

Creative Evolution of our mixed societies

From Multicultural to Inclusive - Glimpse into the future



Presented: 21 December 2012



Macedonia Administrative Map - www.nationsonline.org

The purpose of this paper is to provide information on the processes undertaken to establish 'Macedonia' (FYROM) as a model 'inclusive society'. The paper intends to stimulate interest in replicating this model in support of efforts for building a peaceful global society.

BACKGROUND - MIGRATION

Since the beginning of human existence and the creation of hunter gathering communities, humans have been forming tribes. For various reasons and circumstances, larger and larger communities were organised and tribal unions were formed.

The motivations for creating tribal unions varied. They were influenced by situations such as lack of food, storms, droughts, internal wars, etc. Some were nomadic tribes. They blended with the local native populations in their quest for improved living conditions and created mixed tribes. Others blended for different reasons, e.g., war.

According to the latest scientific evidence, the first large-scale population movements began in Africa. They moved through Asia, into Alaska, and continued to stretch to the south, towards Northern and Southern America. Many of the early nomadic tribes settled in new locations, favoring improved living conditions, and formed cultural communities. They blended with native tribes and built the first, let's say "multi-ethnic" or "multi-tribal" unions. So, they were somehow mixed - initially in the form of primitive multi-tribes or multi-cultural tribal unions, and later creating various forms of existence including kingdoms, states, empires and civilisations.

Throughout the course of evolution and development of human consciousness, and a tendency for an improved life, tribal unions were also established for military reasons. Some of which are even maintained today. Others are yet to change their lifestyle at all. E.g., Amazonian forest tribes, among others. Unfortunately, factors such as droughts, floods, wars, etc., are still forcing population blending and displacement. So, migration has been a characteristic since the emergence of humans as a species.

Today, migration is at its highest levels ever. The key purpose of migration besides armed conflict, is the quest for a better life. It is usually directed towards developed, i.e., western countries. People, especially old migrants - 2nd or 3rd generation, are mostly well-settled. Newer migrants coming via official and unofficial routes, and far away from their motherlands, usually live similarly to the older migrants. They are in groups of communities, organised social and sports clubs, various organizations, association and even diasporas. Usually, do they do not mix with others - or not often But, they bring old disputes from their motherland and its neighbors, which could be extreme ...

Migration in itself today, is a huge burden for the society departed, e.g., reductions in labour force and educated population. But, it's also a burden for the wealthy western countries, which are experiencing stress in their system and society...

Viewing migration through this prism and from this aspect, it appears everyone loses. It's rare that anyone gains from a situation concerning displaced peoples, who's numbers are relatively minimal in comparison to the numbers of people being negatively affected.

Since this is a global problem, GDF-Global Dialogue Foundation is promoting and initiating, i.e., is working on a formula and the model developed over 20+ years of experience in this field, which employs 'dialogue' among influential people from various countries, states, organisations, institutions, government and non-organisations organisations, and ordinary men and women as the building blocks of our societies

The goal, by modernising the work of local and global institutions, is to improve the global system of governance with win-win-win solutions, and with minimal transformation of the global system, where all are winners, and that is possible. Speaking of which, we will present an example as a model from current reality.

With Dialogue Towards Inclusive Societies

Case Example: MACEDONIA

(Source Wikipedia)

The **insurgency in the Republic of Macedonia** (February – August 2001, with some preceding and following incidents) was an armed conflict which began when the ethnic [Albanian National Liberation Army](#) (NLA) militant group began attacking the [security forces](#) of the [Republic of Macedonia](#) at the beginning of February 2001, and ended with the [Ohrid Agreement](#). The goal of the NLA was to give greater rights and autonomy to the country's Albanian minority, who make up 25.2% of the population.^{[12][13][14]} There were also claims that the group, ultimately, wished to see Albanian-majority areas secede from the country,^[15] though high-ranking NLA members have denied this.^[12] The conflict lasted throughout most of the year, although overall casualties remained limited to several dozen for either side, according to the sources from both of the sides in the conflict.

The Ohrid Framework Agreement which was signed on 13 August 2001, put an official end of the armed conflict. The agreement set the groundwork for increasing the rights of ethnic Albanians in Macedonia. The Agreement also included provisions for altering the official languages of the country, with any language spoken by over 20% of the population becoming co-official with the [Macedonian language](#) on municipal level. (Source: Wikipedia)

The conflict ended with a 'break in the 'fire'. It was assisted by the international community, which continued to maintain an observer in Macedonia. The observer was later replaced by consular and ambassadorial buildings and influential individuals from both western and eastern countries.

During that time, Macedonia and its people adopted the globally promoted vision for dialogue among civilizations. Also, dialogue among faiths and cultures, or most aptly, dialogue among everyone for everything as a compassionate pathway for resolving all or most of all existing problems and incidents. As such, Macedonia became a leader in the global framework for organising and promoting dialogue among civilizations, cultures and religions across the world.

After more than 10 years of peace in Macedonia, ethnic relations had generally normalised. The stable state of peace and friendly government was an important moment for all. Following this period, the Macedonians and Albanians throughout the world, either as individuals or by way of their own organisations and Diasporas, began to increase investment in Macedonia. They furthered their relations and also among their mother states, and opened pathways for cooperation in many fields with countries from where Macedonians as a Diaspora exist and interact. E.g., Australia, USA, Canada, etc.

