

# A Europe of self determined Demarcation Lines. But without Borders...

Up to new Frontiers of continued prosperity and peace

Gerhard K. Eichweber

A man is waiting in a meeting room. On the walls: Ancient Maps of the Iberian Peninsula – from different centuries... A closer look shows the extreme difference of the territories pertaining to Portugal in these different maps – and the even much smaller size of Portugal today, compared with the different situations frozen on the maps from former times.

Suddenly is turned into awareness what is in principle known, however, probably not always also understood: Borders have been subject to change. But the people and their ethnical and cultural roots stay put, while friendships and family bounds are torn apart. It may well be, that different languages are imposed on the peoples, expressing domination and power to which they are forced to submit.

But the nature of borders is arbitrary and incidental: Battles lost are battles won. Or provinces are "given" as a gift at occasions meriting such tokens... Other frontiers are equally incidental:

Rivers and lakes as well as ocean shores and continental drifts may follow forces, but not reason.

Boarders have no reason to exist. At least none which would resist all critical questioning...

A child has a special wish for a birthday: Some chickens. As the parents have a little land around the house, they decide to fulfill this youthful desire: The possibility to experience a little extra piece of nature right there and then. From a chicken farm they buy a few animals: Two are brown and one is white...

What the child observes and reports soon thereafter is confirmed in dialogue with farmers:

There is an invisible demarcation line between the two kinds of chicken. The majority hacks on the minority... After they bought and added another white one, they not only have one egg more per day.

The whole situation in the appropriately erected chicken barn changes into a "common wealth" of ethnicities. Demarcation lines between the two breeds may continue to exist, but are no longer harmful to anyone. Prosperity becomes the normality.

Reports from holding larger numbers of chickens confirm: Is the number great enough, and within this mass the numbers of the different breeds assembled therein, riots don't occur.

Only extreme minorities cause awareness of difference and cause distinction and separation.

Another example from Spains private Zoo in Santillana del Mar, Asturias, shows: Couples of "same" animals randomly torn apart stay what they are: Couples. Only after their accidental reunion do they copulate and grow a family. Torn apart by the man-imposed frontiers of cages, the invisible bounds and the equally invisible outer demarcation line uniting the couple can easily be ignored. But the exist.

And ignorance is nurtured by lack of interest. Thus: Interest is the key to understanding and accepting.

Transferring the above experiences to the human race, we can add: Extreme minorities are, by pure number, of little real threat. But they seem – nevertheless, or all the more – to provoke repulsion.

Now, while this paper calls for respect of distinction, and thus also of ethnicities and cultures,

it is not racist. On the contrary: It calls for respect and – as we shall see – joyful support of all diversity.

And not to exclude any slight difference, be it religious or ethnical, form attention. Less, on the grounds of "political correctness". – A concept invented to randomly repress expression of unwelcome thought.

This paper therefore reminds of the fact, that the simplistic categorisation of people as "*african, caucasian, asian and american indian*" is a blunt – and generalising – disrespect of the true diversity of peoples and people as what they are: Groups of individuals. Denying differentiation means denying identity.

Consequently, when we speak here of diversity, we intend to raise awareness at a level of a much more subtle distinction than that of black or white, red or green and islamic or christian...

But we also urge awareness of the roots of rejection of people according to such generalising labels: Insecurity, complexes of inferiority turned into self imposed superiority – and where such "superiority" stems from... An example: The attitudes of some people, e.g.: the francophone, towards all others...

After all: Eliminating the problems at the roots of such sentiments and their potential group- (if not mass-) dynamics eliminates the void left to populists and their demagogic campaigns...

Here politicians of present and future can learn from Otto v. Bismarck:

By introducing social reforms and creating infrastructures such as health-, invalidity- and pension-funds, Bismarck kicked off the necessary change relieving the pressure stemming from the rapid transformation from a prevalingly agricultural to an industrial society. And he took the perceived "need" away, to follow the ideologically motivated destructive paradigms of socialism. Destructive because of the inherent error of thought: The principle of egalitarianism and reduction of all matters to quantitative criteria, rather than qualitative distinction.

