

*Paper prepared for the
Third Euroacademia International Conference
Re-Inventing Eastern Europe*

Berlin, 28 – 29 March 2014

*This paper is a draft
Please do not cite*

*Old Prejudice vs. New Paradigms:
Eastern Europe – From the frying Pan into the Fire?*

**The Key to Stable Economy & Prosperity
Relaunching identities and pride of people and peoples**

Abstract:

Many a crisis has both external and internal reasons. This applies to companies and organisations, but, moreover, to regions and states. Where the internal reasons are avoided, external forces have much less success potential to destabilise societies and their economies. Thus, as societies are further destabilised, rather than united, through economic crises, their striving for a better future enters into a vicious circle leading to increasing frustration, repression and conflicts rather than to the long overdue prosperity for all. This applies to countries in Southern Europe, as it does to countries in Latin America, Asia and Africa or to Australia. In the case of Eastern Europe, specific historical facts add to the complications:

Long repeated prejudice about "capitalism" has been switched from "forbidden" to "must do".

As a consequence, now that "socialism" has been proven wrong, people behave and practise what they have learnt in eternal communist "brainwashes" as "capitalist". A concept entirely different from values prevailing in Western Europe: Locally rooted and socially responsible entrepreneurship striving for success through individual uniqueness, innovation – and benevolence towards clientele and public. All of which appeared self understood, thus, formed a paradigm "naturally" enforced by "social control" among entrepreneurs, although under growing pressure by destructive influences.

Moreover, with the fall of the "*iron curtain*", the impetus of US-American influences in Eastern Europe has promoted "*new concepts*" quickly adopted as misleading rules, which serve none of Europe's and its citizens interests. Less: Any of the long repressed interests, identities and individual social developments of East European peoples, based on the long repressed riches of their own ethnical and cultural identities: Their own uniqueness and, thus, qualitative diversity.

As a result, after short straw fires created by foreign "*investments*", ending as soon as people request fair pay enabling them to grow and educate their children with one job rather than three, "*investors*" punish the people and the country by moving away again the work just brought. Although obvious, the overdue lessons regarding the importance of "*real economy*" are still not learnt. European governments and bureaucracy and "*global*" organisations, united by erroneous paradigms overdue to be abolished, insist on paralysing rules to be followed in exchange for credit. – Rules forged by the same foreign influence groups. – Rather, the countries could learn from the swift and effective turnaround of Spain's Basque Country in the mid-eighties. The paper explains, how that has been planned and achieved. And how it can not only be repeated, but improved. But it also explains, which disinformation regarding the so called "*Miracle of Bilbao*" or "*Bilbao Effect*" needs to be corrected in order for the example to be understood and followed successfully. Moreover, the paper quotes the author's findings regarding economy published after long reflections "*why we have been so successful – despite clear contradictions to mainstream economic theory*". As a result of said reflections, it also presents the author's findings regarding economy, published and presented after long hesitation in events organised by academic institutions of the Baltic region. As said publication holistically presents the matter from numerous view points, this paper, together with other short papers, aims at presenting the findings in "*palatable*" portions focused upon concrete problems, for immediate application.

1989 - 1990 Start of substantial Changes – Not only in Eastern Europe

The fall of the iron curtain has freed many forces. Not all of them good.

As far as a West German perspective is concerned, those Germans, who lacked the personality-requisites to be promoted in the West, and those entrepreneurs, whose businesses performed below optimum in the West, went East to seek greener pastures.

Thus, a great number of individuals amassed in the East, whom a still working social control had had good reason to keep from competences (powers) for which they may have held the factional competence, but not the personality, less the ethics and morals to merit them. Thus, among a disoriented eastern population crowds of westerners rudely took the reins of developments which in West-Europe hardly could have happened like this.

This same negative development, as far as business culture is concerned, was further enhanced by the prejudice taught over decades by communist indoctrination: "Smart" Eastern people started to behave as "capitalists" –

according to communist text-books.

