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International Organization

Topic: KOSOVO ((1992-1999)

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These papers will discuss about the introduction to the purposes of this paper, Understand the causes, outcome and impact of the Kosovo War and NATO's Operation Deliberate Force Understand the impact and controversy surrounding NATO's Operation Deliberate Force in the evolution of military aviation

## **Table of Contents**

I.	Introduction	1
II.	The Crisis in Kosovo	2
	1. Religious conflicts	2
	1.1. Albania religion	2
	1.2. Serb belief	5
III.	The Price of war	6
IV.	Role of NATO	7
V.	The Challenge of Global Governance	11
VI.	Role of World bank	12
VII.	Conclusion	13
VIII.	References	14

## I. Introduction

The name and the region *Kosovo* first appears as part of a newly created region within an expanded Serbian medieval state, the region was subsequently enshrined by the Serbs as the cradle of their national identity. During the Ottoman period, the region came into close contact with the Ottoman culture. Islam was introduced to the population. During the late 19th century, Kosovo was the Centre of the Albanian national awakening and the battlefield of the Albanian revolts of 1843–44, 1910 and 1912. In 1912, the Ottoman province was divided between Montenegro and Serbia, both of which became part of the Kingdom of Serbs, Croats, and Slovenes, subsequently the Kingdom of Yugoslavia in 1918. During World War II, the majority of Kosovo was part of Italian-occupied Albania, followed by a Nazi German occupation before becoming an autonomous province of SR Serbia under the 1946 Yugoslav Constitution.

The Kosovo War and the 1999 NATO bombing of Yugoslavia, the territory came under the interim administration of the United Nations Mission in Kosovo (UNMIK), most of whose roles were assumed by the European Union Rule of Law Mission in Kosovo (EULEX) in December 2008. In February 2008 representatives of the people of Kosovo, acting outside the UNMIK's PISG framework (not representing the Assembly of Kosovo or any other of these institutions), declared Kosovo's independence as the *Republic of Kosovo*. Its independence is recognised by 108 out of 193 UN member states and the Republic of China (Taiwan). On 8 October 2008, upon the request of Serbia, the UN General Assembly adopted a resolution asking the International Court of Justice for an advisory opinion on the issue of Kosovo's declaration of independence. On 22 July 2010, the ICJ ruled that Kosovo's declaration of independence did not violate general international law because international law contains no 'prohibition on declarations of independence': nor did the declaration of independence violate UN Security Council Resolution 1244, since this did not describe Kosovo's final status, nor had the Security Council reserved for itself the decision on final status.<sup>1</sup>

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<sup>1</sup> Alan F. Kuperman, *Rwanda in retrospect*, Foreign affair, 2000, Page(117-118)

## **II. The Crisis in KOSOVO**

### **1. Religious conflicts**

There are two main religions which were consisted in Kosovo. They are Albania religion and Serb religion. Albania was considered as a largest majority in Kosovo region because there are many population of Islamic which lived in Kosovo. For Serb religions that were not actively religious believer were considering Orthodoxy are important component for their national identity. Despite this essential division of religious activities along ethnic lines, it cannot be said that religion was important contributed factor of conflict between Serbian and Albanian in Kosovo. During the war, Serbs were attack Islamic structure, in the result Albania also invaded the Orthodoxy churches, but these acts were primarily motivated by the desire of each group to eliminate the presence of the other nationality, rather than by religious fanaticism.<sup>2</sup> After that Serbian were created many large Orthodox religious which under their domination while Islamic began to involve in politic within Albanian.

#### **1.1. Albania religion**

- **Islamic belief**

Even though Islamic is by far largest religions in Kosovo, Albania always take to relaxed approach toward Islamic religious observance and appear to have sympathy for the involvement in religious politics.<sup>3</sup> It means that no matter Islamic have level of majority in Kosovo, but Albania religion tend to showed their strong power in order to dominated and covered in term of respects in view of religious political ideology. At that time, there is only one small party which was looked at the label of democratic. It was the Christian Democratic Party, which view of liberalism concept. Because of the less of Christian whose view in democracy, so the Islamic, whose have Albania religion which view in communist idea, have influence in Kosovo region.