On the other hand, already out of respect and in support of a natural interest - if not search - of own roots, it is to be noted and not covered up and repressed, that ethnical and/or "tribal" differences exist not only in Africa, Asia and the Americas, but in Europe too: Angles are more close to Vikings and Normans than to Saxons. A fact, which did not keep Angles and Saxons from mingling more than only their languages (or dialects) when meeting in England. Looking on the resulting, very distinguished "English" character and its distinction from neighbouring ethnicities, one can isolate a number of curious questions or "problems" which the author however proposes to address, only when all other problems of the world are solved: (Meanwhile they can humorously nurture awareness and afterthought):

1) Is it probably more the "Saxon" than the "Anglo" nature, which turns the English into a breed assuming self imposed superiority over all others, starting with the Celtic peoples around them, such as the Welsh, Scottish and Irish?

2) Is it the rare mix of Anglo and Saxon blood and culture, which disables English from major inventions in fields other than those having to do with doing nothing, like most ball-sports – and luxury tourism? Or is it rather so, that the mix does not prevent them from inventing, but from the holistic approaches needed to turn their invention into global successes themselves, rather than seeing such developments carried forward by others? Is it therefore an understandable, if not wise reaction, if the English did react on such fact through the installation of financial service "industries" allowing them to draw profit from other peoples' more successful industrious characters? Or is it, and its continuation from the USA, rather to be fought and defeated as a form of hidden colonialism?

3) Is it this same rare mix, which made the English leave their traces in the world above all – and certainly on the European continent – through tourist attractions rather than other victories?

Or, posed differently: Is it more the Anglo or more Saxon portion of their tribal roots when the English always need others to get the potatoes out of the fires for them?

Independently of such mocking humor, which, as long as benevolent, must not be missed out upon, one can probably draw from the minor threat constituted for the rest of the world by each and all of the last over 300 truly aboriginal ethnical races still found in djungles, prairies and deserts of the globe, the conclusion, that "pure breads" are no prerequisite for the domination of others: Race is no good by itself. Now, however little desirable such domination and therefore also the cultivation of its prerequisites are, it is a topic of this article, because understanding its roots and mechanisms is a prerequisite of preventing injustice from happening. Or: Is this a wrong assumption?

We shall in this paper propose to delve further into the research of repressive state policies and their destructive creation of crisis by undermining distinction; and with it: Prosperity, social security and peace. Nationalism and other egalitarian concepts repressing distinction play an important role in such deeper roots of crisis. Nationalism is new: Invented after the fall of feudalist reigns in order to unite people and peoples for the sake of war rather than peace.

"Vive la France!" and similar paroles only were needed, after Kings had been overthrown.

But was it really needed? Could the world not already have become more peaceful 300 years ago?

Dealing with assumptions and more or less logical deductions should always be combined with due criticism and cognitive openness ready to question paradigms as soon as contradicting information becomes available, which should induce responsible people to at least slightly correct any so far firm and well founded theory.

The reason to lead the focus upon human compatibility and incompatibilities, which in part may have ethnical and cultural but as well other reasons, such as shared values, attitudes, education, etc. pp., serves a single purpose: The illumination of necessary, sufficient or at least constructive boundary conditions for prosperity – as a boundary condition, or beneficial context and prerequisite of peace...

*"Different is better". Or, in the longer version, much reiterated to entrepreneurs and companies of the Basque region: "Don't do anything as others do it. Don't try to be cheaper. Be different. Convince target groups with the qualitative distinction of your offers. Make unique propositions. Be aware, what the term 'proposition' means. And search in your own reality, your culture, strengths and weaknesses for innovation".*

While for the understanding of diverse preferences of potential customers, own intuition and critical professional judgement initially may be the only bases to rely on, it is also own diversity, what allows for important steps of innovation. Own distinction is complemented by regional cultural diversity, which again is rooted in manifold historic complexes including ethnicity etc.