While these amoral concepts helped some, namely former communist functionaries, to amassing incredible amounts of valuables, turning them from Zero into "Oligarchs", this corrupted the whole society and the concepts of private initiative, private enterprise, entrepreneurship, economy and above all free market economy, a term inscribed into the West German brains by Ludwig Erhard, together with the "natural" prerequisite of "*social responsibility of capital*". Erhard's appeals for moderation in post-war Germany had helped to keep the new entrepreneurs in check, who would have strived for nothing but becoming *nouveau-riches* rather than locally rooted entrepreneurs with an eye on the common cause or the "*res publica*". As a result, sober entrepreneurs, with the benevolent attitudes of patriarchs, had long shaped values and attitudes of Western entrepreneurial concepts – and defended these against increasing "invasions" and "subversion" by values-less "Yankee" or "Gringo" attitudes. A defence increasingly more difficult because of Rules and regulations silently infiltrated via "international" organisations, bookkeeping & consulting companies, revisions of stock exchange, corporate and bankruptcy rules and regulations. To name a few, which together work as an unholy alliance against individual success and general prosperity, self determination and independence of societies, countries and continents.

Moreover, normally and definitely formerly unnecessary "*governance*" and "*certification*" rules supposedly were and are accompanying such change of values and paradigms, while their effects allow to sense the hidden agendas they serve: Hinder entrepreneurs to fulfil the costly "criteria" which would be unnecessary without such sudden change of business "culture" imposed through the increasingly prevailing paradigm of reducing all and everything to numbers alone.

As another aspect, one could note, how brands like Opel (GM) have been more successful in entering the suddenly open new markets by relating to the independent little garages surviving socialist rule, while Brands like Volkswagen related to the official, formerly state owned retail organisations requiring more change management leading to a much slower start. Meanwhile, as a metaphor for the invasion of the East by doubtful personalities from the West, the Western used-car markets were emptied, spending in the West all the moneys, long saved due to lack of goods worth spending it on, instead of being used for entrepreneurship helping the own region. Plus, the most qualified Eastern personnel went West.

Having comes from Being. Not the other way round...

The (not only for the East, but – even if less registered – also in the West) traumatic consequences of the sudden changes regard many different areas, actually all areas of life. What, however, is of interest, as with identity, autonomy, independence it influences society as a whole, is the concept of "economy" as well as the "culture" of dealing with diversity. Moreover, having been invited and able to assist in the turnaround of an ailing society after release from an utterly repressive system (Spain's fascism) in the past, I wish to share an insight into what has really been the groundwork for the success story, and how Europe, namely East-Europe can benefit from reflecting, applying and even improving what we implemented in Spain's Basque Country.

This account is enriched by the fact, that with a distance from new for-profit activities around the world, in the last decade or so I have taken the opportunity to reflect, what has been ant the roots of our success. Namely as my counsel had contradicted most currently prevailing paradigms. All in all already reflected in other occasions, starting in academic venues around the Baltic Sea, thus: In the so called East of Europe, although in a numerical sense we might have to consider it as the centre of Europe...

But here we are already again touching, what has crystallised as the key of all my findings: The difference between quantitative and qualitative. A distinction, as I later found, not at all that new: Another "voice from the East", Jakob von Uexküll, from Estonia, but also his son Thure, had – and, as far as the theory of science, much better than I ever could – in detail described, why a "science" reduced to mere numbers, reproducibility and "objectivity" can hardly be able to understand what it researches. His criticism, as well as his concept of what I would call cognitive openness, for which semiology certainly is of constructive value, should be more aware when looking at development in the world today. As should the studies and publication by other authors I often name and recommend: Thomas S Kuhn on reluctance to allow revision of prevailing assumptions, and Barbara Tuchman, regarding the dealing with information, (and their bringers) namely by decision-makers. Plus Hans Domizlaff, regarding the identification of people with concepts, ideas, signs and offers. plus. plus... Not to forget *J. J. Servan-Schreiber*.

While already in general, but especially with regard to countries long dominated by socialist ideology, the concept of science is by principle worth severe revision, e.g.,: by matching v. Uexküll's concepts with the insight of scientists involved in the newest findings in nuclear physics, this much more so applies to economy and related sciences. Wouldn't economists be much better off, if they were priding themselves as specialists in a "humanity" rather than forever trying in vain to be recognised as an "exact" science?

Failing, again and again, when it would be important to really understand what happens?
How can one believe to understand economy from numbers and control it by numbers?
Is economy important out of its own right? Or only because of its function for societies?
Moreover: Is the finance sector important out of its own right? Or only as a service to entrepreneurs and individuals as a secondary service completing economy?
As an entrepreneur generating more and more fulfilling employment opportunities for people staying with the company, out of identification with its causes, my late father, in the very beginning right after the war taught me as a little boy: *"Money is a utility. Just like drilling fluid, the milky emulsion giving every mechanical workshop its typical smell.*
Nobody uses drilling fluid to smell it. But to manufacture things which make sense.
With money it is just the same: One needs it to be able to realise things which matter."
Money, thus, is a means complementing visions, competence, abilities, and responsibility.