The relaxed approach that Albania use toward Islamic is related and reflected to the legacies of local history. According the report of Religion in Kosovo said that during the second half of the 20th century, under both Tito's Communist regime and Milosevic's Serb occupation,

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<sup>2</sup> Religions in Kosovo, ICG Balkans Report N° 105, Pristina/Brussels (January 31, 2001), Pg.1.  
Accessed in February 15, 2013: [www.crisisgroup.org/~media/Files/europe/Kosovo%2026.pdf](http://www.crisisgroup.org/~media/Files/europe/Kosovo%2026.pdf)

<sup>3</sup> Ibid. Pg.2

Islamic devotion was discouraged. Islam in Kosovo was actively suppressed only during the early period of Communist rule.<sup>4</sup> Therefore, it could assume that communist leadership simply found to against the religious practice by discouraging the construction of new mosques and by not including the overt believers from successful career in any important area of political and social life.

The relaxed attitude of Kosovo Albanian Muslims also appears to express more deeply rooted traditions. The Islamic of Ottoman was not stronger than other area of Islamic world. It was moderate in the Balkans, where millions of Christian and Jews lived. Many Kosovo Albanian were retained a family and ethnic roots in the past including the pre-Ottoman era when Kosovo was Christian. According to report of International Crisis Group's Kosovo religion (ICG), in contemporary Kosovo, the centers of Islamic devotional activity are mosques and spiritual (Dervish) meeting houses known as teqes; the latter play a larger role in Kosovo than in any other Islamic community in the region, although they are also active in Albania, western Macedonia and the Presevo area of South Serbia.<sup>5</sup>

Relating with education, Muslim higher religious education is presently mainly conducted by the Faculty of Islamic Studies in Pristina, which trains for the Albanian, Roma, and Turkish Muslim communities. The Faculty presently has 250 students from Albanian-speaking communities in Kosovo, Macedonia, Montenegro, and Albania proper. Women students are enrolled at the Faculty in preparation to teach children. Because of the lack of qualities of teachers of religion and the attendant of mosques was low, therefore, the Islamic Community was established religious classes in public schools, beginning with the first grade and offering Muslim, Catholic, and Orthodox children the option to choose their own courses.

### • The Koran criticized Jews and Christians

According to the International Journal of Humanity and Social Science said that Qur'an, Islam and (Jews and Christians) originated from a cognate lineage, thus, these three religions are often expressed in the Qur'an as an affinity group who shares inherent similarities.<sup>6</sup> So it means that these three religions were quietly same kinship because everything including actions, belief,

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<sup>4</sup> Ibid

<sup>5</sup> Ibid. Pg.3

<sup>6</sup> International Journal of Humanity and Social Science, Vol. 2 No. 1; January 2012, **THE QUR'ANIC ACCOUNT OF JEWS AND CHRISTIANS: EXPOSITORY ANALYSIS**, Dr. Abdurezak Abdulahi Hashi, Accessed to Feb 22<sup>nd</sup>, 2014: [www.ijhssnet.com/journals/Vol\\_2\\_No\\_1\\_January\\_2012/22.pdf](http://www.ijhssnet.com/journals/Vol_2_No_1_January_2012/22.pdf)

and custom was share in similarity way. Because of Qur'an was established and created in higher degree kinship among another two faiths, which are Jews and Christian, so Qur'an assigned the Jews and Christian into different position in society, which is closer to Islamic than other religion. So in term of look the way that Qur'an criticized to Jews and Christian, we have to look at each perspective of the individual religion. Therefore, below this article, we will discuss about Islamic, Jews, and Christian perspectives that they looked into each other.

