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Multiethnic Coexistence in the Balkans: Conditions for Building Substantial Peace

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Interethnic conflicts have become synonym for the Balkan, marking as well the beginning and the end of twentieth century. In this period peoples of the Balkan had passed through the processes of national building and creating national identities, crossing the communist ideology, and regaining new nationalistic weakening, mixed with implementation of democracy and the processes of globalisation as Western innovations, which are equally proportional on that which is offered by the same West in the mid nineteen century in the face of nation-state ideology. The last, in bigger or smaller measure, has created identity confusion and preconditions for creating new borders and promotion of interethnic clashes as a concept for implementation of there national goals.

The birth of nations and nationalism on the Balkan is related with the creation of stereotypes for its population developed by the rest of the world. Category attribution is focused on the aspects that ethnic attributes are always product of significant acts of the other groups. From here, the way we are acting through "the others" depends from our perception of those "others". Prejudges, as well the fear from outsiders, often are taken as subject of aggressive treatment (Scarry, 1998: 40-42). Whatever, because of its historical, political and economic power, the process of collective defining of the Balkan has privileged the West as a standard, opposite of which are defined all "The Others".

The ethnocentrism, as well constructing stereotypes as relation whit the other are one of the main reason for misunderstandings and conflicts on the Balkan. For their and overcoming of inter group prejudice and discrimination, there are more different approaches, ass: intergroup contacts, information, education, workshops for sensitivity and conflict solving training and solving, leaders negotiation and cooperation procedures. For successful implementation there is significant influence and necessity for two conditions. First is cooperation approach; and the second, the third side influence, which is carrier of some authority (Ibidem, 207). When some conflicts are marginalised and forgotten, others are malign tumour of social coexistence. And for conflict status there are more factors, such as: anarchy in the society; win-louse, or competitive orientation; inner group conflicts are often expressed as inter group conflicts; cognitive rigidness, bad perception and easement; situation of game, which is out of reality and other factors (Ibidem, 207,208). In any case is better to prevent, than to solve conflict.

Post conflict stage does not mean that on some strange way the conflict has disappeared. The conflict radar gain new changing shape. On this stage the attention is on building peace process, and identification of problems and dilemmas. Also, this process has its own architecture and design. Short term solutions, so called action, often are leaded by the crises, and have its equivalent in the term crises managing. This approach can be related whit the conflicts in Bosnia, Kosovo and Macedonia, where there was necessity for emergency solution and mediation intervention. The preparation is evolving in more long term process of several years of realisation of stabilisation projects and solutions. And on the end there id long term process of overcoming the post conflict stage and building sustainable peace. For Leaderach, there are three key issues important for this type of paradigm: the first, suggest that the different activities related whit peace building in the framework of acting demands different unites of time; the second, time units are connected, and cannot be percept as isolated; and third, its crucial the development of capacity for operational thinking, to connect short term preparation and action whit the long term goals and changes (Leaderach, 1998: 238). By the organic perspective building peace and politics in post conflict stage must be seen as open, accessible system which is grounded on participation base. In this context it shouldn't continue whit systematic approach of forgiving and forgetting, but the challenge is in capability of remembering and accepting the change.

That what in the beginning of XX century leads to the euphoria's connected with "the racial hygiene" and "the final solution", on the end of the same century gets his

synonyms in the term "ethnic climbing". In this context the Western Balkan is imagined regional creation on the West, which is uniting, the pejorative meaning of the region of the region of the Balkan, the most of it's Muslim population as remains of the Ottoman heritage, and ghettoize the three open national questions: The Serbian question-connected with the status of Serbian minorities on the territories of ex Yugoslavia; second is the Albanian question-connected with the final status of Kosovo and the status of Albanian population in Macedonia, Monte Negro and South Serbia; and the third is the Macedonian question, connected with the problem of the name with Greece, identity and history problems with Bulgaria, and the problem of status on Macedonian Orthodox church, and it's relation with Serbian Orthodox church.

The best way to solve conflict situations on the Balkan is to prevented before it starts. The most secure prevention in this moment is not isolation but integration into Euro-Atlantic associations. The ethnocentrism and building of stereotypes are the main reason for misunderstandings and conflict situations on the Balkan. The solution lays with inter group contacts, communication, education and cooperation. Post conflict period of the Western Balkans countries includes transformation on conflict stages into process of permanent peace building. The short time solution includes managing the crises. The preparation is longer term process of a few years period, in which there is realisation of projects of stabilisation. The outcome includes a long term plan for overcoming the post conflict period and creating preconditions for building substantial peace. For Weiner, the people will always raise the one most important, crucial question: *How to change for the better of our children, but not to forget the sacrifices of our parents?*