

# The culture of enmity against tolerance on the Balkans

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If we treat the Balkans as a landscape of the Civilization , they will turn out to be amongst the richest , probably the richest region on the planet. Here , one could speak of a variety of cultures , blooming since the very beginning of the time , from *illud temporum* till present days. Every single one of these numerous , contradictory , variegated , wealthy cultures , often being at war with each other , has left virulent traces , still existing as elements forming the culture on the Balkans of the present days.

Regardless of the stage of development of a given culture , it has been emanating cultural models, in broad aspect , which we would characterize as coming from its center (metropolitan) and coming from its periphery (provincial).

Let us imagine now the following picture: We stare at the geographic map of the Balkans , we take the pair of compasses , then fix its edge at the centers of cultures blooming on the Balkans and describe the circles of their peripheries. Such a picture would represent a rich graphics with its rhythm .The common with all cultures , presented in such a scheme would turn out namely the difference of intensity of their tolerance emanation level to other competing cultures .The common in all cultures is not less true from the scheme it to turn out to be a permanent difference on authenticity level of self-identifying between the occurrence of such think in the center and in the periphery.

I would like to stress on two important notions:

-The center of a certain culture and its periphery, and I will in part characterize the characteristics and the qualities of these two notions.

The center a culture always coincides with the center of the power , i.e. the material wealth .For such a reason , the center of any culture is authentic , original ,expressive , stable , creative and with self-confidence. As a result of all this , it gets deeply and highly self-identified and hence wiser and more tolerable to other centers. In contrast to the center , the periphery is a forcedly authentic , it is neither original nor inventive , but rather obedient ,unstable and non-creative , I would say with falsely high fed general condition .As a result of this , periphery is never sure in its identity and therefore it is radical , intolerant, forceful and in the long run – dull. Crossing the peripheries of other cultures with the same behavior leads to creation of highly explosive points. In such a way , the peripheries of all Balkan countries become absolutely intolerable, I would say , sometimes even savage. In short , since the periphery is strongly impeded by the center , it insist on compensation with its feeling for prevention, trying to overcome the center , even to overirrod the Irrod himself.

Since we drew the graph with the aid of the pair of compasses, we marked off the greater part of the cultures, existing on the Balkans, from *illud temporum* till nowadays , including their centers and peripheries, let us ask to ourselves the following question:

- Which and how many centers of the cultures have been in the center of the region or closer to the Region, and which and how many of them have been in the Periphery of the Region or closer to such periphery?

The answer is that most of the centers of peripheries of various cultures, existing in the Region, have been closer to its periphery, whereas the cultural peripheries/the circles/ most commonly cross each other in the center of the Region. Now, if we take into a consideration the above mentioned qualities and characteristics of the notion “cultural center” and “cultural periphery”, in one way or another, we will render an account for the characters, the qualities and causality of the total sum of cultural energies, exciting our ionosphere and producing cultural models, considered by us as valid here and now.

And now, let's present the picture in more details. Without pretending to have profound historic knowledge, and only exclusively for the purpose of our investigation of the phenomenon, subject to this study, let me say that here on the Balkans the Illyrian, Thracian and Ancient Macedonian cultures could be considered as central cultures. On the other hand, the Hellenic, Old Bulgarian, Slavonic, Byzantine/orthodoxy/, the Roman /Catholic creed/, Islamic and European cultures could be considered as peripheral or semi-peripheral. From the so established picture, it comes out that the central Balkan cultures are the eldest, and peripheries are the younger, including the today's up-to-date paradigm :Europe-Balkans, whereupon the bitter truth that Europe is the center and we are the periphery could not be ignored. However, this is not the most important thing. The most important is another thing, ensuing from the objective analysis of the picture: partition, fragmentation of the Balkan cultural space which turns out to be dialectical, sometimes like a whole, sometimes like a sum of irreconcilable enemy elements. Therefore, considering every single cultural element, we could say that the Region suffers from a cultural discontinuity.

A diagnosis, precise as much as an unceremonious, and if fragmentation of the cultural space on the Balkans is added to all this, whereupon fragments not always, rather never coincide with the boundaries of the peoples and countries, it already could be spoken of equation, which gets less linear and much more flucidious. Here, I mean the fact that many peoples are separated from inside, in their environment, by a variety of cultures and religions. As it could be seen, the tragic conclusion for catastrophic consequences from cultural discontinuities, or to the contrary the applied logic of forceful successions cannot be went round. In the very center of such an inevitable and tragic fact stays a multicultural periphery, with a provincial mentality and dubious, i.e. controlled erudition, because the great literature and the great science are written in the great foreign languages. All of this produces a certain hindering. All of this is an ideal circumstance for appearance of enmity and its vivat crescat, flareat. Enmity turns to a cultural phenomenon par excellence!

