Sociopolitics, Psychology, And Genocracy of Global Nationalism and Neo-Racism; Peace and Conflict Philosophy

Faruk Hadžić [1]

Abstract: The study problematizes the sociological/political/psychological/genetic aspects of neo-racism and nationalism and their conflict consequences. It aims to unlock points within peace philosophy and enlightenment. The paper argues that contemporary sociopolitics, as an expression of neoliberalism, globalization, radical nationalism, and supremacy, maintain archaic conflicting ideological, racial antagonistic, and national entity relations, particularly in post-socialist and post-conflict ethnoreligiously controlled societies-Balkans. Racism is a moral and sociopolitical subject significantly related to peace and conflict philosophy normative. Although a liberal conscience can be reassured by the fact that genetics has not found much difference among the peoples of the world, it is irrelevant to the problem of racism. In the sphere of flexibility, it established an association with nationalism. Nationalism initiates and homogenizes the national masses with narratives regarding the threat to national domains or injustices. Neo-racism and nationalism ignore insights into group differentiation; race genetics narratives were scientifically disguised prejudice. Racism can be enforced in regions with zero racial diversity. The significant causes lie within structural mechanisms of conflict, overwhelmed by the ethnonational/ethnoreligious culture of antagonism and fear. Balkan sports racism is correlated with ethnoreligious nationalism. It is deeply rooted in the culture and creation of ethnoreligious homogenous territories and ethnonational radicalism/far-right patterns. The racist and nationalist antagonistic mind can be liberated through enlightenment; one must notice how the national/ethnic/religious mind functions. The peace philosophy seeks to advance human society marked by processes and relations, cooperation, tolerances, mutual arrangements, and parity to resolve violent, non-violent, or ideological conflicts within the liberty of manifestation of individuals and societies. Thus, general civilizational progress.

Keywords: Enlightenment, Genocracy, Nationalism & Racism, Peace and Conflict, Psychology, Religion, Sociopolitics

1. Introduction

The hostility of colonialism policies (in the context of national messianism and racism) can be simulated and silenced by the too much metaphysical and abstract discourse on the post-Columbus epoch of modernity. The arrogance of the prophets of grace brought about by unreserved faith in the power of biological determinism and genetic engineering is spoken of in the increasingly comfortable discourse on how it is desirable to shape future societies. Genocracy implies the formation of exceptional, exclusive elite social entities - groups and startups - which would take positions of power and authority in society, politics, and the state based on a superior, already existing, or genetically engineered genetic substance. The simplest definition of genocracy is a government practice where genetic groups rule over other genetic

classes. Nazi Germany was a genocracy. South Africa Apartheid was a genocracy (Pyrocracy, 2019). The recency of our common ancestry and continued gene flow among populations have resulted in less genetic differentiation among geographically distributed human populations than is observed in many other mammalian species. Nevertheless, differences in appearance have contributed to the development of ideas about "race" and "ethnicity" that often include the belief that significant inherited differences distinguish humans (National Human Genome Research Institute, 2005). If we go back even further, historically, these governments had traditional strengths but also a weakness. The wealth was recognized as an alternative qualification for the rule, admitting infinite degrees; those upon social levels with their neighbors and who fell yet short of the arbitrary wealth-mark of worth naturally resented an exclusion that was much less vulnerable. Therefore, less understandable at the time than in the original genocracy. It seemed a profoundly rooted instinct of the Greeks to resist exclusiveness based on money possession, whether social or political. Thus, more established than that of the dominant race (MacCullagh, 2013).

Human existence is a dynamic synthesis of biological and social, genetic predispositions and culture, and hereditary and human activities. Epigenetics shows how our environment programs our genes in ways that determine how active those genes will be (Goleman, 2008). Epigenetics has shown that deterministic favors are meaningless, based on the misconception that genes and the environment function independently of genetic heritage in shaping human individuality. The environment, natural and social, affects the activities of genes. There is no foundation in believing everything is in genes, life experiences are unnecessary, and genes are destiny. However, ideological productions of genetic biology, medicine and pharmacology, and other forms of commercialized genetic engineering succeed. Respecting and receiving the indicated insights into dehumanizing deceptions of the biogenetic technological mind and its commercial and ideological variations, and, on the other hand, bearing in mind that the ideologies of modern nationalism do not pay attention to scientific insights that demonstrate meaninglessness, irrationality, and, at the same time, the pseudoscientific theories, doctrines, and ideologies of naturalistic determinism - biological fatalism. Suppose we accept the knowledge of epigenetics and the coevolution theory of genes and culture. In that case, there is no rational reason to assume the old and new views that have ruled the history of human societies and will rule as long as there is a human race. Thus, a natural law - a genetically programmed law of struggle between races and peoples as supposedly biological entities for expansion in space.

The book "There Ain't No Black in the Union Jack" links British Nationalism and racism. The coinage of the term "new racism" has been attributed to the British Marxist scholar Martin Barker, writing in the context of the Powellian racism mobilized by Thatcherism. The context of that book was the emergence

of what many of us had begun to call new racism. By calling it new racism, we were drawing attention to the fact that it was firmly culturalist in character and articulated nationalism and racism very tightly together. At that time – I do not know if this has changed completely – but thirty years ago, it was very conventional to say that nationalism belongs to one area of scholarship and racism belongs if it belonged to any – either to psychology with the trope of prejudice or towards psychosocial studies. The new racism did not announce itself as biological racism. Instead, it made culture the favored battleground. It made culture something we had to quarrel with (Gilroy et al., 2019). Culture is a divinity of human reality, an instrument of human social reproduction, a determinant, and an indicator of social development. Other social relations (economic, political, class, ideological, moral, educational, aesthetic) originate from cultural relations. Unstable societies (e.g., former socialist countries of Central and Southeastern Europe) are marked by discussions about the political structure, i.e., political processes. However, their democratic consolidation and the process will remain permanently unfinished if it persists, as before, in the widespread tendency to discredit the issue of culture. In this neglected area, political culture occupies a significant place, understood as a set of beliefs, values, knowledge, feelings, and attitudes of members of society towards processes. The actions of violent and antagonistic historical tradition are responsible for the structure of political institutions and principles of ethnopolitics in the former Yugoslavia.

The current large migrations caused by the Ukrainian-Russian war opened up some documented confirmations of racism and xenophobia during the (ongoing) Middle Eastern migrant crisis. Unequal treatment of Ukraninans and non-Europeans is demonstrated based on race, ethnicity, nation, and religion (CBC, 2022). Racial discrimination can take many forms. It often denies some basic principles of equality by inciting ethnic or religious hatred. Violent behavior is also visible as a way of achieving one's goals or showing one's views on the one hand, while on the other hand, there is the concept of human rights and demands for their respect. These conflicts are the first in a series of non-violent challenges that need to be addressed through the education system. Growing consumerism and pollution are also visible, while on the other hand, there is an effort to ensure sustainable development for the countries. As a result of globalization and the need for labor in a demographically aging Europe, the number of immigrants will grow. Research on migration showed that increased immigration increases racism and xenophobia and creates fertile ground for integral nationalism. Thus, the increase in immigration and the rise of racism often go hand in hand. Political will or the lack of it is a fundamental issue that can make the difference between effective interventions to tackle racism and xenophobia or the continued exposure of immigrants and refugees to its effects (ILO et al., 2001). However, the desire to eradicate racism with bans and punishments is often counterproductive because what is forbidden always provokes the need to

resist. The 2015 European migrant crisis and Latin American insurgency have parallels and adverse global consequences. In addition, Venezuela's political and economic implosion has become a significant issue for much of Latin America. Therefore, regional governments should seek common ground and coordinate their efforts with the EU's International Contact Group to push for a negotiated transition (International Crisis Group, 2019). The Covid-19 pandemic has aggravated the situation and endangered immigrants seeking security. Impotent treatment of the phenomenon of racism is astounding in a scientifically enlightened time. It appeals to the powerless, contemporary concept of human rights, compassion for those affected, and the religious commandment of the love of one's neighbor, although all monotheistic religions in some form dispute other religions at their core. With the challenges of today and growing global influence, uncertain futures, economic difficulties, unemployment, inflation, terrorism, religious and cultural migration issues, and climate change, the radical right is using fears and anxiety to mobilize dissenters and attract the masses.

The fact that genetics has not found much difference among the peoples of the world is irrelevant to the problem of racism. It carries moral and political conditions and essentials. Moreover, racism established a relationship with nationalism and occasionally ethnoreligious nationalism. Its roots lie in socioeconomic and economic-political elements and elements of social culture. Factors that encourage nationalism are a low level of available material and cultural development, socio-cultural awareness, democratic and political traditions development, asking and resolving national issues, conditions of multinational environments, attitude towards minorities, and civil and human rights. The desire for personal territory has shamefully lost its sense of patriotism, respect for sacred values , and the sacralized purposes - holistically and naturalistically understood - of the nation and the state. In addition, from a nationalist point of view, a person is a national individual and is forced to shape and express his/her identity in a plebiscite primarily as a national identity. He/she demonstrates patriotic devotion and territorial identity. This expression and affirmation must preach the nationalist mind and be an organic part of the collective work of the national masses and the nation. Hence, nationalism shapes a political culture that favors the seductive culture, particularly sociocracy, as one of its sinister forms - a culture of attachment and unquestioning loyalty to socio-centric or collectivist activities. Although the socialist hierarchy in the historical sense lasted in the Balkans for a relatively short time, research shows that it has left enduring traces in values and cultural patterns. As a cultural space, Yugoslavia had great prosperity due to diversity. That multinational, multireligious, multiethnic environment provided great opportunities for the lives of people willing to participate in it. However, after the violent and forceful destruction of socialism, the ethnocentric conception of reality was revived. Multiculturalism was interpreted as a remnant of the former system.

From these indications, today, the multiculturalism of this region is regarded in the light of internal legal and political dynamics, peace and conflict, and courses of adapting EU structures. Moreover, the future requires a willingness to uncover a balance between reflecting on history and institutional conditions.

In the second half of the 20th century, public awareness about scientific arguments that preclude the genetic differentiation of the widely accepted description of "races" in most social communities has grown. Instead, neo-racist ideologists with different backgrounds rely on pseudoscientific premises about intrinsic and undefeatable cultural differences between populations. They believe that Western culture is superior to all other cultural models and establish a platform for justifying antisemitism, nationalism, and xenophobia. In the Balkans, this phenomenon has been particularly intensified in preparing the series of wars and continues nowadays. In countries glorifying a single leader and strengthened militarization, differences between racism, nationalism, and fascism have been lost (in their standard definitions) (Hadziselimovic, 2019). Furthermore, the adverse attribute of nationalism and racism is the element of the principle of life. Thus, to connect opposites, as shown by the polarization of the two genera in the plant and animal worlds. Similar people like to socialize, but only those who complement the differences improve society and the genetic type of the species. Racism and nationalism violate this basic principle of life, particularly ethnonationalism and ethnoreligious nationalism. For the political science theory of nationalism, insights into its role in the social processes of degradation of the culture of the personal territory and replacing that culture with the nationalist pseudo-culture of narrowness are essential. Nationalism, in particular, succeeds, initiates, and homogenizes the national masses as a nationalist narrative about the threat to national territories or injustices that are allegedly done, being done, or will be done.