Firstly, look at Islamic perspective, Islam is the oldest and most natural of all religions and that it supersedes and draws into itself all other religions. At the same time Jews and Christian are considered to have misunderstood, corrupted, and led to a wrong way from the truth to proclaim Islamic through those prophet and scripture because of the special relationship of Judaism and Christian with Islamic regard to prophet. Nevertheless, the "People of the Book" (the Quranic term for Christians and Jews) worship Allah, even if mistaken and misguided.<sup>7</sup> Therefore, in perspective of Islamic, they thought that Jews and Christian, they decided by themselves to leave out from the scripture of Qur'an.

Secondly, in Jews tradition perspective, Jews still agreed, somewhat was not satisfy, that Christian and Islamic are worship the same god as Jews do, but it is beyond the human mind to measure for design of the creator, for our ways not his way, neither are our thought his thought.<sup>8</sup> Even though Jews were not satisfy that other two religions are respected the same worship as them, but in perspective of Jews, they considered into human mind. If the god designs the way to human by this his thought, it was great for Jews because they thought that god have function to serve people in order to get respect from human being

Thirdly, for Christian perspective, Christian also have made claims about theirs being the only true faith through which a person may have blessed eternal life, and both have traditions that respect the other's religious sincerity, leaving questions of salvation to the mercy and justice of God while Islamic also did it.<sup>9</sup> Generally, Christian tends to consider about the questions into three perspectives, which are exclusivist, inclusivist, and pluralist. When we look at exclusivist perspective, after the Jesus was death, therefore, god probably known only through him. So in

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<sup>7</sup> Walter H. Wagner (2008), *University of Notre Dame Press - Notre Dame, Indiana: OPENING THE QUR'AN, Introducing Islam's Holy Book*. Accessed on Feb 22, 2014: [www3.nd.edu/~undpress/excerpts/P01257-ex.pdf](http://www3.nd.edu/~undpress/excerpts/P01257-ex.pdf)

<sup>8</sup> Ibid

<sup>9</sup> Ibid Pg.10

order to continue this belief, Jews were God's covenant people, which mean Jews try to persuade and convinced people still believe in god while Jews and Judaism was adapted by Christian Community. For inclusivist is express about the three major ways, which consisted of Jews, Christian, and Muslim that serve the same god, yet Christian way of worshiping and serving the one God is the clearest and closest to God's revealed truth about God-self. For pluralist perspective also agree with inclusivists that the three religions (and often all life affirming religions) worship the same God, but pluralists do not acknowledge that God has granted Christianity the fullest or truest revelation because all religions are valid journeys to God.

Therefore, to conclude, we can notified that because of Christian and Jews were decided to leave out from the Qur'an scripture that base on the each perspective of religion, that's why Muslim and Islamic is the one influence to those two religion because of the majority of Islamic was mostly covered. So the play role of Christian and Jews were weak and cannon influence more to human. And this is also the one reason that Islamic can separate the different functions of Jews and Christian in society.

## **1.2. Serb Religion**

The Serb Orthodox Church is a national religious community that claims to embrace all Serbs. For Serbs, Kosovo and its Orthodox monasteries and churches remain the ultimate symbols of their ethnic identity.<sup>10</sup> It means that Serbian Orthodox is kind of religion that try to encourage all the Serb people be enclose together. And the Orthodox and monasteries was the last symbol of identity of Serb's people. Because they try to encourage Serb people to become enclose, therefore, Serbs were belong to the Serbian Orthodox community as a result, they played an important role in Serbia in the late 1980s in order to consolidate the power in community. In addition, the Serbian perception in Kosovo has also been shaped by the experience of the 'national key' which is a system that ensured proportional representation of ethnic groups in the public sector. The image of Kosovo Serb and their monasteries formed a part of nationalist propaganda that Milosevic and his supporter used to manipulated emotion. Because Serb religion want to spread out their religion into Kosovo, that's why they try to compete with another religions which already existed in Kosovo such as Islamic that have

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<sup>10</sup> Religions in Kosovo, ICG Balkans Report N° 105, Pristina/Brussels (January 31, 2001), Pg.9.  
Accessed in February 24, 2013: [www.crisisgroup.org/~media/Files/europe/Kosovo%2026.pdf](http://www.crisisgroup.org/~/media/Files/europe/Kosovo%2026.pdf)

Albanian behind them. However, because of the minority of Serb religion in Kosovo, therefore, they still cannot have much power to influence into Kosovo.