Cultural diversity in fact appears as an infinite source of unique ideas and innovations. What is needed, is the awareness and cultivation of cultural diversity – and its self-defence against overwhelming foreign influences, moreover, when these are egalitarian, equalising and depriving of consciousness of own self. Such influences not only can, but must be regarded, far beyond their paralysing of independent development, as source of own incomparable contributions to the world, but as outright sabotage of independence, self determination and prosperity founded on own being rather than foreign influences and dictates through paradigms imposed.

Looking soberly on physical borders as well as invisible ties from the perspective outlined above, one can easily recognise the destructive nature of borders dividing and uniting people under patterns not corresponding to (*and not respecting*) their true "Being" – however it is or may be.

As explained in the introduction regarding Spain, Borders are not a result of sustainable reason, but the result of incidents little or not at all related to the people divided or united by them.

Different is the pattern of ethnical and cultural bonds. But here, too, one must not overlook, that such bonds, too, bear the inherent risk of egalitarian assumptions and paradigms which, when applied upon others as prejudice easily can turn into imposition of presumed suppositions perceived by the thus "equalised" individuals and / or groups as a by no means justifiable fascistoid repression.

Thus, when we talk about self determination and the demarcation lines existing around and between people and groups of different values, we must not think of firm associations cast in iron, but of multiple bonds of shared preferences, which may vary considerably from subject to subject. In the case of identification of self – and others – with offers and brands, the respective unions and divisions may vary from subject to subject, in such a way, that not all who ostentatiously wear a Rolex at their arm also like to show off their pertaining to the group of "Having" by driving a Mercedes, but another symbol underlining a nuance in this attitude of claiming recognition for Having rather than Being. The same variations can be drawn up for all the many more individuals seeking and receiving their recognition

for their specific way of Being, their competence with which they do whatever they do – *rather than demanding to be served* – as their attitudes to life. This is why we characterise the processes of self-identification and being identified by others as parts of groups with same or compatible values through the selection of distinctive offers as "*attitude symbols*", among which the symbols related more to quantitative criteria than to qualitative diversity, the so called "*status symbols*", are the "*attitude symbols*" of those focused on showing their "*Having*". Signs provoking repulsion by others, who have, but regard the plain showing of it as "*nouveau riche*", but easily read and respected by other heirs, thieves or otherwise newly "*Having*" – and, above all, by the "*have-nots*" striving for nothing else... To greater detail these effects and the tools addressing value diversity have been mentioned and explained in previous publications and in the Value Group's "*toolboox*" line of scripts.

For the purpose of this paper, it is however important to note, that such invisible, however marked divisions and groupings of people exist, and that they regard qualitative distinction – even where the individuals did not yet grow out of the simplistic focus upon merely quantitative criteria. Such qualitative distinction, for which self-established distinction draws the invisible demarcation lines to "others" as cocons promising consensus and concordance perceived as security, has multiple layers and lines which often appear difficult to follow. However, these lines are important because their nurturing leads to distinction and diversity of demand to be served by diverse offers and offerers: Entrepreneurial initiatives generating fulfilling employment, and, thus, sound finances of states, social security systems and an atmosphere of tolerant wellbeing.

However great the resistance by forces more interested in own goals and hidden agendas than in the prosperity of the people, which they claim to support, it appears therefore as a logical fact and requirement, that nationalism and national structures including their borders need to retreat and give way to the cohesion of groups across such accidental borders.

As far as Europe is concerned, this leads to the slow but sure decrease in importance of national governments and the progressive delegation of powers, both upward, to central and truly democratically controlled European government, and, moreover, downward, to regional and local structures, inviting these, to work together across their borders, in order to serve the local needs better. And this, also at this level, not in an egalitarian manner, but focused on inviting enticing and nurturing diversity as the key to individual success and – as the sum of all successes – stabile prosperity for the region. For this purpose, proven by the concepts implemented by the undersigned in the Spanish Basque Country, it is not important, which diverse roots serve whom in their thriving for distinction of offers and brands serving diverse preferences better than others.