We can confront two explanatory models of nationalism, cultural and geopolitical. Cultural derives the emergence of nationalism from its characteristics of "People's souls," i.e., something deeply embedded in the motivational foundations of the group in question. The second is geopolitical, which nationalism observes due to specific geopolitical changes. In the former Yugoslavia case (e.g., Croatia), nationalism in its most intense form occurred due to the empires that ruled these areas - from the Ottoman Empire through Austro-Hungary to the Soviet Union and communism as a world ideology. Within these general geopolitical movements, the internal dynamics of nationalism are observed through Simmel-Coser's theory's prism- the consequences of conflict on the group's internal structure. The main factor influencing the suppression of Croatian nationalism is the integration of Europe. As in the creation of Yugoslavia, Europe represented a "danger" in terms of territorial aspirations of neighboring countries, so today, there is no such danger, but only attractiveness remains, striving for "inclusion." Conversely, conditions conducive to the flourishing of nationalism would be a stalemate in Europe (Sekulic, 2001).

Almost three decades after the end of the Wars in the former Yugoslavia, it is highly questionable how much the concepts of international influence - enlargement policy (expansion of democracy and human rights) and neoliberal economic policy have resulted in genuine democratization and stabilization of the region. Namely, the established pax Americana in the region shows all its weaknesses. The EU's influence on the Western Balkans is rapidly weakening, and the region faces three types of threats - intense economic and social challenges, escalating inter-ethnic tensions, and foreign interventions. A majority of Serbian citizens are against joining the European Union (EU), according to Ipsos research from 2022. It is because Serbia faced pressure from the EU regarding sanctions on Russia. As a rule, support for EU accession fell into crisis - when pressures on Kosovo grew, or a Covid-19 pandemic was declared. However, there has never been a drop in support like in recent weeks (Jasnic, 2022). Moreover, Serbia is the only European country (and Republic of Srpska-RS entity in B&H) that, with its attitude towards Russia, media, and propaganda contents, gathering support for the Russian occupying forces in Ukraine, clearly stands by the Kremlin regime and its brutal and unprovoked aggression against Ukraine.

Suppose we exclude mainstream post-colonial and American racism and illustrate views on multiethnic marriages in the Balkans, i.e., the former Yugoslavia, represented by many ideological-religious and political actors in all denominations. For example, at the top of the Serbian Orthodox Church, we return to the classics of racism, one of the first postulates of a racial theory that declares harmful and prohibits racially and ethnically mixed marriages. A similar model applies to post-Yugoslav Muslims (Bosnia and Herzegovina-B&H, Sandžak) and Catholics (Croatia). Today we have the statements of those sons against our army and Serbian people, and Serbian blood is flowing in them" (Grdelj, 1999). Racism is in open statements, or in statements that mimic it, figured as an integral part of the ideological justification and practical policy of Greater Serbia (Draza Mihajlović [1] and Slobodan Milošević[2]) or Greater Croatia territorial nationalism (Ante Pavelić[3] and Franjo Tuđman[4]) and was represented by other protagonists of the policy of war destruction of B&H as a territorial and state individuality. (Zgodic, 2005). The genocidal method in B&H has shown that racism functions as an important ideological and practical component of peripheral or provincial state territorial nationalisms and sub-state entities supporting it

---

[1] Draža Mihajlović was the leader of the Četniks. His goals were: The struggle for the liberty of our whole nation under the scepter of His Majesty King Peter II; the creation of a Great Yugoslavia and within it a Great Serbia, which is to be ethnically pure and is to include Serbia, Montenegro, BiH, Srijem, the Banat, and Baćka; the struggle for the inclusion into Yugoslavia of all still unliberated Slovene territories under the Italians and Germans (Trieste, Gorizia, Istria, and Carinthia) as well as Bulgaria, and northern Albania with Skadar; the cleansing of the state territory of all national minorities and national elements; the creation of contiguous frontiers between Serbia and Montenegro, as well as between Serbia and Slovenia by cleansing the Muslim population from Sandžak and the Muslim and Croat populations from B&H.

[2] He was a Yugoslav and Serbian politician who served as the president of Serbia within Yugoslavia from 1989 to 1997 and president of the Federal Republic of Yugoslavia from 1997 to 2000. During the NATO bombing of Yugoslavia in 1999, Milošević was charged by the ICTY with war crimes in connection with the Bosnian, Croatian, and Kosovo Wars.

[3] Ante Pavelić was a lawyer politician who founded and headed the organization in 1929 and governed the (Independent State of Croatia; Nezavisna Država Hrvatska- NDH) built out of parts occupied by the authorities from 1941 to 1945. NDH was a World War II-era puppet state of Nazi Germany and Fascist Italy. It was established in parts of occupied Yugoslavia on April 10, 1941, after the invasion by the Axis powers. Its territory consisted of most modern-day Croatia and B&H, some parts of modern-day Serbia and Slovenia, and excluded many Croat-populated areas in Dalmatia (until late 1943), Istria, and Medimurje regions.

[4] The first president of independent Croatia.

and working fanatically on their realization. Lord Owen[5] considered Croat Franjo Tudman a war winner. In the interview for Croatian "Globus," he stated that Tudman wanted to expand Croatia to B&H, but he was primarily a pragmatist and gave up on that plan. He noted that Tudman's way of talking was xenophobic and racist towards Bosniaks, a South Slavic ethnic group characterized by their native ties to the Bosnian historical region, adherence to Islam since the 15th century, culture, and the Bosnian language. Owen concluded that Tudman had "racist outbursts" (Tacno.net, 2014). Based on religious xenophobia, this political-racist paradox means that racism exists in regions without racial differences. For example, in addition to being South Slavs, Bosniaks have one of the highest percentages of South Slavic genetics because they have not mixed with Catholics and Orthodox. Moreover, with the help of genetics and DNA, experts have established that Bosniaks have the most European genes in percentage terms, i.e., Haplogroup I, which are between 25,000 and 30,000 years old (Bosnjaci, 2013). Likewise, the evidence is that the dominant Dinaric-Illyrian genotype is 45% in Croats (EU7). This genotype reigns in B&H (all ethnoreligious groups) and Montenegro. However, according to some still uncertain studies, it is only 5% among Serbs from Serbia. Since only 16% of today's Serbs are of the Slavic genotype, the question arises, what is that 79%? It is about Serbs from Serbia because Serbs from B&H show the presence of the same percent of the Dinaric-Illyrian genotype (Xharra, 2021). It suggests that Bosnians (Bosniaks/Bosnian Croats/Bosnian Serbs), Croats, and Montenegrins are genetically almost identical people.

Some forms of fascism and neo-nazism had ideological forms of revolutionary integral nationalism developing under perceived foreign oppression. Historically, it used violence for national liberation or to create an independent authoritarian state. There is a rise in Euroscepticism, growing nationalism, and links to conflicting ideologies, specifically for the Balkans, Ustashe[6], Chethniks[7], and growing xenophobia and violence against members of minorities and all marginalized groups (USDOS, 2018). Serbia, under its ruling fascism sui generis in the 90s, the people have become a power in itself. Thus, the ethnic immediacy of the national being. Consistent with this, it was declared that Serbia was and must be where Serbs live and the country where Serbs are buried. The Serbian dominion was founded on violence established on the Orthodox conviction. Regardless of any existing civilian institutions, this territory was to be "cleansed" of the "unclean breed" of "inferior races." It represents a structural matrix and the principal cause for the Yugoslav wars because national identities are associated with religion and ethnicity in all former Yugoslav countries (Catholicism, Orthodoxy, and Islam). Thus, the creation of purified ethnoreligious

---

[5] He is a British politician who served as Secretary of State for Foreign and Commonwealth Affairs as a Labour Party MP from 1977 to 1979.

[6] The Ustaše was a Croatian fascist and ultranationalist organization active, as one organization, between 1929 and 1945, formally known as the Ustaša – Croatian Revolutionary Movement. During World War II, its members murdered hundreds of thousands of Serbs, Jews, Roma, and political dissidents in Yugoslavia.

[7] Četnik is an expression used to denote the Serbian nationalist-chauvinist movement members of the Greater Serbia ideology. The word "Chetnik" has changed its meaning throughout history. It was used in the 19th century and early 20th century in Serbia, Macedonia, Dalmatia, and Bosnia and Herzegovina. Today's meaning of Chetnik is Members of a Serbian military organization with a distinctly nationalist chauvinistic Greater Serbia goal.

homogenous countries is based on ethnic cleansing, crimes against humanity, mass rapes, genocide and cultural genocide.

Racist outbursts in sports have been a common phenomenon in recent years worldwide. Many European countries, such as Germany and its national football team, have long struggled with several far-right and, in some cases, openly neo-Nazi elements among their fans. The most common forms of aggression and violence that occur in sports are the use of physical violence - whose goal is to endanger the physical integrity of others, and physical force, whose goal is to demolish, break objects, and violation of the moral integrity of another person and verbal or symbolic violence - "recognized supremacy." It is a fact that violence and aggression are patterns of behavior that are spontaneously accepted. (which "fans do"). Violent behavior in sports can be explained by the collective behavior inherent in social gatherings (social unrest, religious movements, audiences, crowds, and fashion). Limbergen et al., 30 years ago, wrote about the connection between fan hooliganism and political extremism in Europe. In his words, "football vandalism seems to be a seductive field for recruiting members of the far right." Limbergen describes the situation in Belgium, whose "many manifestations of racism characterize football scene, sexism, extreme regionalism, antisemitism" (Limbergen et al., 1989). Sports "spectacles" have become a spiritual drug for young people, destroying their personalities and making them spiritually disabled.

There is growing recognition inside and beyond the academy that football is a critical cultural site in which the Balkan regional tensions have been, and continue to be, reflected. Important issues such as resurgent nationalism, ethnic/religious identity construction, and collective masculine identity are played out in relation to this sport (Hughson and Skillen, 2014). Consequently, racism in sports exists in regions with historically zero racial diversity—particularly those overwhelmed by ethnonationalism and ethnoreligious norms, such as post-war former Yugoslav countries. Nationalism is still a massive problem in the former Yugoslavia, particularly ethnonationalism, based on religious identity. Derogatory ethnonational xenophobic songs promoting repetition of violence (Yugoslav wars) regarding opponent ethnicities and nations, Serbs, Croats, Bosniaks, and Kosovo Albanians are ordinary in the Western Balkans. However, "traditional" racism is rare in everyday life in the Balkans because of the lack of racial diversity in the former Yugoslavia (currently seven independent countries). However, people do not comprehend racism accusations because of the absence of racial diversity historically/currently and insufficient awareness. Young people at the stadiums get a "dose" of aggressive clubbing, local patriotism, nationalism, and racism. Repressed needs and unfulfilled desires, lack of love and respect, feelings of rejection, and worthlessness manifest in envy, hatred, and manic aggression. Symbols and names under which Balkan fans gather (deadheads, swastikas, "Gravediggers," "Villains," "Angels of Death," "Evil

Boys," "Terror," "Hordes of Evil," and others) are not expressions of the evil that is in them, but the evils to which they are exposed in daily life. Shouting "Ready for Home[8]" and "Kill Balije[9]" and all other forms of behavior are common (AlJazeera, 2017). Ethnonationalism and chauvinism slows down all sociopolitical peace cycles. Those processes are transferred from sports to sociopolitics. Sociologist Dragan Kokovic analyzed it in the book "Sport, Society, and Violence." Moreover, the slogans "Noz, Zica, Srebrenica"[10], "Kosovo is Serbia," and such are regular occurrences in the Region (BBC, 2021).