### III. The Price of War

The U.S. State Department estimates that 11,000 Kosovar Albanians were killed over the course of the conflict. The Serbian government claims that the Serbian military suffered 5,000 casualties during the conflict, and approximately 1,500 Serb civilians were killed during the NATO aerial bombardment. When Bill Clinton and his European counterparts sit around a table savoring their Kosovo achievement at this weekend's summit in Germany, there'll be no gentlemanly rush to get the check for the war and its cleanup. The Europeans and the U.S. have each politely indicated that they expect the other to slap down a heftier share than they'd been planning to. They also have figure out if that check should include any monies to rebuild Serbia, or simply leave it broken and impoverished as long as its reviled leader remains in power. Either way, while the guesstimates vary widely, the first year of peace looks set to cost the allies at least 10 times what they spent on war. Bombing Yugoslavia and providing relief for refugees may have already cost NATO as much as \$7 billion. But the war has all but destroyed the economy and infrastructure of Kosovo and wiped out as much as half of Serbia's already depleted economy. Even for the neighboring countries not involved in the conflict, the impact of refugee flows and loss of markets, transport routes and tourism is estimated by the IMF to run in the region of \$2.25 billion. Here's a reckoning of the factors being weighed in the allies' minds as they look forward to the postwar reconstruction era:

- Current cost estimates for the war in Kosovo for 78-day air war and refugee crisis: **\$7 billion**
- Rebuilding Kosovo: **\$18 billion**
- One year of KFOR peacekeeping: **\$25 billion**
- Five-year regional economic recovery plan: **\$50-\$100 billion**
- Total: **\$100-\$150 billion** <sup>11</sup>

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<sup>11</sup> [www.Who'll Pick Up the Tab for Kosovo.com](http://www.Who'll Pick Up the Tab for Kosovo.com)

NATO believes that avoiding future wars in the Balkans depends on creating viable economies throughout the region, which can serve as a foundation for democracy and integration. But Balkan peace will cost the allies a lot more than Balkan war. The allies have spent \$5 billion rebuilding Bosnia over the past five years, but the estimated cost of reconstructing Kosovo alone is estimated to run at \$18 billion. And the European Union, which will coordinate the reconstruction effort plans to make that part of a comprehensive five-year plan to rebuild the economies of the region at a cost of \$50 billion. Many experts believe that figure hopelessly optimistic, setting a more realistic target at somewhere between \$75 billion and \$150 billion. And that's over and above the tab for keeping 50,000 KFOR peacekeeping troops in Kosovo, which is estimated to run at about \$25 billion a year (the U.S. contingent is expected to cost Washington \$3.5 billion a year).

### **Who Pays?**

Not surprisingly, the allies are at loggerheads over who should foot the bill. The E.U. has offered to pay 60 percent of the tab, but Washington believes their European pals can do better than that particularly since the bulk of the air war was financed by the U.S. The Europeans counter that while their economies aren't exactly a picture of health, Washington has the luxury of a record budget surplus. "In the end, it'll be up to Congress to determine how much the U.S. spends on reconstruction in the Balkans," says TIME U.N. correspondent William Dowell. "And while Capitol Hill will almost certainly be reluctant to spend large amounts on foreign aid, some argue that this is shortsighted because the U.S. has a lot to gain in terms of influence, and even access to markets, by not simply turning this over to Europe