"Economy" and the prerequisites of success leading to fulfilling employment.

Economy regards all transactions realised as result of the degree of satisfaction of specific preferences of customers served in accordance with their identities, values, attitudes and resources. This holds true for *"micro-economy"*, i.e.,: the results and success of every single business and activity, as well as for *"macro economy"*: The sum of all individual successes, or *"the economy"* of any specific region, country or continent as well as the world.
The key deciding over satisfaction lies in the specific uniqueness or *"being"* of offers, thus, in qualitative distinction fitting the specific being of customers and users in their diversity. Economy, thus, through specifically fitting offers, relates to the qualitative distinction of customers in their diversity, which can be looked upon as parts of subsets of *"the market"* commonly referred to as *"target groups"*.
Consequently, higher satisfaction based on a more convincing *"being"* of offers and of offerers, thus of who presents the offers (manufacturer, brand, sales organisation), leads to a higher value in the eyes of customers pertaining to the target group, thus: higher prices realised in every single transaction. But also to more transactions.

Obviously, the above description relates to a world *"still in order"*: Circumstances, which regard both customers and vendors and their focus on own distinct being and their dealing with qualitative diversity in general and especially diversity of offers and demand.
Moreover, one can relate economy as individual success of firms and as macro-economy to the often quoted, however little cultivated term *"USP"* and, moreover again, to the understanding and fulfilment of the *"U"* and the *"P"* in *"USP"*, which stands for *"unique sales proposition"*, a term not all who say USP remember and practise meaningfully.

While most know, that the U in USP stands for Uniqueness, thus, for being, at least in the eyes of some beholders (the relevant ones) incomparable, far less focus on the use of their own uniqueness and the uniqueness of the offers they create and demand.

In the case of the P in USP, only very few seem to remember, what a proposition is.
Hopefully, some of them apply it at least when courting a person in private.
But just the same benevolent attitude toward the other is indicated and actually a prerequisite of successfully courting target groups and individual customers in their own individual uniqueness. Thus, as the term *"benevolent"*, wishing the best for the other, is a synonym for *"love of next of kin"*, the concept of *"proposing"* relates to the matching of values and attitudes regarding the matter in question as well as peripheral aspects of the same.
Although apparently forgotten by many, and eroded through misleading paradigms regarding economy and business administration, benevolence towards customers, users, resellers, suppliers and, non the least, employees is a prerequisite and key to success.
Who mistreats any or all of the quoted partners, will end up with less and lesser clients, customers, users, resellers, suppliers and, non the least, employees.
Without such partners' identification with firm and brand, realising unique offers perfectly catering to the unique being and preferences of target groups, no stable corporate identity and culture will ever be established and developed into any lasting future.
Who mistreats those necessary for the realisation of own uniqueness and success will be perceived as mediocre and mean and end up alone. On the other hand, who relates to all groups successfully may benefit from identification of others with the firm, even during and beyond difficult situations and crisis.
Defining own *"Being"* is a central task of entrepreneurship and all leadership within any enterprise and organisation, it is the quintessence of what is *"important"* – rather than *"urgent"*. (The *"urgent"* being what can be organised as

routines and delegated while it is the "important" – and its continuity in the eyes of third party observers – what needs to be regarded as "matter for the boss" at the top management's full focus and attention.) Consequently, "*Brand Techniques*", as it had been named by Hans Domizlaff, is not to be delegated, but a matter for the boss. And, as brands, through identification of others with one's offerings, are based on products and services, the "*how, precisely*", the qualitative distinction of each and every product and action is a matter for the boss, too. Leadership works top down. Where the leadership fails to lead through competence and own example, also: ethical example, an old proverb from my original hometown applies: "*It is the head, where every fish starts stinking*".

Now, while the above is – or should be – a self understood common place for every "classical" entrepreneur, every founder of an enterprise with a very own "reason to exist", it lately is no longer for people educated otherwise. And it is not, what people learn in "*business administration classes*". Administration is not Entrepreneurship. Not only, because different terms refer to different things, at least in nuances. And nuances matter. But because business administration serves for middle management tasks in concerns. Imposing the rules, which make the few large anonymous companies so destructive, on to those companies which ever since have generated most innovations and do provide the vast majority of all jobs in the world, serves no one but the interests behind the big capital aiming at keeping the whole world dependent on energy and capital.

