are interdependent, connected and deeply inter-pervaded, intercultural education is the key to maintaining pluralism, mutual life, interdependence and connection.

Intercultural education does not centralise nor narrows down diversity to a single dimension and it does not allow any separation into “corrals” as well, but develops and builds social cohesion in terms of diversity. Diversity is desirable and it will never disappear; it is a precondition for true and genuine democracy. This is of high importance for Bosnia and Herzegovina where nationalism and ideologies advocating xenophobia and intolerance are still felt and revived, thus developing fundamentalist ideas, regional movements, collective identities, etc. All of this slows down the process of reintegration of Bosnia and Herzegovina and reduces the chance of Bosnia and Herzegovina’s approach to Europe and the civilised world.

Therefore, it is indispensable to accept the concept of intercultural education on the state level, and to break free from self-sufficiency, ethnic and religious isolation. Intercultural education postulates equal rights for all, regardless of race, sex, age, social or ethnic background, religious or regional affiliation.

Intercultural education, in particular, respects the rights of minorities, their mutual respect, the right to identity, their own culture and particularity. Intercultural education, so to speak, does not allow the minorities to assimilate and disappear. It maintains relationship between the minority and majority. The majority has to take care of the feelings of the minority to avoid offending it. The minorities must not create a situation in which they would react in such a way that would express their discontent and the sense of affiliation. Also, the sense of affiliation of the minority must not be exclusive. Therefore, intercultural education presents a precondition of progress and perspective in Bosnia and Herzegovina in every way.

The role of the International Community

For a long time now, Bosnia and Herzegovina has been exposed to the influence of numerous international organizations and associations on

all levels. Many of them, and each in its own way (OHR, OESS, UNHCR, UNICEF, UNESCO; CIVITAS, SOROS and many others), has organised different gatherings, workshops, conducted analyses and adopted different strategies on numerous issues in the field of education. Each one of them, alone or in a group, in this or that way, points to numerous weaknesses of the educational system, especially in terms of the regulations and preconditions for entering Euro-Atlantic integrations.

Although there were not many joint efforts, almost all of the international associations and organisations notice the fragmentation in the system, the lack of political will, and as they say, the inability to introduce “a solid and widespread reform” into the educational system of Bosnia and Herzegovina. It is true that only recently, the International Community has realised it had acted fragmentarily and non-systematically, which introduced ideas on common action in order to bring efficiency to a higher level.

In accordance with this, The Work Group - Education was founded in February 2002, given the consent of The Peace Implementation Council for Bosnia and Herzegovina. This was done in order to ask for feedback from all the organisations involved in education. The OESS mission in B&H was assigned the role of ensuring all the members with necessary political support within the co-ordinated project.

Because of this new role, which is not easy at all, and with which OESS had only some points of contact, it had to focus more on the Bosnia and Herzegovina region in order to fulfil its new role. RGO in the very beginning made a list of crucial problems in primary and secondary education, pointing to the fact that there is no common legal frame in Bosnia and Herzegovina and that there is no common frame for a single syllabus for primary and secondary education. There is also segregation, especially in the so-called “national group of subjects”, as well as a lack of political or professional readiness to solve this problem as its significance requires.

RGO also notices that there are no monitoring and forcing mechanisms, even when it includes educating and financing the teaching staff. Based on the given conclusions, which we can almost completely agree with, the international organisations have offered to realise some goals in the field of education. We could list them as follows: to improve quality, ensure better organisation and eliminate all kinds of segregation. They have also offered to set new legal frames, more up-to-date methods of work, better equipment, set the standards, norms, etc, which are the requirements of almost all reforms.

For a relatively short period of time (from September 1st to October 10th 2002.), RGO set the strategic goals for the education reform in B&H and offered the preliminary text to The Peace Implementation Council for Bosnia and Herzegovina that was in session in Brussels on November 21st 2002.