## **IV. Role of NATO**

During 1998, it was a history open conflict between Serbian military and police forces and Kosovar Albanian forces that resulted in the deaths of over 1,500 Kosovar Albanians and forced 400,000 people from their homes. The international community became gravely concerned about the escalating conflict, humanitarian consequences, and the risk of the war can spread to other countries. President Milosevic showed no care for diplomatic efforts which aimed at peacefully resolving the crisis. On 28 May 1998, the North Atlantic Council, meeting at Foreign Minister Level, set out NATO's two major objectives with respect to the crisis in Kosovo, namely:

- to help to achieve a peaceful resolution of the crisis by contributing to the response of the international community;
- to promote stability and security in neighboring countries with particular emphasis on Albania and the former Yugoslav Republic of Macedonia

On 12 June 1998 the North Atlantic Council, meeting at Defense Minister Level, asked for an assessment that NATO might take with regard to the developing Kosovo Crisis. This led to consideration of a large number of possible military options. On 13 October 1998, following a deterioration of the situation, the NATO Council authorized Activation Orders for air strikes. This move was designed to support diplomatic efforts to make the Milosevic regime withdraw forces from Kosovo, and cooperate in bringing an end to the violence and facilitate the return of refugees to their homes. At the last moment, NATO's Secretary General Solana, US Envoys Holbrooke and Hill, the Chairman of NATO's Military Committee, General Naumann, and the Supreme Allied Commander Europe, General Clark visits to Belgrade, President Milosevic agreed to comply and the air strikes were called off. UN Security Council Resolution (UNSCR), expressed deep concern about the excessive use of force by Serbian security forces and the Yugoslav army, and called for a cease-fire by both parties to the conflict<sup>12</sup>.

The Organization for Security and Cooperation in Europe (OSCE) would establish a Kosovo Verification Mission (KVM) to observe compliance on the ground and that NATO would establish an aerial surveillance mission. The establishment of the two missions was endorsed by UN Security Council Resolution. Several non-NATO nations that participate in Partnership for Peace (PfP) agreed to contribute to the surveillance mission organized by NATO. In support of the OSCE, the Alliance established a special military task force to assist with the emergency evacuation of members of the KVM.

Despite these steps, the situation in Kosovo flared up again at the beginning of 1999, following a number of acts of provocation on both sides and the use of excessive force by the Serbian Army and Special Police. The six-nation Contact Group established by the 1992 London Conference on

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<sup>12</sup> ***Conflict in Kosovo: Failure of Prevention? An Analytical Documentation 1992-1998*** , Stefan Troebst, European Centre for Minority Issues (ECMI) Flensburg , 1998, Page(32-58)

the Former Yugoslavia met on 29 January. It was agreed to convene urgent negotiations between the parties to the conflict, under international mediation.

NATO supported and reinforced the Contact Group efforts by agreeing on 30 January to the use of air strikes if required, and by issuing a warning to both sides in the conflict. These negotiations made in Rambouillet near Paris, from 6 to 23 February, followed by a second round in Paris, from 15 to 18 March. At the end of the second round of talks, the Kosovar Albanian delegation signed the proposed peace agreement, but the talks broke up without a signature from the Serbian delegation. Immediately afterwards, Serbian military and police forces stepped up the intensity of their operations against the ethnic Albanians in Kosovo, moving extra troops and modern tanks into the region, in a clear breach of compliance with the October agreement. Tens of thousands of people began to flee their homes in the face of this systematic offensive<sup>13</sup>.

On 20 March, the OSCE Kosovo Verification Mission was withdrawn from the region, because they could no longer continue to fulfill their task. US Ambassador Holbrooke then flew to Belgrade, in a final attempt to persuade President Milosevic to stop attacks on the Kosovar Albanians or face imminent NATO air strikes. Milosevic refused to comply, and on 23 March the order was given to begin air strikes (Operation Allied Force). This decision was taken after consultations with the North Atlantic Council and confirmation from General Clark that the full withdrawal of Yugoslav forces from Kosovo had begun.