There is insufficient research into what peace is, what it means, and how it correlates to the structural mechanism of conflicts. Peace is a hypothetical construct. It is more effortless to define what peace is not—that is, conflict. Moreover, concerning wars and revolutions, victories and defeats, there are numerous written materials and few references to the collected experiences of a lasting peace mindset. There are studies on cooperation between people and nations, peace-building peace efforts, agreements, and arrangements. Historically and presently, there are also phenomena that politicians who advocated peace and peace agreements were usually considered cowards, and their states were insufficiently prepared for War, which was one of the indicators to make they should be attacked and occupied. Enthusiastic, anonymous individuals often wrote about peaceful people, often political dissidents, who had no political or any other power, so their theories often went unnoticed and neglected. Conflict occurs when two or more individuals or groups pursue mutually incompatible goals. Within the theoretical basis of peace, we should define peace, identify and explain its characteristics, and point out the phenomena that disturb it locally and globally. As a multi- and transdisciplinary field, Peace and Conflict Studies enjoys the utility of theories from other fields in the social sciences. However, the complex and dynamic nature of its phenomena of interest and their implications for human existence demands the generation of new theories to understand, explain, and predict the contemporary challenges of nonviolent conflict transformation, human security, and building sustainable peace. There is a need for a conscientious effort to reverse the theory generation versus theory testing research tension in favor of the former. There is the need for a paradigm shift in Peace and Conflict Research to generate/build new theories (Akinyoade, 2013).

Throughout history, political and international events have shown the need for a solutions-type philosophy of eternal peace. Kant's work, set up in this way, is interesting, and from the point of view of philosophy, the above work exudes sharpness and applicability to the period that will follow. Moreover,

---

[8] Za Dom Spremni was a salutation used during World War II by the Croatian Ustaše movement. It was the Croatian equivalent of the Nazi salute Sieg heil.

[9] Balija is a derogatory term for Muslims. In the early 1990s, it began to be used for Bosniaks (Bosnian Muslims) and some Yugoslav peoples, particularly during the Bosnian war.

[10] Nož, žica, Srebrenica is a Serbian chauvinist hate slogan that glorifies the Srebrenica genocide of Bosniaks during the B&H War. It rhymes in Serbo-Croatian. It can be heard at football matches, by members of Serbian nationalist groups Obraz, the 1389 Movement, and the Serbian Radical Party, and in papers supporting Bosnian Serb general and War criminal Ratko Mladić and politician and war criminal Radovan Karadzic.

his views on this political issue, presented in the form of laws and rules, overlap entirely with the efforts of modern international movements to preserve peace and exclude War as a means. Kant notes the central role of nation-states and fully adapts to them. However, since they take on a dominant role in international relations, states are reluctant to sacrifice their sovereignty to benefit other entities and, thus, a potential supranational entity. Thus, he proposes the federalization of states, guided by the principles of freedom of all and equality law. However, more and more countries are presently resorting to a form of government - separated from the legislature and the executive. In such a world, it is clear that international organizations have never been able to be entrusted with a significant role. Equally, the rights of citizens have been "formally" adopted globally. Moreover, Kant sees peace as a civic duty and wishes humanity to find sufficient arguments to create the conditions that will create a diplomatic union of sovereign and free states. The first belief is that peace as reality exists, regardless of individual people's will. There is a truth about it. He who does not believe that peace and the truth exist will neither notice nor seek them. Second is the belief that the truth about peace can be learned and that its search makes sense. Without knowing peace as a state and a social relationship and process, one cannot know one's role in its ontological, humanitarian and axiological dimensions. The third is the belief that knowing the truth about peace and establishing and maintaining peace is valuable. He who does not believe in it should not even fight for peace. These three basic types of beliefs are directly related to three basic philosophical assumptions: (1) ontological, (2) epistemological, and (3) axiological. In order to preserve peace, in Butul's opinion, studying a broad range of social phenomena and activities, including a positive methodology with seven levels of research, then philosophy, sociology, and culture, is necessary. He is mainly committed to the connection of polemology with the education of the people and believes that enlightened people cannot be manipulated (Sakan, 2008).

The absence of morality and ethics related to conflict, particularly its transformation, hinders people's ability to understand peace and its values. It adversely influences overall critical human security and the significance of sociopolitical stability. Moreover, conflicts are often associated with nationalism, "majority and minority narratives," and discourses of supremacy. Therefore, education and enlightenment on the harmful effects of these notions are crucial. Effective and sustainable peace requires working across all the different pressures leading to violence. It prevents individual and collective advancement. We must address issues of sound governance, socioeconomic development, thoughts, and history supporting violence. Building sustainable peace requires all parts of society, including governments, the private sector, NGOs, and civil society, to collaborate to support sustainable peace. It is evident that education on human rights, and education for peace and non-violence, is necessary if we want to solve current social problems.

Anti-racism activities have long existed globally and in the Europe (e.g., the European Commission against Racism and Intolerance - ECRI, linked to the Council of Europe). However, ethnic and religious minorities and immigrants continue to face marginalization and discrimination in all parts of the world. Various national campaigns for educational activities and information about hate speech's dangers to human rights and democracy became active worldwide. It shows how actual the subject is present in the contemporary world. Such education with unique content and methodology should be available to children throughout the, for example, Croatia as a regular or elective subject that provides essential tools for functioning in civil society (Centar za mirovne studije, 2009). These are phenomena generally observed in the general population, and the trend of their increase in young people is particularly worrying.

The study problematizes the sociological, political, psychological, and genetic aspects of neo-racism and nationalism and their conflict consequences. It aims to unlock points within peace philosophy and social, political and educational enlightenment. The paper argues that contemporary sociopolitics, as an expression of neoliberalism, globalization, radical nationalism, and supremacy, maintain archaic conflicting ideological, racial antagonistic, and national entity relations, particularly in post-socialist and post-conflict ethnoreligiously controlled societies (e.g., Balkans). Racism is a moral and political issue and is significantly related to peace and conflict philosophy normative. The study also identifies and explains the essential characteristics of peace and indicates observed phenomena and processes that disrupt it.

2. Methodology

This research review incorporated a theoretical and conceptual framework and included content analysis, a descriptive method, and an in-depth literature review. As a result, the study addresses the sociology, sociopolitics, psychology, and genocracy of global nationalism and neo-racism, particularly in post-socialist and post-conflict ethnoreligiously controlled societies (e.g., Balkans) descriptively, analytically, and critically. It aims to analyze the causes and consequences of phenomena and theorize concepts and notions of peace, and conflict, regarding social, political, and educational enlightenment.

2.1 Sociopolitics, Psychology, and Genocracy of Global Nationalism and Neo-Racism

The global dispersal of anatomically modern humans over the past 100,000 years has produced patterns of phenotypic variation that have exerted—and continue to exert—powerful influences on the lives of individuals and the experiences of groups. Moreover, the use of racial, ethnic, and ancestral categories in genetics research can imply that group differences arise directly through differing allele frequencies,

with little influence from socially mediated mechanisms (National Human Genome Research Institute, 2005). Biological fatalism is more prevailing than science which addresses the relativity and complexity of genetics in its connections with the environment, culture, and society. We had to offer a better understanding of culture. Coming out of a Cultural Studies conversation, we had an opportunity to make a better theory of culture than the one that saw culture distributed in national buckets so that you were either in the bucket of your exclusive national culture or somewhere else in some other bucket somewhere. We had a chance to show how culture moved, how it lived, how it reproduced, to understand its organicity, fluidity, plasticity, mutability: and the hosted conflict. So we need not be defeated by what Ulrich Beck called "methodological nationalism" and political nationalism (Gilroy, 2019).

Nationalism often leads to violence. This state of altered consciousness is called "combat high" and results from the secretion of hormones and neurotransmitters that have an opiate-like effect. People get along best and connect the fastest when they direct hatred in the same direction. Nevertheless, not all hatred connects equally. However, how to explain that members of one group, or say one nation, hate members of another nation and that this feeling has no visible justification? The traditional understanding of species as a biological category differs from races within a species in that different species cannot produce offspring with each other. At the same time, this is possible for races and extremely useful for developing the species. Racism - and its milder variant, nationalism - opposes the primary interest of the human race, that by merging different genes, more capable types of people are created. Opposing this interference can lead to degeneration in civilized environments and remote areas. This term means reduced vitality of people who do not mix their genetics with something different. We could call this kind of hatred incomprehensible hatred (Haracic and Novic, 2020). Besides, suppose we observe the dynamics of events in the group and follow the relations between the members. In that case, we perceive hatred towards the other side - stimulated by repeating, "We are endangered or discredited," maintaining hostility. Moreover, nationalists and separatists are loyal to parents and ancestors who hate the ruling regime because they feel they are victims of that regime (Post, 2008). People who will grow into nationalists later in life listen to their parents' stories from an early age about the injustices committed to "us" by this-and-that and his such-and-such regime. Personal identity is less important than group identity, acquired in early childhood.

Today, we are witnessing the rise of the radical right throughout Europe. At its center is historical revisionism. In public, theories of totalitarianism are used not to strengthen democratic political culture but almost exclusively as a political weapon. (Cipek, 2019) Systematically, the ideologies and policies of the radical right have the following characteristics: the supremacy of the collective (nation, state) over the individual - in contrast, liberal democracy emphasizes the importance of the inviolable rights

of the individual; anti-pluralism - the state and society should be homogeneous, and minorities are always a disruptive factor; anti-parliamentarism - reduction of politics to a friend-enemy relationship; an authoritarian state, which protects a homogeneous nation from liberal individualism and is the logic of universal human rights - they are there exclusively for members of their nation. Moreover, the frequently present historical revisionism and antisemitism deny or relativizes fascist crimes and advocate a conspiracy theory about the dominant Jewish global governance. In addition, however, in recent decades, there has been massive intolerance towards Islam (Islamophobia). Moreover, finally, it emphasizes the importance of metapolitics, which, through the mastery of specific discourse, should win the people's minds and ensure the cultural hegemony of the right.

The populist radical right took advantage of the traditional discourse of the right: issues of identity, understanding of belonging to a nation (ethnonationalism), and anti-immigration attitudes, and radicalized it. They consider themselves to operate within a democratic order and improve it by restoring confidence in those deprived of that power (they consider themselves as the bearers of the "right" form of democracy). Confidence in the liberal ideology that enables such a "truncated" democracy as represented by the mainstream parties is impossible to maintain in today's worldview. Consequently, nationalism remains a universal phenomenon in the world.

Racism often synergizes with nationalism and conflicts on religious, cultural, and territorial matters. Racist outbursts in sports have been a common phenomenon in recent years worldwide. Many European countries, such as Germany and its national football team, have long struggled with several far-right and, in some cases, openly neo-Nazi elements among their fans. This is a particular issue on tours or tournaments in nearby countries. Most significantly specter of racism in football is on the rise across Europe. For example, our continent-wide survey indicated that the abuse of Raheem Sterling and antisemitic chanting by Chelsea fans indicate a more comprehensive picture of unacceptable intolerance (The Guardian, 2018). As we are aware, aggression or violent behavior is any behavior that threatens the use of force or its actual use, directly or indirectly endangering or damaging the physical or moral integrity of a person or illegal and unauthorized destruction of property. Aggression and violence can be verbal and physical and directed at oneself, an individual, or a group of objects. The most common forms of aggression and violence that occur in sports are the use of physical violence - whose goal is to endanger the physical integrity of others, and physical force, whose goal is to demolish, break objects, and violation of the moral integrity of another person and verbal or symbolic violence. It is also a fact that violence and aggression are patterns of behavior that are spontaneously accepted.