This progress has provided a boost for the new homelands of Macedonians, which are increasingly embracing these trends with interest, as they appear to be a model that could be launched in other countries. Specifically, who's citizens also live and work in the developed world. E.g., USA, Australia, Canada, etc.

In this manner, from a handicap which may create racial and other discriminatory situations, there is an emerging trend for improving connectivity, trust and cooperation on many levels. As a phenomenon, these trends have begun to extend out and attract considerable attention from top institutions and individuals with high-priority. In other words, the creation of 'multi-cultural community' has evolved towards a more sophisticated 'intercultural community', and is being followed by an 'inclusive community'.

As there are many societies around the world currently experiencing inter-ethnic and inter-religious challenges that range from basic misunderstanding, all the way through to violence and armed conflicts, it is prudent to draw on Macedonia's experience and strategies. It is a real success story and 'more than possible' long-term global solution for overcoming armed conflicts, reducing inter-ethnic tensions and building inclusive societies.

RELATED INFORMATION AND LINKS

Macedonia's transition from a 'multicultural' to 'intercultural' and finally, to an 'inclusive' society.

25 June 2001

Macedonian guns pause for fresh talks. [pdf](#)

theguardian

21 November 2001

BBC News Online explains the background to the Macedonia conflict and the ongoing peace process. [pdf](#)



12 May 2002

BBC News - Macedonia welcomes minority rights plan. [pdf](#)



6 January 2003

BBC News - President Trajkovski says conditions are now right for fair and democratic elections in Macedonia after a minority rights deal is reached. [pdf](#)



28-31 August 2003

Regional Forum on Dialogue Among Civilizations.

Message from Ohrid: We the participants... commit ourselves to a culture of dialogue, tolerance and peace in order to advance the prosperity, well-being and mutual cooperation among the peoples and countries of the South-East Europe region. [pdf](#)



Founded in 2004

United Macedonian Diaspora is an international nongovernmental organization addressing the interests and needs of Macedonians and Macedonian communities throughout the world. <http://umdiaspora.org/index.php/en/>



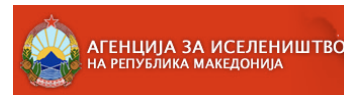
26-28 October 2007

First World Conference on Inter-Religious and Inter-Civilization Dialogue Ohrid 2007 [pdf](#)



2007

Emigration Agency of the Republic of Macedonia: Performs duties and tasks related to the position and rights of its Diaspora, supporting their cultural development and promotion of relations with them and their organizations, informing the Diaspora with the situation in the Republic of Macedonia... <http://www.minisel.gov.mk/>



6-9 May 2010

Second World Conference on Inter-Religious and Inter-Civilization Dialogue Ohrid 2010 [pdf](#)



25 May 2011

Diaspora, Diplomacy and Development

The Secretary of State's Office of Global Partnerships, in collaboration with the US Agency for International Development (USAID) and the Migration Policy Institute (MPI), is organizing an action-oriented Global Diaspora Forum. [article](#)



22 June 2011

Ivanov: Macedonia, a model of religious freedom

Facing tomorrow 2011 conference - Jerusalem, Israel

[pdf](#)



1 July 2011

Center for Research and Policy Making

Conference: One Decade after the Ohrid Framework Agreement. Lessons (to be)

Learned from the Macedonian Experience. Skopje, 24-26 June, 2011

[pdf](#)



25 July 2012

Secretary Clinton to Host Global Diaspora Forum

[press release pdf](#) / International Diaspora Engagement Alliance [website](#)



INTERNATIONAL
diaspora
ENGAGEMENT ALLIANCE

16 August 2012

Diasporas in Australia, Australian Research Council Report

The three-year research project “Diasporas in Australia: Current and Potential Links with the Homeland”...

[read](#)



21 October 2012

Global Investment Forum in Ohrid (Macedonia)

New fund will invest 15 million euros in 14 domestic companies

[read](#)



25 November 2012

With goals for Euro-integration celebrating 100-years of Albanian Independence in Skopje (Macedonia): PM Kosovo, PM Albania, Albanian leader in Macedonia, celebrate in Macedonia [article pdf](#) (translated english version) / [original article weblink](#)



25 November 2012

Macedonian Albanians from all over Macedonia by bus in Skopje

[article pdf](#) (translated english version) / [original article weblink](#)



8 December 2012

Gruevski and Ahmeti at a meeting for a stable and European Macedonia

[article pdf](#) (translated english version) / [original article weblink](#)



16 December 2012

Investing in Macedonia

We started with the emotions, but we saw a lot of other things - political will, a stable government, the prime minister, people, location, climate, and I think if you put everything together, the choice is perfect, says son of billionaire Subrata Roy

[article pdf](#) (translated english version) / [original article weblink](#)



It is important to note that Macedonia's Diaspora works in an organized manner to support the mother country. However, the mother country also supports and is concerned for the well-being of its Diaspora. Macedonia's stability and increasing trust, evidenced by investments from its Diaspora and from other countries around the world - east and west, continues to develop.

Finally, this is an exclusive and innovative example of a global approach for building an inclusive society. It uses the path of dialogue and strengthening trust to create progress for citizens of its own country, and around the world.