The withdrawal was in accordance with a Military-Technical Agreement concluded between NATO and the Federal Republic of Yugoslavia on the evening of 9 June. The agreement was signed by Lt. General Sir Michael Jackson, on behalf of NATO, and by Colonel General Svetozar Marjanovic of the Yugoslav Army and Lieutenant General Obrad Stevanovic of the Ministry of Internal Affairs, on behalf of the Governments of the Federal Republic of Yugoslavia and Republic of Serbia. The withdrawal was also consistent with the agreement between the Federal Republic of Yugoslavia and the European Union and Russian special envoys, President Ahtisaari of Finland and Mr. Victor Chernomyrdin, former Prime Minister of Russia, reached on 3 June.

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<sup>13</sup> Ivo H Daalder and Michael B.G. Froman ,*Dayton's Incomplete Peace*, Foreign Affair,1998, Page(111-112)

The NATO Secretary General announced that he had written to the Secretary-General of the United Nations, Mr. Kofi Annan, and to the President of the United Nations Security Council, informing them of these developments. The Secretary General of NATO urged all parties to the conflict to seize the opportunity for peace and called on them to comply with their obligations under the agreements which had now been concluded and under all relevant UN Security Council resolutions. On 10 June the UN Security Council passed a resolution (UNSCR 1244) welcoming the acceptance by the Federal Republic of Yugoslavia of the principles on a political solution to the Kosovo crisis, including an immediate end to violence and a rapid withdrawal of its military, police and paramilitary forces. The Resolution, adopted by a vote of 14 in favor and none against, with one abstention (China), announced the Security Council's decision to deploy international civil and security presences in Kosovo, under United Nations auspices<sup>14</sup>.

Acting under Chapter VII of the UN Charter, the Security Council also decided that the political solution to the crisis would be based on the general principles adopted on 6 May by the Foreign Ministers of the Group of Seven industrialized countries and the Russian Federation - the Group of 8 - and the principles contained in the paper presented in Belgrade by the President of Finland and the Special Representative of the Russian Federation which was accepted by the Government of the Federal Republic on 3 June. The withdrawal of the military, police and paramilitary forces of the Federal Republic; deployment of effective international and security presences ; establishment of the safe and free return of all refugees. The Security Council authorized Member States and relevant international organizations to establish the international security presence, and decided that its responsibilities would include deterring renewed hostilities, demilitarizing the KLA and establishing a secure environment for the return of refugees and in which the international civil presence could operate. The Security Council also authorized the UN Secretary-General to establish the international civil presence and requested him to appoint a Special Representative to control its implementation.

NATO forces Kosovo in order to relieve the suffering of the many thousands of refugees that forced to flee Kosovo by the Serbian ethnic cleansing campaign. NATO troops built refugee

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<sup>14</sup> **Poverty, Livelihoods and War Legacies**, Elodie Douarin, Julie Litchfield and Rachel Sabates-Wheeler, MICROCON Research Working Paper, December 2010

camps, refugee reception centers and emergency feeding stations, as well as moving many hundreds of tons of humanitarian aid to those in need. NATO has also assisted the UNHCR with co-ordination of humanitarian aid flights as well as supplementing these flights by using aircraft from member countries. The Euro-Atlantic Disaster Response Coordination Centre (EADRCC) established at NATO in May 1998 has also played an important role in the coordination of support to UNHCR relief operations. Of particular concern to NATO countries and to the international community as a whole, from the outset of the crisis, has been the situation of the Kosovar Albanians remaining in Kosovo, whose plight has been described by refugees leaving the province.