Just as computer viruses cannot survive without computers, biological viruses and similar parasites cannot survive without biological organisms, so memes cannot survive without humans. These mind viruses compete in constant fear of being swallowed up by others or becoming extinct and striving - increasing group association. Humans are the batteries that sustain competency with one or another ethnopolitical or nationalist "collective organism" (Haracic and Novic, 2020). If we articulate the psychology of aggression and aggressive behavior, we should start from the very definition in the broadest sense and then analyzes the theories developed in three basic directions. Thus, the first starts from "instinct" or impulse as a central driver, others - from the reaction to frustration, and the third - from social influence. Based on detailed analyzes, there are no constantly aggressive individuals, social groups, or states; to be inclined to teach aggression; aggressive human behavior occurs when certain ones have created conditions that affect him, and this behavior can be controlled and suppressed (Sakan, 2008).

A nation wakes up and reacts when it has historical lethargy, a violent narrative, and is endangered or distressed. For example, in a speech in Vistalegre, Secretary-General Javier Ortega Smith called for the glorious victory of the Christian forces that defeated the Ottomans in the Spanish naval battle (Ortega, 2019). In this event, the victory of Western civilization over those of others, enemies, and savages, hides behind them, which enables further connection of similar events of the past with the current situation. For example, it is common to invoke "enemies of the nation (...) who want to trample on dignity, violate freedoms and destroy unity" (Ortega and Smith, 2019) and place some nations as a victim of fragmentation among the interests of the international lobby, autonomy, and political parties. Furthermore, the definition of one's identity includes his view of moral and spiritual issues and his relationship to a defined community. The "fear" is a powerful tool, with skillful manipulation and a call to feelings, in the hands of those who know how to handle it can potentially benefit social and political change. In that case, supporters of liberal ideology do not have the luxury of taking a position from a high moral point of view or ignoring the problem but soberly take into account the frustrations of citizens, listening and dealing with the crisis of democracy with dignity and elegance, according to liberal ideology.

If we review the realities of the current global sphere, within notions of neoliberalism, globalization, wars, violence, and migrations, nationalist and racist antagonism not just exists but becomes assertive. As more and more people scrambled to flee Ukraine, several reports of residents, including Nigerians, Indians, and Lebanese, getting stuck at the borders. Unlike Ukrainians, many non-Europeans need visas to get into neighboring countries. Some of African, Middle Eastern and South Asian descent fleeing Ukraine are struggling to cross borders (CBC, 2022).

Venezuela became the second-largest refugee crisis in the world after Syria. As a result, more than 6 million people had to leave Venezuela, influencing similar migration processes in other Latin American countries. Venezuelan migrants face rising xenophobia, however, not solely in Western countries (USA) but in Latin America. ldana, a single mother of three, told "The New Humanitarian" how she was recently sacked from the engraving job in the Ecuadorian capital because locals who needed work started criticising her employer for taking on Venezuelans, who, desperate for money, tend to work for less. "They've shouted at me, 'Go back to your country! What are you doing here?' things like that, in front of my kids," Aldana recalled, in the cramped room in downtown Quito she shares with her three children, struggling to pay $120 each month for rent (Grattan, 2020). The Venezuelan exodus is the most significant forced displacement in Latin America's history and is starting to resemble the Syrian refugee crisis.

More than 6.3 million people have fled Syria since 2011, in what has been the largest forced migration crisis since the World War II. These two situations, in which people ultimately face a denial of fundamental human rights in their homelands and are therefore compelled to flee, can be compared in terms of the volume of the exodus. Migration and asylum policies and treaties in Latin America differ from those in the Middle East-Europe region. However, in both cases, a mass displacement of people has ignited more restrictive border controls. The main difference between these two situations, aside from the fact that the Syrian exodus predates the Venezuelan one by several years, is what ignited them. The millions of people who have fled Syria have done so because of an ongoing, violent, geopolitical conflict that has caused much of the country to be unsafe. Venezuelans, on the other hand, have been fleeing because their country is experiencing an economic meltdown that led to shortages of food and medical supply. While Venezuelans have not had to endure a brutal war, they have faced an unsafe environment in their country; the violent crime rate in Venezuela is amongst the highest worldwide, and repression by state authorities, including mass arrests and extrajudicial killings, is on the rise. A key difference between the Syrian and Venezuelan flight involves the legal measures each group has been using to obtain the right to stay in host countries. From the start of their exodus, Syrians arriving in other countries have been granted protection in accordance with the United Nations (UN) Refugee Convention, which defines as refugee anyone who has been forced to flee his or her country because of war or persecution. For Venezuelans, the situation has been different because the UN Refugee Convention does not recognize fleeing an economic meltdown as a cause for seeking refuge (Brenner and Frouws, 2019). Due to long-term measures restricting the movement of refugees and immigrants, it is complicated to find work, and women and girls, in particular, are at even greater risk of exploitation and xenophobia than usual. The front-line states most affected by the spillover from Venezuela have a considerable stake in preventing the crisis from worsening. The

risks of an escalation in bilateral hostilities from an ill-considered cross-border incursion are extremely high. The Trump administration has sought to take advantage of Venezuela's weakening position in the Caribbean basin to rally support behind its position. The optimal way out of the crisis entails a transition negotiated by pragmatic forces on both sides and the help of regional countries (International Crisis Group, 2019).

Racial and ethnic discrimination is a daily occurrence for many people in the contemporary world. The general public must become aware of the enormous consequences of migrations and related crises in a globalized world and the burden primarily borne by the host countries. Therefore, besides governments, one should encourage multilateral organizations, international financial institutions, the private sector, and civil society to act urgently and in solidarity. However, the Covid-19 pandemic has not just affected refugees and immigrants. It affected various communities across the world. In the post-Covid-19 world, many immigrants, marked as a minority and racially, culturally, or religiously different, possess the skills, knowledge, and entrepreneurial spirit to intensify the countries' more substantial economic recovery after the pandemic. Advancing the protection of migrants and refugees in the face of xenophobic hostility, discrimination and violations of human rights requires common approaches, strategies, coordination, and the ability to mobilize human and material resources. Officials and institutions of governments, international organizations, civil society organizations and migrant groups all have roles to play and contributions to make. If the 21st century is to avoid repeating some of the mistakes of the last, then the rights and dignity of all immigrants and refugees must be respected (ILO et. al, 2011). The neo-nationalist and neo-racist antagonistic attitude and mindset can be liberated through educational and civic refinement and acknowledgment of the mentality and culture of others. As global citizens, we must ask ourselves what we can do to prevent or stop discrimination and hate discourse and improve cultural, social, and economic integration. It is directly related to the world's overall stability and sociopolitical progress.

2.2 Phenomena, Realities, and Synopsis of Balkans (Former Yugoslavia)

Suppose those, as mentioned earlier (in the first heading), the definition of the radical right is applied to the situation in former Yugoslav countries. In that case, it can be noticed that the radical right of Western Balkans has all these characteristics. The central place of its ideology isoccupied by ethnonationalism, religious fundamentalism, and anti-communism. Western Balkans differs from the Western European right in its even more pronounced, extreme anti-communism. Namely, in the West, anti-communism becomes secondary after the collapse of communist dictatorships, and the radical right considers "decadent" liberalism as its main enemy (Cipek, 2019). Unlike the circumstances in Western Europe, in

Western Balkans, we are witnessing the phenomenon of anti-communism without communists. All the liberal values establishing the Western democratic order have proclaimed some remnants of communism. Radical right politics advocate this thesis in Croatia (Cipek, 2017). The basis of historical revisionism in the post-Yugoslav states, including B&H, is radical anti-communism. However, this position seeks to rehabilitate fascist movements, quisling regimes with religious inclinations (Ustasha, Chetnik, foreign Muslim fighters[11]). On the other hand, to present the anti-fascist movement and the Communist-led NOB[12] as absolutely criminal (Cipek, 2019). The inability of society and politics to shape collective memories of Ustashaism and Communism and evaluate past events spills over from politics and the media to various dimensions of society, including the academic community (Capo, 2015).

"Recent Balkan history needs to be revised to the utmost perversely in order to construct differences and maintain hostility" (Perica, 2020). Because of these types of social organisms (ethnoreligious paradigm), hostility persists even towards those minorities without religious affiliation, such as Atheists and Agnostics. Ethnic, national, and confessional affiliation in the former Yugoslavia contribute to sociopolitical radicalization. Spiritual usurpation has moved into the realm of identity. The ideological ethnonationalism has metastasized into a social organization's daily political discourse that produces uncritical subjects in all constitutive ethnic governments. For many, theism has transformed from a sui generis sociocultural phenomenon into a sociopolitical phenomenon in the Balkans (Hadžić, 2021). The relationship between ethnonational policies, violence, and religion is visible in the Yugoslav wars of the 1990s, where the war in all national religions (Catholicism, Orthodoxy, and Islam) found proponents of personal sacrifice for the good of nations. Belonging to a specific army and wearing religious symbols (rosary and cross), giving sure signs (raising two or three fingers in the air), or shouting messages of religious content (Allahu Akbar) did not presuppose that soldiers and their commanders should know religious truths and dogmas. However, that made belonging to a particular denomination a pure-blooded national affiliation. In this sense, the responsibility of religious communities in the Yugoslav disintegration is unquestionable. They have contributed to the development of trivial ideologies that have outgrown mere respect for their people's material and spiritual goods. (Hadzic, 2020) In "The Good Soldier Schweik" by Jaroslav Hasek, a parallel was drawn with the behavior of the Catholic Church during the Croatian Homeland War. The practice of mass confessions, prayers, and giving rosaries to soldiers before going to the battlefield are symbolic moves that tried to alleviate the problematic situation in which they found themselves - with the currency of hope, in this case in a very religious form – "Prayer played a significant

---

[11] Bosnian mujahideen were foreign Muslim volunteers who fought on the Bosniak (Bosnian Muslim) side during the 1992–95 B&H War. They first arrived in central Bosnia in the second half of 1992, intending to help their Bosnian Muslim co-religionists fight against Serb and Croat forces. Estimates of their numbers vary from 500 to 6,000.