Defending and improving independence of every people, community, nation and state requires an aware return to the ethnic and cultural roots in their diversity, in order to put economic development on a sound and stable basis. Apart from awareness of own distinction, this requires benevolent acceptance and support of the distinction of others. This again requires the critical analysis abolition and overcoming of long established prejudice and paradigms. A difficult task, when we view the abuse of old prejudice as well as "scientific" paradigms by politicians, moreover by populists from left and right, not only in Eastern Europe and beyond, but in the world. But: A task worth striving for.

The East European case, however, is only a special variant of the already demanding challenge to reinstate the sense and ability to note, understand, verbalise and translate diversity of values, attitudes and preferences into unique offers precisely fitting specific demand. Often, as far as innovation, latent demand not yet expressed, but becoming manifest once the fitting offer is received with a mix of astonishment and enthusiasm leading to spontaneous interest and decisions, no matter what the price, companies are surprised by their own success. Good counsel must prepare them in order to hold their thus created market-segment firmly for the creator, not leaving any space for plagiarism.

Here, the distinction of Eastern European realities in comparison with Southern Europe and, say, the Maghreb, (all areas needing and meriting quick sustainable development) appears to be rooted in the duration of the mental paralysis enforced by socialism.

A paralysis damaging the sense for human diversity, moreover, for qualitative distinction.

The damaging paradigms are ubiquitous and have their modern and "*scientific*" roots. But they are much older than what Karl Popper indicates with the sub-title of Vol. 2 of his "*Defence of open society against its Enemies*": "*Hegel, Marx and the consequences*".

A Paradigm probably much older than the Bible: Poverty Exists.

To many, not just catholics, Pope Francis appears as an incredible example of being righteous. To those familiar with the values and attitudes of many entrepreneurs in Latin America, his integrity, however, is nothing new but, rather, natural. It is in line with values and attitudes lived by many. And, funny enough, those who live it are respected and left unbothered by those, who don't. (Criminality exists as much as nouveau riche egoism.)

Among those who as entrepreneurs and in public office, while pursuing their individual success, do live the values so suddenly represented by Pope Francis "taking over" the reigns in Rome, a bandwidth exists between acting, for the better of the res publica in the sense of giving and sharing handouts in the sense of alms, or by acting in order to generate opportunities to be able to develop independently. Charity, thus, has many different face and nuances. And the problem can be reduced to the proverbial Asian example of giving either fish or a fishing rod. In our days, however, what is needed are also fishing vessels and opportunities to process the fish – and all other harvests, alone. Without interference by others. And certainly without bowing to hidden agendas of third parties trying to generate new dependence. Because only in locally rooted pride can prosperity grow and develop into true self determination and independence. Preaching the sharing, as already in pre-Christian accounts, may help in emergencies, but maintains dependence if continued on the long run. Thus: This is a lesson to be learnt, a paradigm to be changed, even by most churches. And certainly by many a politician. It is the step from quantitative views to qualitative distinction and understanding of complex matters.

Thus: Is poverty a "natural" fact just requiring either camouflage or interpretation?

The fact, that precarious situations of many serve interests and, moreover, are the prerequisite without which populist campaigns from left and right could never succeed, appears obvious. Looking at currently existing democracies as a kind of roulette deciding over the degree of access of different parts of a self proclaimed "political class" to the troughs filled by the people, as if the people weren't the sovereign and politicians as well as bureaucrats their servants occupied with what can more effectively be organised centrally rather than by each citizen alone, the use and efficiency of financial resources merits revision: What can be done, more efficiently, from a public interest point of view, by private initiative? – And what can be done more efficiently by centralised bodies?

Is there a difference of principle between the decision of the inhabitants of a street or village, to jointly hire someone to sweep their street instead of everyone doing it on their own, and the organisation of social security and external representation? Of course, there can be different opinions regarding how to best sweep the street, as there can be regarding all other matters of importance. As a consequence, where different opinions can't be bridged by a greater consensus, a majority vote deciding by a minimal margin which way shall be gone will automatically frustrate a great number of citizens.

As far as the metaphor of sweeping the street, it makes much more sense to hire two different people, one sweeping according to the criteria of group A in front of the houses of group A and another one doing the same in accordance with the preferences of group B. For every society this view constitutes the right of association. A right by principle accompanied by the right of dissociation, too. Moreover, this leads to reminding of the fact, that there is no society or group "*belonging*" to another. Thus: No to slavery!