The document is the result of a six-group work and is divided into six sections that make a rather coherent whole when put together. These sections are:

- The approach to education and non-discrimination
- The quality and modernisation of pre-school, primary and secondary education
- The quality and modernisation of professional training
- The quality and modernisation of higher education
- Financing and governing in the field of education, and finally,
- Law reform in the field of education

In terms of the first group of issues, a special attention was paid to the returnees' children with the aim of providing them with unbiased education in integrated multicultural schools free from political, religious, cultural and other unacceptable prejudices and types of discrimination. Also, the children belonging to national minorities, especially the Romany children, and their right to be included in the regular schooling system throughout Bosnia and Herzegovina, were mentioned in a similar context.

Since there is an alarming number of children who do not complete their regular eight-year education, it has been pointed out that all children, regardless of their social differences, be provided with free and compulsory eight-year education. Within the first group of strategic goals, there is a special emphasis on including children with special needs into the regular schooling system.

Within the second group of strategic goals, the emphasis is on spreading the network of kindergartens so as to make them available to all children and their families. The campaign would last until 2010, and the development plan was to be adopted in 2003. What has been also pointed out is the necessity to build a new frame of a contemporary syllabus for all levels of pre-school, primary and secondary education that would be focused on contemporary knowledge and skills necessary for the demands of the 21st century. The deadline for all levels is from 2004 to 2006.

It is interesting to mention that applying the system of standardised evaluation and certification of students' achievements in the whole of Bosnia and Herzegovina is listed among the strategic goals, and the already established Agency for Standards and Evaluation in Education would be assigned this role.

Among ambitious goals are those that plan on training the teaching staff in applying contemporary teaching methods (2003-2006), obtaining a licence and certificate for all teachers, establishing a network of centres for lifelong education, and many other measures for improving pre-school, primary and secondary education.

The third group of strategic goals refers to quality and modernisation of professional training. Especially pointed out is the formation of a modern, high-quality system of professional education that would be integrated with the system of primary, secondary and higher education and founded on the principles of lifelong education. The focus is on standards, evaluation, rationalisation, teacher training, school autonomy, all financially supported by responsible institutions of the International Community.

The quality and modernisation of higher education represent a special group of strategic goals among which especially important are: creating a rational, responsible and competition-resistant financial system of higher education, rationalisation of administration and management, increased and clearly-defined university autonomy, teaching quality, student and teacher mobility, doing research in order to improve the teaching process.

The key starting points for realising the above-mentioned goals are The Bologna Declaration and The Lisbon Convention, that will be signed, i.e. ratified, in the autumn of 2003 and spring of 2004, in accordance with the roles taken by the acceptance of Bosnia and Herzegovina into the Council of Europe.

Financing and governing in the field of education got its special, and I would say, well-deserved place in the strategic goals of future reforms in Bosnia and Herzegovina. Namely, this seemingly marginal, but very important segment of reform has never been paid much attention to as its overall importance deserves.

The strategic goals point to, first and foremost, rational spending and efficiency of the budget, improvements in managing the finances through the Treasury Department, providing regular budget reports, and finally, developing alternative mechanisms of financing and providing service.

An important issue in this segment is improving the equality of public financing of education throughout the regions and among individual levels of education.

And finally, the sixth group of strategic goals refers to law reforms in education. After no less than fourteen years, we will again have the law on primary and secondary education on state level, which might have seemed unrealisable a year ago. There is also a possibility for introducing common basic elements, standards and norms of syllabi on all levels, all in order to reach European standards through a contemporary system of laws.

Finally, we can conclude without any doubt that significant changes will and have to happen in the field of education in Bosnia and Herzegovina. Another question is how efficient these would be. Can the solutions and experiences of some environments be applied to the others without a creative and critical attitude?

Can quality changes, even with great financial support, be implemented without particular knowledge? The first steps have been made. The reform is on. The frame law on primary and secondary education has already been enforced. The Law on Higher Education is undergoing parliament procedure. Let us hope for the best, since after so much suffering, the youth and all the citizens of Bosnia and Herzegovina deserve a quality and efficient educational system.