[12] It is the national liberation struggle of Yugoslavia during the Second World War. Although most world and domestic historians consider the People's Liberation Struggle one of the greatest struggles of World War II, neo-Nazis, Balkans Ustasha, Chetnik, and similar movements often try to denigrate and portray it as harmful.

role in the Homeland war because it gave strength to the defenders because it strengthened their love for the Homeland. Croatian volunteers and soldiers who fought for the freedom of religion and national freedom with a cross around their necks as a symbol expressed their faith and nationality. The Catholic faith is an integral part of the identity of the Croatian people" (Marusic, 2011). The problem with such an identity is that it excludes all veterans who belong to another religion (Muslims, Jews, Orthodox) or do not belong to any (atheists, agnostics). There was a similar pattern in the Serbian army and paramilitary during the war. Soldiers were blessed before the battle. The most shocking illustration is the events before the Srebrenica Genocide in July 1995. The Serbian Orthodox Priest blessed the "Skorpioni"[13] in the July 1995 ceremony. Orthodox Priest in front of the Serbian Orthodox Church blesses the departure of the Serbian military formation "Scorpions" on the battlefield in B&H and prays for the killing of civilians. "Skorpions" committed the mass shooting of "8372" unarmed Bosnian Muslim men and boys in Srebrenica in a couple of days. The Serbian Priest stated: "Pray to the Lord, Have Mercy, our most extraordinary God (...) give the loyal Serbian army a strength in overcoming the "enemy nation," and God, force the all our opponent's nations to flee (...) for sure victory and always to show the enemies of the "Christian Race" passionate and horrible punishment" (Mi Bosnjaci BBB, 2021). Religious antagonism and racist paradox has been present in the former Yugoslavia. Although besides, Bosniaks have been contradictory and unfounded, regularly called "Turks" in the Balkans, genocide-convict Ratko Mladić announced the Srebrenica genocide in front of the cameras: "Here we are on July 11, 1995, in "Serbian" Srebrenica. On the eve of another wonderful "Serbian" holiday, we give this city to the "Serbian" people as a gift. Finally, the moment has come to take revenge on the "Turks" in this Region." (Sudetic, 2010) However, Sanja Glišić and Dragan Alavantić from the Vinča Institute biochemically confirmed in Serbs: 49% of Turkish Altaic-Anatolian marker HG-2, only 16% Slavic type Eu19 (mainly in Vojvodina), 13% southern Afro-Hamitic type and other smaller groups. (Bosnjaci, 2013)

The characteristics of the "collective "mind are poisoned by intolerance and often by hidden or overt hatred towards "the others." Mixing with "others" is a quandary, and children will not interact - i.e., B&H phenomenon "Two schools under one roof." The change of education from a cognitive segregated ethnopolitical matrix to a school organized according to the measure of "human enlightenment" is long-term and the most critical path in order not only to provide a good ground for educational inclusion satisfying the students' needs but the future of multicultural moral and ethical society. It reflects in brought up and educated non-ethnonationalism and non-xenophobes individuals-personalities in fragile

---

[13] The Scorpions was a Serbian paramilitary unit active during the Yugoslav Wars. The unit was involved in war crimes during Croatia, B&H, and Kosovo wars. After the wars, four-unit members were found guilty of killings during the Srebrenica genocide of July 1995, and five were found guilty of killing civilians, primarily women and children, during the Podujevo massacre in March 1999.

post-conflict Balkan societies. Affirmative indications of the adverse effects of B&H educational policies, ethnopolitical ideologies, philosophies, and ethnopolitical nonobjective party interests are required. Those policies obstruct critical peace and conflict transformation processes and potential initiatives necessary to establish peace, conflict resolution, and nonviolence. Peace education and inter-ethnic communication can reduce disagreement sentiments ("enemy") between ethnoreligious groups, maintained by ethnopolitical separation propaganda (Hadžić, 2022).

Racism synergizes with nationalism and conflicts on religious, cultural, and territorial matters. The Balkan region and post-war former Yugoslav countries are an example. Racism is an extension of nationalism, ethnic nationalism, and ethnoreligious nationalism in the Balkan region, accompanied by homogenous ethnoreligious territories created after the brutal Yugoslav Wars. The racist outbursts in the Balkans against the England national team demonstrate that racism and nationalism are deeply rooted in football in the Balkans – although those responsible are happy to deny it. After the break-up of the former Yugoslavia, racism spread to the football world in the Balkans. Dark-skinned fans see the players as "temporary targets," says journalist Lasic. On the opposing team, they vent their frustrations stemming from their social issues resulting from the war and economic crisis. "Often, these are young people without jobs, manipulated by nationalist political parties," Lasic told DW. "It is a special situation, and in the '80s, it was a side issue. Nevertheless, it has been escalating like crazy since the Yugoslav wars" (Ford, 2019). Chauvinistic and racist cries, mentioning the genocide of Bosniaks in Srebrenica, have become part of folklore at sporting events in Serbia - from Belgrade and Novi Sad to Novi Pazar, Cacak, Krusevac, and other Serbian and B&H cities. Damir Pilić, a former Hajduk Split[14] fan, told DW:" When you lose to a strong opponent, you see it as a means to humiliate an opponent who is humiliated you. However, if you ask them if they are racists after the game, they will say no. Moreover, it sounds paradoxical from a Western point of view. There are almost no "colored" people in the region" (Ford, 2019). Events in Serbia, particularly the murder of a French football fan in 2009, hooligan violence in response to the gay parade in Belgrade, and riots during the Serbia–Italy UEFA football game in 2010, have renewed attention to the issue of hooliganism in Serbia. Apart from vehemently opposing the gay parade, the main actors in these riots – football hooligans and members of radical nationalist groups – have made far-reaching appeals about the nature of Serbian identity, morality, and the 'true' Serbian nation, have called for the toppling of the current government and a clear anti- European Union (EU) stance. There is an overlap between football hooliganism and the extreme-right movement (Trost and Kovacevic, 2013).

Some of the cases of racist incidents at matches in Serbia and Croatia:

---

[14] Croatian football club from Split.

- October 2002: In the first round match of the UEFA Cup between Sartid Smederevo and English Ipswich, fans of the former Serbian club insulted the visiting player of the visiting team, Marcus Bent.

- October 2006: During the football match between Borac from Čačak and Belgrade's Voždovac, local fans - the company - insulted the players of their team, Mike Tamvanjeru from Zimbabwe, on racial grounds. The group wore white hoods modeled after the Ku Klux Klan, a racist organization from the United States, and a banner, "Get out of here because no one here loves you."

- March 2008: After the match with Bežanija, four Borac fans from Čačak attacked football player Solomon Opoku from Ghana near the stadium and inflicted light bodily injuries on him, insulting him on racial grounds.

- October 2012: English defender Danny Rose was an actor in the youth matches of the national teams of Serbia and England in Krusevac in 2012 in the barrage for the European Championship. At the time, fans insulted him on racial grounds, although Serbian players claimed that the English footballer had previously deliberately hit someone in the audience with the ball. Nevertheless, UEFA reacted quickly, punishing Serbia with two games behind closed doors, later reduced to one.

- February 2017: Fans of Serbian footbal club Rad imitated monkey cries during the game with Partizan[15] in Banjica when Everton Louise, a former black and white midfielder, received the ball, and after the game, the Brazilian responded to racist provocations by pointing his middle finger at their stands.

- July 2021: The interruption of the match in the Belgrade neighborhood of Banovo Brdo between the Belgrade teams of Čukarički and Voždovac came when fifteen fans of the visiting team insulted Jamaican Norman Campbell on racial grounds.

- In June 2015, before the match with Italy, on the stadium Poljud in Split, a massive "Swastika symbol"[16] was drawn on the pitch.

- Two years before that, the Croatian football player Josip Šimunić received a 10-match suspension for using the Ustasha greeting "Ready for Home" after the match with Iceland, and he was also fined.

---

[15] Serbian football club from Belgrade.

[16] It symbolized auspiciousness and good luck in the Western world until the 1930s when the German Nazi Party adopted a right-facing ('clockwise') form and used it as an emblem of the Aryan race. As a result of World War II and the Holocaust continue to be strongly associated with Nazism, antisemitism, white supremacism, or simply evil in the West.

- In February 2019, hooligans attacked Red Star water polo players from Belgrade in Split because they saw the club's insignia. Fleeing from the hooligans, one of the water polo players jumped into the sea.

- In 2019, the European Football Union initiated disciplinary proceedings against the Football Federation of Montenegro due to the racist behavior of fans in the match with England in the EURO 2020.

- England won 5: 1 in Podgorica, and the visiting team players were the target of racist outbursts by the fans.

- Fans insulted the dark-skinned representatives of England, Danny Rose, Rahim Sterling, and Kalum Hudson Odoje based on race.

  - In several cases, Zagreb's Dinamo repeatedly paid UEFA fines for racist outbursts by fans. There are many similar examples in the Balkans.
  - For example, at one game, fans of Shkendija from Tetovo in North Macedonia, after the incident at the match Serbia Albania in Belgrade, presented a banner: "They (Serbs) are the cancer of Europe - UEFA, do you need more?" (BBC, 2021)

Brazilian Everton Luiz, who played for Serbian Belgrade's Partizan, left the field crying in 2017 after constantly suffering racist insults from the Serbian Rad football club fans for all 90 minutes. Partizan coach Marko Nikolic once complained that such incidents are "normal in Serbian football." Still, such statements are rare. Because it happens much more often that politicians, officials, and fans of the Balkan states either deny or diminish incidents in football. Dark-skinned players are considered as "different" and as players of other nationalities (Aljazeera, 2017). Pyromania rituals, in which young people "happily" participate, symbolically represent the destruction of the creative powers of young people, their ability, and their willingness to create a better world. Thus, better region. The final football cup of each country is a solemn act, but not in the case of B&H. The 2017 grand final between the Football Club Široki Brijeg (i.e., Catholic/Croat) and the Football Club Sarajevo (i.e., Muslim/Bosniak), which was supposed to be a proper football holiday, was turned into a civilization scandal. The escalation of unprovoked vulgar nationalist and religious insults, racism, hooliganism, and the humiliating attitude towards the B&H national anthem occurred. (BBC, 2021) Hence, nationalism is still a massive problem in the former Yugoslavia, particularly ethnonationalism, based on religious identity.

Filip David, a Serbian writer of Jewish origin, stated that the South Slavic peoples suffer from two manias. They are sick of mania of persecution and greatness while constantly living in fear, fed by hatred

and deception. In this specific form of social psychopathology, two seemingly incompatible concepts merge the mania of greatness and persecution. Nevertheless, unfortunately, many politicians, and people of science and spirit, feed these two forms of madness with Mephistopheles' persistence. Moreover, myths filled the horror of existential emptiness. Civilization has been declared responsible for decadence, disease, and perversion (David, 2019). The most famous Serbian myth, the myth of the Kosovo battle of 1389, was resurrected as part of the nationalist revival in Serbia in the later 1980s. Nevertheless, it became socially and politically actual during the violent struggles of the 1990s. Cultivated through centuries of Ottoman rule, the myth decreased in importance during the communist period. However, it re-emerged in Serbia in the 1980s as a powerful mobilizing tool, often juxtaposed with Serbs' supposed "genocide" at the hands of Albanians in the autonomous province. During the first half of 1989, specific political folklore was invented. It was congruent with the well-established idea of the Serbs as a unique and martyred people, most notably manifested in their defeat in Kosovo. While propagated from above, this idea found resonance among the general population (Kaser and Haplern, 1998). The wide-ranging sexcentenary celebrations in 1989 displayed the newly found (and short-lived) unity between church, state, and different nationalist traditions in Serbia, marked by a famous speech by Slobodan Milosevic on the site of the medieval battle. Milosevic's famous sentence at the beginning of the wars, within the sacrificial policy: "No one is allowed to beat you except your Police" is a formula for cynical manipulation of Serbian public opinion and any attempt to deceive the world. In the frequency of that category of cynicism and perfidious deceptions, his behavior prevented the public from seeing reality, thus realizing the final truth of the Greater Serbia wars. Intending to prevent the production and maintenance of false public awareness is an inevitable consequence of the ethnic-ideologized way of life and a sign of collective ideology. In such circumstances, from the ideologically designed ethnicization, a territorially insatiable "Greater Serbia" embarked on its assertive, clerical-fascist, genocidal wars across Yugoslavia. That historic great-power clerical-ethnic ambition, which lies at the ideological basis of the chaos of war, has significant consequences for Serbian society. It fails to free itself from the past politics, which bears a tremendous collective responsibility for all wars in the Balkans, which have harmed others and impoverished Serbian society materially and spiritually.