## **V. The Challenge of Global Governance**

Three obstacles make UN hard to interfere in the case of genocide in Kosovo are: First, Right to Intervene is the right provide to the UN to make an intervention in the state. “No consensus existed for intervention in a "non-permissive" environment”, so if there is not agreement from the state, UN still cannot intervene in the any problems of the state. Second, Sovereignty State is referred to the right of the state to control the security of their own state; in addition, it is also the self-determination of the state that the state can choose to do whatever they should do. For example, “The FRY and some of its traditional allies challenged this hostile act as a violation of international law against a sovereign state.” This example shows that during NATO intervention in Kosovo had been destroy many things in the state and it affected to the state’s benefit. Third, there are a principle, which is made to provide the equal right to every state even some states are less power, and nonintervention to other state. “Art 2, Section 7: A sovereignty state is empowering by international law to exercise exclusive and total jurisdiction within its territorial border, and other state have the corresponding duty not to intervene in its internal affairs.” Even the UN just only can exercise their jurisdiction outside the state territory and other state which not exclusive the power state cannot for the other state to do what they do not want to do<sup>15</sup>.

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<sup>15</sup><http://webcache.googleusercontent.com/search?q=cache:jYNMXoO9bzUJ:blogs.thegrangeschool.net/revision/files/2010/03/Kosovo-case->

## VI. The Role of World Bank

After the end of genocide in 1998, World Bank has involved to Kosovo to resolve the construct that has affected by war. Since 1999, the World Bank has provided and managed around US\$400 million to Kosovo through more than 30 operations, including Trust Funds. All of more than 30 operations, as the result in 2013, there were have only six active lending operations to work closely in state. And they work with commitments totaling US\$74 million, and two Trust Funds with total commitments of US\$8.9 million.<sup>16</sup> These operations provide support in a wide array of sectors, including energy, education, public sector reform, agriculture, cadaster, social inclusion, and financial sector strengthening. Since Kosovo joined the World Bank Group as a full member only in June 2009, all previous Bank-supported projects had been financed through grants from a variety of sources, principally the Bank's net income, the Trust Fund for Kosovo, the Post-Conflict Fund and IDA Fund (International Development agency fund).The World Bank has many partnerships such IMF and USAID. The both partners are very importance role to help Kosovo. Part of the fund is shared to USAID and IMF, and all of them has agency to work with other ministry of Kosovo in a part of project<sup>17</sup>.

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<sup>16</sup> [www.worldbank.org/kosovo](http://www.worldbank.org/kosovo)

<sup>17</sup> Jan-Peter Olters, *The Wolrd Bank in Kosovo*, Kosovo, June 2012.

## VII. Conclusion

Kosovo was region divided from Serbia and had its own government in 1989 (Mr.Slobodan Milosevic, he is the first president in Kosovo). Milosovic uses Kosovo as opportunity, seizes power in Serbia and uses Nationalism to mobilize popular support for his rule and his goals. Milosovic passes Constitutional Amendments that Deny Federal Government Authority and Severs Economic Relations with Slovenia. Albanian and Serb religions are main religion that play important role in society in Kosovo. In 1998-1999 War between Serbia and Ethnic Albanians in Kosovo ends with NATO and UN intervention. Subsequent assistance has included the provision of emergency accommodation and building of refugee camps, and assisting humanitarian aid organizations by providing transport and other forms of help including the distribution of food and aid. NATO countries are providing financial and other support to Albania and the former Yugoslav Republic of Macedonia. NATO Heads of State and Government in Washington set out their vision for achieving lasting peace, stability and future prosperity, based on increasing integration into the European mainstream, working hand in hand with other institutions towards these goals. They established a process of individual consultations and discussions between the nineteen NATO countries and the countries of the region on a 19+1 basis and undertook to promote regional cooperation within the Euro-Atlantic Partnership Council (EAPC). In 1999 NATO launched airstrikes against Serbia to stop this 'ethnic cleansing'. The Serbs pulled out and NATO sent in forces (KFOR) to maintain peace in Kosovo. After 11 weeks of NATO bombing and significant diplomatic pressure by the international community, (specifically Serbia's ally Russia) Milosevic was forced to withdraw his troops and police from Kosovo. Kosovo declaration of independence on February 17, 2008 by 60 counties and membership with IMF and WB recognized the independence of Kosovo.

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