The Culture of enmity becomes something necessary, because it produces, supports and stimulates our pride, which we exclusively miss. Pride, as a child of enmity, of course falls down amongst comic, laughable phenomena, directly proportional to its inherent pathetic.

So, our culture, which is both impeded and at same time impeding culture of enmity, converts in one of the most inviolable valuables passed over in silence – our stillness concerning it is equal to our devotedness in it. The history of enmities on the Balkans is created thanks to enmity as such, and if we are strictly, up to pain, objective to ourselves, that is to say towards our prejudice, for national-chauvinists from all Balkan countries and peoples, the only valid formula is: “I hate, so exist. Love and culture, which are spoke of, is a pure accident, quite an unexpected pause between two enmities.

Now, let's consider some of the enmity mechanisms, involving in the thoughts of people, as meaning of their lives.

I could cold the first mechanism “the mechanism of equality (egalite)”. Enmity always rules over a subject, which stays in a position lower than that of the object of enmity, whereas the superior standing subject vests its enmity in contempt. In such a way, the old, authentic, animal enmity guarantees the equality between the enmity subject and the object of

enmity – being at enmity with someone , we put him below our level. Envy is the lubricant of such a mechanism. Huge crowds of people at enmity render a strong support , perishing for entire ideological systems and misuses of religions , for one single purpose – to deflate the capacity charged with enmity.

The second mechanism of enmity is an ointment for the wounds of the secluded man , the deprived man as “zoon politikon” , and I would call him “the mechanism of crowd”. Here a man with enthusiasm and pride denies the “Self”, at account of collectivity , legalized by a variety of prejudices. Such a person indiscriminately throws himself in various units , always plotting against something ,but never for something. Uniting their energy , the wet rags – the remainder of the former individuals feel comfortable with the warmness of the crowd , as if returned to their maternal uterine , and here one rises in the estimation of another. This is how collective satanization appeared , grew and blew up itself and its enemy , for racial , religious ,class, ethnic, sexual etc. reasons. Enmity is a paranoid feeling , and since paranoia is a disease , which includes the other in order to exist , if there is no enemy , it creates such in a way even more dreadful than the former. The same as with paranoia , upon the absence of the other (the opponent), the subject or the crowd includes itself as the object of enmity. The result is: a perverse violation against and on itself – immense disagreements within the framework of one and the same society, to *genocidui suicidi*.

The third mechanism of enmity is the manner of its gets irretrievably obligated- the duty, which you have done with the enmity is irrevocable. I could call such a mechanism “the mechanism of voluptuousness”. He who, alone or in a crowd, has just once experienced the voluptuousness of the unlimited, crocodile wild and unpunishable enmity, because it has always been just a manner for attaining most sacred purposes; he who has experienced its inexhaustible orgasms, he never denies these pleasures, borrowed from enmity.

In addition to the mechanisms, let us also pay attention to the end target of enmity. In principle, the end purpose is sacred. The more sacred it is, the more unpunished and wilder and savage it could be. The end purpose of enmity, in addition to its wildness and in the name of ideals it is an annihilation, destroying of its object, i. e. the object should disappear. To be not present, not to be existent, not to have been existent. It should disappear not only from this world, but also from the conscience of the enmity subject. The history is overfilled with examples: from Jean d’Arc to destroying of entire religions, peoples, civilization moral habits etc.

Imbecile monomans in oligophrenic times become national heroes, saviors, inventors of mythologies, that is to say huge nets of prejudices, whereupon their adherents jostle like caught fish. The casual result of a battle only could settle the winner of a war, depending on who would be remembered as an executioner “for ever and never” and who – as a hero.

For all that , to our great fortune, enmity cannot realize its supertask: to destroy the world. Its almost perfect mechanisms of self-establishing its identity are not in position to institutionalize to a degree that tolerance to become taboo; a system of moral valuables to be established that fetishizing enmity as superior moral quality. Enmity still is neither able fully to take possession af the past, nor to reproduce it in future , according to its hellish purposes.

After 11<sup>th</sup> September 2001, the global village witnessed the beginning of an apocalyptic collision between two cultures; the culture of life and the culture of death. Such a collision will accelerate all globalization processes, because it is a new beginning of two already functioning as perfect and completed systems of satanization from one side to another and vice versa. But in the name of what? There is not a serious answer to such a question. We witness a panicky lach of cultural model, which would name the colliding parties. Who is who and who is what in such a conflict? Okay. Terrorists are Muslims indeed, however Muslims are not terrorists. The absence of operative cultural models leads to pathetic names. The West calls the war “War of the Good against the Evil”?! This is a pleonasm, because war

since the very beginning has always been a fighting of the good against the evil, and each of the parties has been the good side for itself. The win has been branding the evils until the next conflict between them. Terrorists, themselves call the event “Jihad”!? They are not less elementary than the West, because jihad does not exactly mean what they do. Both of the colliding cultures are fully helpless and not less severe. They lack a cultural pattern to name what is happening and start considering it. “He, who clearly looks at the present, knows what has happened in the past and what will happen in the future”, as Mark Avrelius said. However, he did not tell us what to look at in the present. It seems to me that should we want to catch a glimpse in the future, we should follow the constants of the world. Regardless of whether we take the regularity of the world of the leading causality, or a combination of both as its constants, hope is inevitable as a phenomenon of the existing, that is to say sine qua non of the Man himself..