Franjo Tudman provoked the conflict in B&H between Bosniaks and Bosnian Croats, among other circumstances, because of the "civilizational conflict" between Christianity and Islam. In December 1993, Tudman said that the Croats had fought the Muslims for three centuries and that the Muslims had brought Croatia to the brink of disaster. Tudman explained that the ordinary Bosnian Croat preferred the Orthodox Christian Serbs to the Muslims, quoting, "because he is a Christian, after all." Warren Zimmermann,

the last USA ambassador to former Yugoslavia, described Tudman's meetings with Milosevic in the book "Origins of the Catastrophe." "Tudman admitted that he had discussed fantasies about Islamic fundamentalist B&H with Milosevic and agreed that the only solution was to divide B&H between Serbia and Croatia.[17] As a witness in the trial of Slobodan Milosevic in The Hague, former Yugoslav and Croatian President, Stjepan Mesic spoke about his and Tudjman's conversation with Milosevic in the spring of 1991. At that time, Tudman was especially afraid of the possibility, as Milosevic said, of the return of 500,000 Muslims who had long since left B&H, Kosovo, and Macedonia to Turkey. Tudman looked carefully at the map Milosevic told him was made by the world's most famous exports. He repeated Milosevic's words, and later, they agreed in Karadordevo[18] according to NIN, no. 270, Belgrade, October 3, 2002. Josip Manolič, in "Politics and Homeland: My Struggle for a Sovereign and Social Croatia," writes that, after their meeting in Karadordevo on March 25, 1991, a Serbo-Croatian commission was formed to specify a plan to divide B&H into two parts, as well as to consider "humane" relocation of Muslims in Turkey, "in order to realize Tudman's and Milosevic's idea of a B&H without Muslims" (Bandzovic, 2019).

Almost thirty years after the wars in former Yugoslavia, the "culture of fear" grows into a powerful inspiration for the "culture of hatred." It quickly and effectively grows into a "culture of violence." The existence of a "minority and majority" or "friend and enemy" relationship (another ethnicity/nation/religion) is the foundation of the symbiosis of the political, religious, and ethnonational in the former Yugoslavia. It fills the space of human intimacy, becoming the dominant form of behavior that marked new generations. (Hadžić, 2020) Given the historical heritage (Second World War), radical right-wing ideologies are continuity in Croatia[19] and other regional countries. In the former Yugoslavia, collaborators of Hitler's genocidal compositions and members of political-military paramilitary formations (including convicts of the ICTY for the former Yugoslavia) regularly receive pensions and medals. Schools and streets are named after them. They are celebrated at rallies. The commemoration of the events is accompanied by ceremonies regularly led by religious officials (Hadzic, 2020). As a result, Western Balkans has fallen into humanity's impasse. Habitually, ethnophyletism and neo-fascism persist in this region. The antagonistic and destructive annulment of political pluralism and the collectivist reduction of individual wills to leaders' is the force of the all-binding total ethnicization. According to historian Dubravka Stojanovič from Belgrade. Serbia and Tvrtko Jakovina from Zagreb, Croatia, the characteristic of these wars are that the international community intervened in several cases - B&H, Kosovo, and Macedonia - and ended the

---

[17] ICTY, International Criminal Court for the former Yugoslavia, case number IT-04-74-T, the Prosecutor versus Prlic et al.

[18] It is a village in the Bačka Palanka municipality, District of Serbia.

[19] Croatia is essential because it is the only EU member in the Western Balkans. Thus, it assumes having a higher level of liberalism and legalism. However, at the same time, Croatia distances itself from the Western Balkans terminology, arguing that it relates to Central Europe.

war by calling for ethnic cleansing, not to be allowed for such ideologies to win and for weapons to fail, be more robust than human rights. In the name of that, armistices and peace agreements were signed. We see on the ground the victory of those ideas and ideologies. Thus, the victory of the force of arms. Today, we see that the idea of ethnic cleansing won the wars in the former Yugoslavia. It is on the maps (Karabek, 2016). Thus, demographical change and the creation of purified ethnoreligious homogenous countries. It is evident by the post-war demographical ethnic statistics.[20] Under the motto "one nation, one ethnicity, and one religion," aspiring for territorial expansion and control carried out "ethnic cleansing."

It was unrealistic to expect integrative multiculturalism to become the dominant social pattern in the first phase of the democratic transition of ethnically divided but politically united societies. In the former Yugoslavia, political polarization is carried out on a confessional/nationalist bases: Muslims support Bosniak candidates, Catholics support Croats, and Orthodox candidates support Serbs. The area of the Western Balkans follows the process of nationalization of nations. It created a particular kind of asymmetry in political development, but at the same time, nationalism was established as the most expansive force in this region. These societies do not understand the identity between nations and states that classical European states comprehend. In these societies, enlightenment universalism and liberalism never acquired their role in the old nation-states. With Yugoslavia's disintegration, the ruling elites' central role, and the acquisition and consolidation of power, was the construction of ethnonational identity. However, it was accompanied by extraordinary violence, the most aggressive expression of the rebirth of nationalism, followed by ethnonationalism and religious nationalism.

The geopolitical approach is adequate in explaining nationalism in the Balkans and that more promising future scenarios can be developed based on it. The basic principle is that understanding the past gives us the key to understanding the future. Understanding the roots of nationalism and its role in Yugoslavia's disintegration means predicting its chances in the future (Sekulic, 2011). After almost three decades of top-down governance or the application of various Western concepts and strategies, the promise of a European perspective, the Western Balkans remain an example of profound asymmetries and structural imbalances that firmly position it as an unstable periphery of the European Union (EU). As the complex social reality of the region's countries is burdened by political instability and economic and social depression, there is a need to discuss the applied matrix of European and Western enlargement policy. The promised prosperity and stability of the region have been lacking, and the legacy of the implemented Western policies is

---

[20] According to two historians, Andrea Feldman, the director of the Open Society Croatia Institute, and Slobodan Markovic, a research associate at the Institute for European Studies in Belgrade, after the wars, the territory of the former Yugoslavia, which was characterized by multi-ethnicity for centuries, significantly changed its ethnic picture. The number of Serbs in Croatia has decreased from 600,000 to around 180,000, so they no longer represent a significant factor in Croatia; B&H is divided into Serbian, Bosnian and Croat parts; less than 100 thousand Serbs remained in Kosovo; in Vojvodina, the number of Hungarians decreased, while the number of Serbs who came from Bosnia and Croatia increased; in Macedonia for a long time there has been a tendency to create territories predominantly inhabited by Macedonians, that is, Albanians. (Radio Slobodna Europa, 2004)

poverty, extreme unemployment, emigration, the collapse of public policies, and continuous economic collapse, whose effect is amplified by Covid-19, as well as reactivation of existing crisis hotspots: B&H, Kosovo, and North Macedonia.

In Radio Free Europe, the "Most" edition discussed whether the war goals from the 1990s are still current in the Balkans. The interlocutors were two historians - Dubravka Stojanovič from Belgrade, Serbia and Tvrtko Jakovina from Zagreb, Croatia. "Not only are the wars of the 1990s not closed in the former Yugoslavia, but World War II issues are still actual, and there are occasional "entries" into World War I. In the coming years, with the hundredth anniversary of the end of World War I and the Yugoslav state's emergence, some unfinished issues will re-open that are not only historiographical. The goals of the wars are still confirmed in some ways because there are frozen conflicts that were stopped at one point. It is undoubtedly valid for Kosovo, B&H, and North Macedonia. There is no potential for war anymore, but we should be careful not to escalate conflicts in societies that have remained permanently unhappy after the war. If people live in the past, constantly bringing the new generation back to 1941 or 1991, then there is a possibility that these issues will occur again. Because, in fact, we constantly live in a militarized atmosphere, we constantly have the same enemies, and we constantly look at our neighbors with distrust (Karabeg, 2016).

These wars are not ideologically over. Ideologies are still on the table and in people's minds. Almost thirty years after the end of the last wars, we can still see the ruins of all the countries that fought - from Dalmatia, B&H, and Kosovo, to the center of Belgrade. One of the consequences of the war ending was the unresolved border disputes between the states of the former Yugoslavia. There are disputed borders between Serbia and Croatia; B&H has border disputes with Serbia and Croatia. There is also a border dispute between Kosovo and Montenegro and the border between Serbia and Kosovo. According to historians such as Dubravka Stojanovič, the characteristic of Yugoslav wars is that the international community intervened in several cases - B&H, Kosovo, and North Macedonia. It ended the war by calling against ideologies of ethnic cleansing and weapons and for more robust human rights. In the name of that, armistices and peace agreements were signed. However, on the ground, the victory of those ideas and ideologies is apparent. Thus, the victory of the force of arms. The Republic of Srpska (RS)[21] has constant tendencies toward secession, as the question of the north of Kosovo is constantly raised. There are statements on Herzeg-Bosna[22] as Croatian territory in B&H. In Marko Perkovic Thompson's[23] song "Are

---

[21] It is one of the two entities of B&H, the other being the Federation of B&H, FB&H. In B&H, there is an additional District, Brcko District.

[22] It was an unrecognized Croat proto-state in B&H during the war, sanctioned in the ICTY, Hague Tribunal as a joint criminal enterprise and with crimes against humanity.

[23] He is a Croatian musician who has attracted controversy in the media over his performances and songs, which glorify or promote the World War II-era Croatian fascist Ustaše dictatorship. His songs feature patriotic sentiments and relate to religion, family, the Croatian War of Independence, politics, and media, but they also contain notorious references to war crimes. As a result, the local authorities prohibited the band from performing in Amsterdam concerning neo-Nazism in 2004.

you beautiful" - the official song of Croatian fans approved by the Croatian Football Association - Herceg Bosna is spoken of as Croatian territory. Moreover, in the recent election campaign on the occasion of the referendum in the Republic of Srpska (RS), there were conflicts on the Croatian right over the status of Bosnian Croats - between those who support the status quo and those who believe that Croats should get a third entity reminiscent of Herzeg-Bosna (Karabeg, 2016).

The Balkan paradigm of constant hybrid wars demonstrates it clearly in the historical and current circumstances, particularly in B&H. The constant fabrication of dangers (a stimulant) that threaten the alleged survival of an ethnic group creates a psychosis of fear, uncertainty, and defensive internal cohesiveness, making it impossible to discern the dangers to the existence of people coming from that group. It is rapidly transferred from one religious group (nation) to another in which the same processes occur, creating a chain of imaginary interethnic threats (Hadžič, 2021).

Ukraine - Russia warfare catalyzes the evolution and growth of the Western Balkan disputes and issues, i.e., Kosovo - Serbia, Montenegro, and North Macedonia cases, and most significantly in B&H, during the most severe crisis since the war's end. Consequently, based on numerous local, regional, and international media reports, Orthodox crosses are a part of folklore at rallies in the Serbian capital, Belgrade, and Bosnian Serbs entity capital, Banja Luka, as the Putin murals, Russian flags, and the letter "Z."