If nothing else, the "*Religion of Liberation*" of the Franciscan Padre Boff and his Jesuit peers in Latin America proves, that not only "protestant" culture knows and lives the "*categoric imperative*" once pronounced in what is now Kaliningrad by Emanuel Kant.

As a principle it is the backbone of what lately need to be reminded of as sustainability.

In Spanish, doing things right, right away, is called "*God-pleasing*", and Swiss entrepreneur

Sulzer worded this even more convincingly for business practise: "*Do everything always right-away right.*

Everything else takes longer and costs more." One can add: Just like the principle pronounced by Le Chatelier, the "*equilibrium law*" once also called "*the principle of the least constraint*", this also applies to humans and to societies and states.

The Equal Right of Being Different is the Key to Employment and Prosperity

When "Liberty, Equality and Fraternity" was shouted through French streets, the first two of these terms were obviously intended in a strictly quantitative sense: No one is more or less, and therefore dependent of another, if not by virtue of competence and merits.

But never have there ever been at least two individuals exactly identical or "equal" in qualitative sense. Moreover, liberty is the liberty of thought, and, thus, of different solution to same or different problems. Distinct solutions fitting diverse situations and preferences better, in the eyes of those involved and invited to decide.

Consequently, different views and preferences based on different cultures, situations, values and attitudes lead to preferring different solutions – different offers.

Egalitarian "one illness - one cure" even in medicine is slowly understood to be wrong.

When the metabolisms differ in nuances, such as the working of dopamine in brains, leading to different abilities and a tendency to more narrow or extremely wide focuses, "one cure for all" certainly also in economy can't lead far.

Actually, looking at it close enough, not the theoretical objective of socialism are wrong.

What proved Socialism wrong as an error of principle of thought, is the egalitarianism.

If all "need" and are allowed just the same offers somehow working but not making anyone really exited and happy, demand and number of transactions are automatically limited. And so is the enthusiasm. And with it the willingness to pay any more than the inevitable minimum. With the consequence, that the manufacturer has no resources to invest into the improvement of the product, in order to fit diverse preferences better, nor to pay workers and suppliers better than minimum. Thus, all egalitarian levelling levels societies downwards.

What is worse: As same products can be made, fully automated, for the whole world, in one single factory, as cheap monotonous labour or right away by robots alone, there is no employment created, but rather gradually destructed.

Just that, on the other hand, robots do not pay social security – nor do they buy anything, less any more than the unavoidable. This is, why undermining human values and their diversity, and their substitution by mere numbers, as it is part of Marxist ideology, leads to unemployment and, consequently, bankruptcy of states.

But attention: Marx' theories have also infiltrated "capitalist" economic theory, namely under the label of "*business administration*" (*who needs administration, if USPs and innovation, thus: entrepreneurship, are required?*).

Moreover, marxist theories have infiltrated, undermined and hollowed all sciences, namely by reducing what

according to currently prevailing paradigms is accepted a "scientific" to "objectivity, quantification and reproducibility". And a change of such ill and misleading paradigms is fiercely objected by those believing in them, as Thomas S. Kuhn has long proven...

Thus, what Jakob von Uexküll (and his son Thure) equally long have retained right, or at least better, and what at least could serve economic theory and practise substantially, a qualitative approach, is still only practised by insiders, e.g., in Brand Techniques.

The latter term – brand techniques – leads us to another Author, Hans Domizlaff, and his efforts, in vain, and, thus, allowing (if not inviting) the populist disaster to happen, to teach rational politicians of the centre, that masses (and groups) do not follow reason, because they act much more like ameba and, thus, need to be communicated to by signs. Semiotic, Semiology, thus, is more important than words, in communication directed at any society. Otherwise, we will, again and again, see populists taking over, but then, due to their egalitarian concepts, unable to deliver. More and more repression, thus, may not always be the initial intention. But it is the result of the incompetence and reluctance to grant and nurture freedom of own diverse thought, inventiveness, solutions and offers precisely fulfilling the diverse preferences of diverse people characterised by diverse culture, values and attitudes to life.

Only such diversity leads to full and fulfilling employment. For all. Everywhere.

Only diversity, accompanied by both pride and tolerance – if not joy – regarding the being different of others, leads to true pride not based on insecurity and inferiority complexes.

Only true pride entices brains to produce more and more different solutions as offers.

Non of them fitting all, but making extremely those happy, who prefer them like that. However that is.