Hope grows directly proportional to despair. The characters of Chekhov convincingly prove it. However, the performance of hope is quite another thing.

The Balkans drop behind Europe in technological, economic, political and cultural aspects /due to enmity/ with at least 50 years. If we get free of our cultural stereotypes, ensuing from enmity, mythology, envy, laziness, bribe, bravado, boasting; if in a word, we manage to think as well as we can sing, within the framework of the current century, then we could overtake Europe.

Over the last decades of the 20<sup>th</sup> century, the historical process for uniting Europe has developed. The isolation of certain states on the European continent, especially from its south-eastern part, is impeding the integrating processes which are under way at all levels in the spheres of politics, economics, science and culture. These are inevitably, sprouting in the entire Balkan community of peoples too in the shaping of a new, modern and European Balkans, which is undergoing the process of regional, Mediterranean and European integration and co-operation.

The great scientific potential that the Balkan universities have at their disposal will be engaged to frame the substance of a new Balkan integration and linkage, revealing all the varieties of their mutual stipulation of the following priorities in particular:

1.REGIONAL COOPERATION – the enhancement and intensification of regional cooperation in economics, science, technology, development of the infrastructure, protection of the environment, arts sports, health, tourism, for the creation of a new European Balkans. It is in our hands today to set the preconditions of living under the principles of humanity and based on these, to kindle the spirit of the Balkans creative potential.

2.SCIENTIFIC AND TECHNICAL INTEGRATION – Environmental, energy, transport, biotechnological and information technology integration in the Balkans as a prerequisite for a sustainable development of the region, based on intensifying joint research, and establishing regional scientific journals.

3.SUPPORT TO SCIENCE – The Balkan countries governments should enhance their support for scientific developments, in defining the fundamental directions of economic, social and cultural priorities of their countries and for the reforms needed to meet the conditions and standards for integration into the European Union. A stronger EU financial support is needed for the scientific development and for bringing together the scientific resources in countries of the Balkans and for integrating them into collaborative and European and international scientific and research activities.

4.JOINT LEGISLATION – All the Balkan countries have entered the new millennium with an acceptance of the principles of the rule of law. However, the constitutional standards and norms and the social reality and application differ considerably. Starting out from the thesis that only by the rule of law can the clash of interests among people, social groups, nations and

states be solved, we believe that the precondition for a peaceful and advanced Balkan lies in the strict application of the principles of the rule of law as a starting point within and , further, between the Balkan countries within the frame work of the European Union and beyond. Consistency with the European legal system will also create in equal minority rights in the Balkan countries.

5.A NEW CULTURAL IDEA – The promotion of cultural integration in the Balkans and a new cultural dialogue., by leaving behind the nationalisms, which have contributed to the partition and aggressive and exclusive contamination of the Balkans; and by cherishing maximum tolerance, understanding and respect for the other, the neighbor and humanity in general. This is not only a moral obligation, but also a lasting prerequisite for the development into a cultural, scientific and political cooperation among peoples which at the moment is an indispensable need of the peoples of the Balkans, still highly overburdened with mutual mistrust.

6.OVERCOMING THE HISTORICAL BALLAST – One of the crucial factors for stabilization in the Balkans is the need to create a climate for the affirmation of political collaboration, the entrance into the modern world of the 21<sup>st</sup> century, and the rational surmounting of the ballast from the past, based on critical historical analyses and the building of political responsibility on the principles of a liberalized democracy, free political discourse and through an educational system which will be multicultural and beyond narrow ideological imperatives. let us say “farewell” to the current ‘balkanization”, and look at the Balkan peoples as an inseparable part of Europe.

My treatment of the culture of enmity on the Balkans is in the context of the confirmation of the tolerance as an absolute value. According to me the tolerance as an universal value has the possibility to establish a new spiritual climate on the Balkans political particular.

This possibility is in unbreakable connection with the fundamental position of the Unification thought about the necessity for a New View of Value. “This new view of value should be able to overcome materialism and to guide science with its correct view of value . This is so because value and fact are in the relationship of sung sang and hyun sang are united in existing beings, value and fact are originally united. Unification axiology is precisely that which has appeared to answer this demand of our times.”/see: Essential of Unification Thought, 1992, Unification Thought Institute, p.166./