2.3 Peace and Conflict Philosophy and Enlightenment

Within the theoretical foundations of polemology, we can state that the relationship with scientific disciplines, polemology is the science of War - its causes and consequences. However, some theorists use the term polemology in a much broader sense. Polemology is a relatively young science closely connected with philosophy, sociology, politics, military sciences, history, economic sciences, legal sciences, technical sciences, psychology, pedagogy, morals, and the science of international relations. The peace and structural conflict mechanisms and associated phenomena are current, complex, multidisciplinary, and multidimensional problems. Thus, polemology and irenology - the problems of War and peace as two opposite but still causal related phenomena. Therefore, we must primarily be following the field of epistemological-methodological bases of irenology, theoretical bases on peace, and recommendations to the subjects to establish, develop, and maintain this critical phenomenon for the free life and prosperity of individuals, social groups, nations, states, and people on Earth. The subject of irenology means peace and problems related to it in totality; from the individual level - man is the bearer of specific peace processes, from families and social groups to states and the international community. It starts from th

axiom that peace in totality is a single whole with its own unique and individual rounded wholes and parts, from separate peace through peace in specific periods or regions to current and future (hypothetical) peace in the international community. The theory of irenology, in the narrow sense, means only the kind of theory that has an objective, scientific character (scientific theory), i.e., which explains phenomena, objects, and processes in the field of peace and enables a deeper approach to its research and knowledge. It contains all the structure elements (subject, basic concepts; basic attitudes (principles and postulates); hypotheses; scientific laws, and theorems). Thus, scientifically explained and verified. The language of Irinology is a specific system of signs adopted by the convention that has a fixed meaning and serves to communicate and express thought content in establishing, developing, and maintaining peace. The irenology represents a set of scientifically verified knowledge, theoretically and practically tested rules and norms, and practical activities, instruments, and procedures that enable access to peace points. It should be a path to peace research and peace enlightenment. Thus, acquiring new scientific knowledge, integrating it into a unified theory, and improving sociopolitical issues. The term peace means a phenomenon in the developing human society characterized by processes and relations of cooperation, tolerances; mutual arrangements; relative equality; resolving conflicts and conflicts in a peaceful, civilized manner; and the free expression of individuals and social communities and associations. At the same time, Gaston Butul believes that polemology is the science of War and peace as two interrelated phenomena. In order to preserve peace, in Butul's opinion, studying a broad range of social phenomena and activities, including a positive methodology with seven levels of research, then philosophy, sociology, and culture, is necessary. He is mainly committed to the connection of polemology with the education of the people and believes that enlightened people cannot be manipulated (Sakan,2008).

Conflicts within countries and societies are the most common and destructive form of political violence. Therefore, sustainable peace requires working across socioeconomic growth, human security and quality of life, trust in government, and attitudes about antagonism and violence. The development of international law is prolonged and conservative. Only the United Nations (UN) has managed to achieve modest but significant and concrete progress in the development of world law. Kant made it clear that peace is a rational and moral imperative of human nature and that the right steps must be taken to make it a reality one day. "He finds guarantees for achieving peace in the moral doctrine and thus rejects using force to establish peace. Moreover, he bases relations between states on cooperation, not competition, so some elements of his project are reminiscent of solutions applied in the collective security system" (Cvrtila, 1996). At the same time, the absence of morality and ethics related to conflict, particularly its transformation, hinders people's ability to understand peace and its values. It adversely influences overall critical human security

and the significance of sociopolitical stability. Conflicts are often associated with nationalism, "majority and minority narratives," and discourses of supremacy. Therefore, education and enlightenment on the harmful effects of these notions are crucial. Peace must be an eternal global aspiration and norm of social life.

What is enlightenment, or precisely enlightenment in peace manners? The rise of the nation-state and the revolution in military technique prompted peace thinkers of the Enlightenment to take the first steps toward serious consideration of an international approach to the prevention of war. The peace societies which began to emerge after the Napoleonic Wars for the first time were the concern of millions rather than thousands. Although they suffered drastic reversals and were quickly silenced by the shrill sound of patriotism whenever a new war broke out, they quickly came back to life when the costs of such a war were reckoned up. It is easy to dismiss the nineteenth-century peace movement for placing too much faith in the power of persuasion and for underestimating the strength of militarism. Yet the First Hague Peace Conference of 1899 did achieve practical results in the fields of arbitration and the regulation of rules of war, while peace and disarmament were placed on the international agenda, where they have remained ever since (Gittings, 2012). Enlightenment is an ordinary way of being that, once established, means that an individual is compassionate and at peace, has a sense of inner wholeness, and tends to live in the present. The enlightened person is insightful and open-minded. He/she can see the world with great clarity, without attachment to preconceived ideas about people, places, and things. It enables him/her to observe the social and political existence without adverse judgments (antagonism, prejudice, and violence).

Kant confirmed the ability to construct a rational peace program, whose structure of principles attracts and whose connection of state, national, and cosmopolitan principles has a case-by-case approach to peace and political approaches that are not surpassed. Kant sees peace as a civic duty and wishes humanity to find sufficient arguments to create the conditions that will create a diplomatic union of sovereign and free states. That is, states are based on republican principles. Such a cycle requires a more extended period, Kant believes, but he also realizes that in time society will create the preconditions for fulfilling the goal and achieving a state of eternal peace. Today, we are only participants in the process of future world peace. However, we should not be discouraged in action. However, to say that Kant was on the trail of solving this problem by this work would only be challenging. It is the continuous work of all participants and the constant strengthening of rights and laws. We can say that Kant's constant emphasis on accessible and legal dispute resolution mechanisms has been beneficial in this process. His final rejection of the right to War and the promotion of the right to equality and freedom are today's foundations of the attempt to establish a peaceful society. So far, all the political indicators tell us that Kant was on the course of

a solution to establishing eternal peace. His concepts are contemporary and active, and his quest for grounding is also tried and tested in practice.

A conscientious effort is needed to reverse the theory generation versus Peace and conflict theory-testing research tension in favor of the former. Thus a paradigm shift in Peace and Conflict Research to generate and build new theories. It may necessitate changes in the Peace and Conflict Studies curriculum, capacity building, and change of attitude to encourage the teaching and adoption of appropriate methodology for theory building (Akinyoade, 2013). For normative decisiveness, encouraging would be the availability of schools and higher education institutions to those associations that offer non-profit educational, sports, scout, cultural, spiritual, information programs, programs for the development of democracy, civil society, tolerance, non-violence, interculturalism, programs of national minorities and the like—moreover, cooperation of educational institutions with the non-governmental sector through completing curricula with optional subjects. At the same time, there should be development and application of interdisciplinary treatment and implementation of intersectoral measures to combat violence and increase security in educational institutions. The dimensions should refer to developing school curricula that will include interdisciplinary and interdepartmental education of educators, students, and parents, focusing on violence, non-violent behaviors, and the emergence of xenophobia and racism among young people.

Introducing a service-learning methodology in the curricula of higher education institutions and secondary schools can increase the involvement of young people in society, ensure the evaluation of volunteer work through the assessment system, introduce education for civil society and achieve a more vital link between education and social communities. As a European subregion, the Balkans is a source of conflicts and wars, but also for inherent rules, paradigms, and norms of tolerance and coexistence of ethnic groups, religions, and people. There have been ethnic cleansing, genocide and cultural genocide, toponymic modifications of places, mass rapes, and substantial human losses of over 100,000 young biologically and economically productive people. In the problematic vortices of life, burdened by the whirlwinds of cyclically repeated destruction, the peoples of the Balkans are, as much in the name of the blessings of peace as out of the necessity of survival, creating authentically and potentially universal strongholds of cooperation, harmony, gender, cultural, and even spiritual synthesis, and there is no reason not to do so. For peace, the Balkans do not need great revolutionary upheavals but the small deeds of millions of people (Sakan, 2008).

Conflicting values need to be recognized mainly in transitional societies. On the one hand, there is a growing nationalism, a sense of threat and resistance to opening up and connecting with other nations,

and on the other hand, a growing desire for nuclear weapons or to join the European Union (EU) and Euro-Atlantic (NATO) integration in the Western Balkans, and connect with the rest of the world. The US State Department report on religious freedom for 2018 stated that religious intolerance is rising in Croatia, especially on the Internet. The Council of Europe had similar warnings of pro-Ustasha graffiti intimidating minority religious communities in occasional verbal and physical assault cases (USDOS, 2018).

3. Results and Conclusion

With the representation of neoliberalism, globalization, crises of global democracy, and the increase of radical nationalism, contemporary sociopolitics maintains historical ideological, racial antagonistic, and national supremacy forms. However, their conflicting relations entered the very being of humanity's sociopolitical existence in the contemporary epoch. Although a liberal conscience can be reassured by the fact that genetics has not found much difference among the peoples of the world, it is irrelevant to the problem of racism. It is a moral and political subject. In the sphere of flexibility, it established an association with nationalism. Nationalism, in particular, succeeds, initiates, and homogenizes the national masses as a nationalist narrative about the threat to national territories or injustices that are allegedly done, being done, or will be done. Racism is often associated with nationalism. However, neo-racism and nationalism ignore insights into group differentiation. The narratives of race genetics were scientifically disguised prejudice. The complete social attitude must change, starting with the institutionalization of civic education and school peace pedagogy. The racist and nationalist antagonistic mind can be liberated through enlightenment. However, first, one must notice how the national, ethnic, and religious mind functions.

All societies should take a step away from nationalism, especially in regions with conflict-affiliated motivations. Racism can be enforced in regions with zero racial diversity historically/currently within structural mechanisms of conflict, overwhelmed by the ethnonational and ethnoreligious culture of antagonism and fear. Accordingly, Balkan sports racism is correlated with ethnoreligious nationalism. Nationalism is potent, especially in regions with conflict-related structural mechanisms. However, people do not comprehend racism because these societies are not racially diverse.

The power of (ethno) nationalism is apparent in Western Balkans. Ethnoreligious matrices and adverse sociopolitical dynamics in Croatia, Serbia, B&H, Kosovo, and Montenegro affect the region's peace progress and overall prosperity. However, since the break-up of Yugoslavia, it has been deeply rooted in the culture. War and the post-war sociopolitical process have reinforced ethnoreligious collectivism. It

created ethnoreligious homogenous territories and ethnonational radicalism with far-right patterns. Balkan historical and current ethnoreligious and national paradigms construct differences and maintain a culture of fear and hostility.

The peace philosophy seeks to advance human society marked by processes and relations, cooperation, tolerances, mutual arrangements, and parity to resolve violent, non-violent, or ideological conflicts within the liberty of manifestation of individuals and societies. Thus promoting general civilizational and societal progression, be it socioeconomics, technology, politics, legislation, democracy, or human rights. The philosophy and approach to conflict, specifically its transformation, should consider the nature of conflict change, considering legal, moral, and ethical theories and values. Education for human rights and democratic citizenship, and thus peace understanding and pedagogy, can have a strategic position that seeks knowledge, enlightenment, and prevention programs to reduce violence and discrimination. Every country should have National Programs to eliminate discrimination against people belonging to nationalminorities, immigrants, and others. In addition, the aim should be to educate young generations on tolerance, a culture of peace, and non-violent conflict resolution, promote racial, ethnic, and religious equality, and raise awareness of inequalities in mainstream education.