Eastern Europeans can look to other countries, like Greece, as if it were a mirror:

What is it, what would increase the state finances without suffocating the people and economy? Whose interests does it serve to sell off public properties as "privatisation"?

Who does not want to answer such questions baed on own thought may recur to the well documented books by William F. Engdahl.

Turning around a situation is difficult, if crisis binds and blinds and hinders overview.

It is, however, the greater picture, the eagles's view, what is required form leaders and their aides. And questioning but, moreover, substituting paralysing paradigms is another part of their duties, in order to avoid that such paradigms continue to sabotage self-determination of their people and peoples. Otherwise there is no pride. And without pride no creativity and no satisfaction, no prosperity – and no sober re-election.

This is why the above is shared together with the knowledge regarding the turnaround of the basque economy and, with it, the Basque society, after long repression and from deep crisis and unemployment. The details of which have been presented to large detail in the paper presented in Riga and other cities of the Baltic's in 2008 and 2009, and of more "down to earth" papers presented through Euroacademia, of which this is yet another one. Together they provide the whole picture and an outline of viable roads to self determined prosperity. Roads which the author and his associates, and mentors, are prepared to find and go. Our respective competence centre, Silvaplan, established in 1984 for the task in Bilbao, continues to offer its services, strictly on a non-profit basis, for challenging tasks of high socio-political significance. And we invite academic circles and institutions, to join forces with us and establish related research aimed at documenting and analysing the effectiveness and efficiency of the "Bilbao" approach as well as its potentials for additional improvement. The Quintessence of this approach:
Having is the result of Being; Not the other way round. And: Different is better!

For bibliography please check...

Literature:

The "surprising" results, and the question, why, what in parts contradicts prevailing paradigms, has worked so well, has led to the publication "Sustainable Management in times of potential Economic Downturns. That publication extensively analyses economic theory and adds conclusions so far unseen, while also criticising scientific theory overly focusing on quantitative aspects alone. while disregarding qualitative information.

This being identified as the "key" promoting crisis rather than prosperity. That publication by the author is completed by a long list of recommended

1. Eichweber, Gerhard K.: Sustainable business development and economic growth under scenarios of economic showdowns; explicit answers to implicit questions in: Journal of Business Management ,No 1, Riga, Latvia. ISSN 1691-5348, 2008

2. UEXKUELL, THURE VON: "Preface" in "Kompositionslehre der Natur – Biologie als undogmatische Naturwissenschaft, Ausgewählte Schriften", edited by Thure von Uexküll, Propyläen, Ullstein Verlag, Frankfurt/M, 418 p. 1980
3. DOMIZLAFF, HANS: "Die Gewinnung des Öffentlichen Vertrauens", Institut für Markentechnik, Hamburg, 1964
4. DOMIZLAFF, HANS: "Nachdenkliche Wanderschaft", Hans Dulk, Hamburg, 1950
5. GLOTZ, P. & THOMAS, U: "Das Dritte Wirtschaftswunder", Econ Verlag, Düsseldorf, 303 p. 1994
6. ZISCHKA, ANTON: "War es ein Wunder?", Mosaik Verlag, Hamburg 506 p. 1966
7. SOROS, GEORGE: "The Capitalist Threat", in: Atlantic Monthly, Volume 279, No. 2, February 1997; see also: SOROS, GEORGE: "Europe as a Prototype for a Global Open Society", Speech delivered in Brussels 2006, The Open Society Institute, New York, 3 P. 2006
8. DOMIZLAFF, HANS: Analogik – Denkgesetzliche Grundlagen naturwissenschaftlicher Forschung, Wolfgang Krüger Verlag, Hamburg, 488 P. 1946
9. POPPER, KARL: Gesammelte Werke, "Die Offene Gesellschaft und ihre Feinde", Vol II "Falsche Propheten Hegel, Marx und die Folgen": 8. Auflage, Mohr Siebeck Verlag, 575 P. 2003
10. TUCHMANN, BARBARA W.: "The Road of Folly, From Troy to Vietnam", Knopf, NY, 447 P. 1984
11. REIBNITZ, UTE VON: "Scenario Techniques", McGraw-Hill, Hamburg, 238 P. 1988
12. KUHN, THOMAS S.: "The Structure of Scientific Revolutions", University of Chicago Press, 210 p. 1970
13. GETTIER, EDMUND: "Is justified true belief knowledge?", Analysis 23.6, June 1963, pp 121 – 123 Blackwell Publishing, Oxford, England