Conflict is inherent in human behavior. However, knowledge and willingness for sociopolitical enlightenment in peace rotations can harness conflict through nonviolent means to transform societies and radical collective behavior. It is time to establish an appropriate directive for young generations from educational systems, dominant politics, and societies which has been lacking to the present day. The insufficient or malformed knowledge of facts related to historical events, violent behavior, chauvinism, and violations of other people's rights is evident.

References

Abascal, S. (2018). Discurso de Santiago Abascal en Vistalegre. EspañaViva, `https://www.youtube.com/watch?v=t_CIfZ5amIE`

Akinyoade, D. (2013). Theories in peace and conflict research. A paper presented at the International Conference of the Society for Peace Studies and Practice (SPSP). "Defining and Rethinking Peace and Security Systems in Transitional Democracies" Venue: Ekiti State University, Ado-Ekiti, Nigeria.

AlJazeera, (2017). Nacionalizam, rasizam i huligani na tribinama u finalu Nogometnog kupa BiH (Nationalism, racism and hooligans in the stands in the finals of the BiH Foot-

ball Cup), https://balkans.aljazeera.net/news/sports/2017/5/18/
nacionalizam-rasizam-i-huligani-na-tribinama-u-finalu-nogometnog\
-kupa-bih

Bandzovic, S. (2019). Nedovršena prošlost u vrtlozima balkanizacije: Refleksije "istočnog pitanja" u historijskoj perspektivi (The Unfinished Past in the Vortices of Balkanization: Reflections on the "Eastern Question" in Historical Perspective), *Historijski Pregledi*, 2, 33-71.

Brenner, Y. and Frows, B. (2019). Forced to leave: Comparing destination options of Venezuelans and Syrians, Mixed Migration Centre, https://mixedmigration.org/articles/
forced-to-leave-comparing-destination-options-of-venezuelans-and\
-syrians/

CBC, (2022). Europe's different approach to Ukrainian and Syrian refugees draws accusations of racism, https://www.cbc.ca/news/world/europe-racism-ukraine-refugees-1.
6367932

Centar za Mirovne Studije, (2009). *Zvoni za Mir (Ring for Peace)*. Zagreb: ACT Printlab. https:
//www.cms.hr/system/publication/pdf/3/Zvoni_za_mir_2009.pdf

Cipek, T. (2019). *Historijski revizionizam u Bosni i Hercegovini, Socijaldemokratska politika sjećanja između dva totalitarizma (Historical revisionism in Bosnia and Herzegovina, Social democratic politics of memory between two totalitarianisms)*. Sarajevo: Friedrich Ebert Stifting

Cipek, T. (2017). The Spectre of Communism Is Haunting Croatia. *Politička Misao*, 54(2), 150-169.

Cvrtila, V. (1996). Vječni mir i novi svjetski poredak (Eternal peace and a new world order). *Politička Misao : Časopis za Politologiju*, 33 (1), 55-69.

David, F. (2019). *Jesmo li čudovišta (Are we monsters)*. Beograd: Službeni Glasnik.

Ford, M. (2019). Deutsche Welle, DW, Rasizam i nacionalizam u balkanskom no- gometu (Racism and nationalism in Balkan football), https://www.dw.com/hr/
rasizam-i-nacionalizam-u-balkanskom-nogometu/a-48115587

Gilroy, P., Sandset, T., Bangstad, S., Holbjerg, G. (2019). A diagnosis of contemporary forms of racism, race and nationalism: a conversation with Professor Paul Gilroy, *Cultural Studies*, 33(2),173-197

Gittings, J. (2012). *The Glorious Art of Peace: From the Iliad to Iraq*. Oxford: Oxford University Press.

Grattan, S. (2020). Venezuelan migrants face rising xenophobia in Latin America. *The New Humanitarian*, `https://www.thenewhumanitarian.org/news-feature/2020/02/13/Venezuelan-migrants-xenophobia-Latin-America`

Goleman, D. (2008). *Socijalna Inteligencija: Nova Nauka o Ljudskim Odnosima*. Beograd: Geopetika.

Grdelj, S. (1999). Klerikalizam, etnofiletizam, antiekumenizam i (ne)tolerancija (Clericalism, ethnophiletism, anti-ecumenism and (in) tolerance). *Sociologija*, 41 (2), 143-164.

Hadziselimovic, R. (2019). Balkanski neorasizam-lupus in fabula. *Dijalog-Casopis Za Filozofiju i Drustvenu Teoriju*, (3-4), 84-104.

Hadzic, F. (2020). The Politicization of Religion and the Sacralized Balkan Nations Regarding Bosnia and Herzegovina. *Occasional Papers on Religion in Eastern Europe (OPREE)*, 40(7), 105-131.

Hadžić, F. (2021). Agnosticism and Atheism as Amoralism and Anti-Ideological Sociopolitical Paradigm in the Balkans, Specifically in Bosnia and Herzegovina, *Occasional Papers on Religion in Eastern Europe*, 41 (2), 69-85.

Hadžić, F. (2021). Ethnoreligious political dispute, conflict management, leadership, and civic inclusion: the Balkans and globally. *Istanbul Aydin University Journal of Social Sciences*, 13(3), 619-638.

Hadžić, F. (2022). Educational segregation and discrimination in Bosnia and Herzegovina and criticalpeace: Transgression of ethnic-ideological utilization of youth. *Psychology Research on Education and Social Sciences*, 3(2), 25-41.

Haracic, A. and Novic, I. (2020). Tacno.net., Rasizam, nacionalizam i virus uma (Racism, nationalism and the mind virus), `https://www.tacno.net/novosti/rasizam-nacionalizam-i-virus-uma/`

Hughson, J., Skillen, F. (2014). Football in Southeastern Europe, From Ethnic Homogenization to Reconciliation, UK: Routledge.

International Labour Office (ILO), International Organization for Migration (IOM) and Office of the United Nations High Commissioner for Human Rights (OHCHR). (2001). International Migration, Racism, Discrimination and Xenophobia.

ICTY, International Criminal Court for the former Yugoslavia, case number IT-04-74-T, the Prosecutor versus Prlic et al.

International Crisis Group, (2019). A Way Out of Latin America's Impasse over Venezuela, Briefing 38, Latin America and Caribbean.

Jasnic, I. (2022). Blic.rs, Prvi put u istoriji većina građana srbije protiv ulaska u eu Veliko istraživanje Ipsosa: Ključni razlog za to su PRITISCI IZ BRISELA koje trpimo zbog Rusije (For the first time in history, the majority of Serbian citizens are against joining the EU The great Ipsos survey: The key reason for that is the PRESSURE FROM BRUSSELS that we are suffering because of Russia), `https://www.blic.rs/vesti/politika/prvi-put-u-istoriji-vecina-gradjana-srbije-protiv-ulaska-u-eu-vel\iko-istrazivanje/71wlnbr`

Kaser, K., Halpern, J. (1998). Historical myth and the invention of political folklore in contemporary serbia. *Anthropology of East Europe Review*, 16(1), 89-107.

Karabeg, O. (2016). Slobodna Europa, Da li su završeni jugoslovenski ratovi devedesetih? (Are the Yugoslav wars of the nineties over?). `https://www.slobodnaevropa.org/a/most-ratovi-balkan/28026146.html`

Limbergen, K., Colaers, C. and Walgrawe, L. (1989). Societal and psycho-sociological background of football hooliganism. Current Psychological Research & Reviews. 8 (1), 4-14.

MacCullagh, W. (2013). *The Industrial History Of Free Nations, Considered In Relation To Their Domestic Institutions And External Policy*. London: Chapman and Hall, 1 (2).

Marusic, Z. (2011). Rat i klerikalizam (War and clerical), Seminarski rad za kolegij Kulture Srednje Europe, `https://www.academia.edu/25319159/Rat_i_klerikalizam_kroz_primjer_Dobrog_vojaka_%C5%A0vejka_`

National Human Genome Research Institute, (2005). Race, Ethnicity, and Genetics Working Group, The Use of Racial, Ethnic, and Ancestral Categories in Human Genetics Research. Am. J. Hum. Genet., 77(4), 519–532.

Ortega, J. (2019). Discurso completo de Javier Ortega Smith en Vistalegre Plus Ultra, `https://www.youtube.com/watch?v=nyHXhEQUKgE`

Perica, V. (2020). Front Slobode, Vjekoslav Perica: "Mitomani" - Ništa im nije toliko opasno kao ideja bratstva i jedinstva (Vjekoslav Perica: "Mythomaniacs" - Nothing is as dangerous to them as the idea of brotherhood and

unity), `https://www.frontslobode.ba/vijesti/komentar/152147/`
`vjekoslav-perica-mitomani-nista-im-nije-toliko-opasno-kao-ideja-\`
`bratstva-i-jedinstva`

Pirocracy, (2019). Urban Dictionary, Genocracy, `https://www.urbandictionary.com/`
`define.php?term=Genocracy`

Post, J. (2008). *The Mind of the Terrorist: The Psychology of Terrorism from the IRA to al-Qaeda*. New
York: St. Martin's Press.

Radio Slobodna Europa, (2004). Balkanski narodi - pokusni kunići, `https://www.`
`slobodnaevropa.org/a/823629.html`

Sakan, M. (2008). *Studije Mira: Polemologija I Irinologija (Peace Studies: Polemology And Irinology)*.
Banja Luka: Nezavisni univerzitet Banja Luka (NUBL).

Sekulic, D. (2001). Je li nacionalizam hrvatska sudbina? (Is nationalism Croatian destiny). *Revija za
Sociologiju*, 32(3-4), 157-174.

Tacno.net, (2014). Lord Owen: Tuđman je bio rasista, želio je proširiti Hrvatsku na BiH (Lord Owen: Tudj-
man was a racist, he wanted to expand Croatia to BH), `https://www.tacno.net/novosti/`
`lord-owen-tudman-je-bio-rasista-zelio-je-prosiriti-hrvatsku-na-bih/`

The Guardian, (2018). The ugly spectre of racism in football on the rise across
Europe, `https://www.theguardian.com/football/2018/dec/16/`
`racism-on-the-rise-across-europe-football-raheem-sterling-chelsea`

Trost, T. and Kovacevic, N. (2013). Football, hooliganism , and nationalism: the reaction to Serbia's gay
parade in reader commentary online. *Cultures, Commerce, Media, Politics*, 16(8), 1054-1076.

USDOS, (2018). Report on International Religious Freedom: Croatia, `https://www.ecoi.net/`
`en/document/2011081.html`

Zgodic, E. (2005). Politike fantazija: O ratu protiv Bosne i Hercegovine (Fantasy politics: About the war
against Bosnia and Herzegovina), Institut za istraživanje zločina protiv čovječnosti i međunarodnog
prava, Sarajevo: Univerzitet u Sarajevu.

Article Information Form

Author(s) Contributions: The article has a single author.

Conflict of Interest Disclosure: No potential conflict of interest was declared by the author.

Supporting/Supporting Organizations: No grants were received from any public, private or non-profit organizations for this research.

Ethical Approval and Participant Consent: Scientific, ethical and citation rules were followed during the writing process of the study titled "Sociopolitics, Psychology, And Genocracy of Global Nationalism and Neo-Racism; Peace and Conflict Philosophy"; No falsification has been made on the collected data, and the "Universal Journal of History and Culture" has no responsibility for all ethical violations that may be encountered, and all responsibility belongs to the authors.