But it is all the more important that entrepreneurial initiative draws on all sources of distinction. And here individual situations and cultural orientation proves to be a vast source of ideas and concepts leading to uniqueness and outright innovations finding and growing their target groups worldwide.

Moreover, both the example of the successful turnaround of the Basque Country or "*Euskadi*", as the Basque call their nation, and as well Cataluña, which shares the Basque fate of knowing three of its Provinces occupied by Spain and two by France, and of Spain as a whole, where new autonomy also for the other peoples united under the roof of Spain all together offer the opportunity to study and soberly criticise developments and reactionary tendencies resulting from history, in order to enter the results into dialogue and solutions suiting best both the diverse groups and the whole (Spain, Europe).

It is obvious, that here so far, as in the long past, repressive tendencies upheld by ideological paradigms of manifold origin and nature, all of them not taking people seriously – and, thus, mutually not granting all people and peoples the same right of self determination, need to be discussed and overcome, in order to free the hearts, minds and souls from the traumatic burdens of history hindering their free development into a better future. But it certainly is obvious, that current as well as former and future geographic borders must become less important and significant, in order to relieve the pressure to

"correct" these borders, because any change of borders would be as senseless and harmful as prior changes of borders again and again cutting people apart, while at the same time forcefully "uniting" them against their will and benefit.

Only where the concept of democracy and self determination as open society is truly practised, and where therefore – together with the basic of being themselves and, thus, of cultural diversity regarding all facets of life – the right of association and dissociation is granted to all humans as individuals and groups, can the wounds of past injustice be overcome. Not at once, but at all... Obviously, together with the right of association, people and peoples must have the right of dissociation. but, because of the manifold implications, it is also obvious, that most dissociations bear in themselves the threat of generating additional wounds and lasting conflicts rather than correcting the origins of lasting conflicts and traumata. This in itself shows, how important it is, not change borders, but to do away with them altogether and to rather nurture tolerance and self determination on lower levels in order to allow all groups and individuals, mixed and stirred together in the past, to live their own diverse ways of being. A qualitative diversity without any quantitative diversity. Above all without any further insinuation, that one might be "better" or more "worthy" than any other, independently of numbers, powers, riches or whatever other numerical aspect allowed to be distorted and abused into a right of reign of one over the other.

Here, while the separation of Czechoslovakia into the Czech Republic and Slovakia as again independent states gives an example, how normal and peaceful a dissociation can be, the horrid example of dissociations regarding the peoples forced together as "Yugoslavia" shows what can happen and better be avoided by applying the principles outlined in this paper.

Starting with the role of foreign interests and forces and their hidden agendas stirring rather than calming the latent conflicts persisting as results of traumata from the past, and with the need for foreign readiness to intervene strictly for the sake of peace and self determined resolution of the problems, in order to jointly aim at a better future, the Yugoslav example also enlightens, that whatever new borders are and will always be as bad and unjust as the past and present borders. Therefore: Only where physical borders, step by step, gradually become less and less significant, and where instead the manifold boundaries invisibly marking the natural diversity of people are respected and, thus, can serve as "Cocon" for those needing them to heal wounds, revalue their identities while learning to accept and even enjoy the diversity of others, too (rather than maintaining that a different people and its territory "belongs" to one's own nation, as if they were slaves), only where such a relaxed casual matter of course is regarded by all as self evident, will not only peace, finally, be deeply rooted, but the benefits of diverse uniqueness bear its fruits in form of individual and general economic and social prosperity. And the problems of Ex-Yugoslavia do demonstrate how far others still have to go.

The current problems of former Soviet Republics such as Georgia and, moreover, Ukraine and its multi-ethnic reality show, how both a federal structure granting self determination and, thus, relieving the pressure of separatism just as it has served transition in Spain, could serve peace and unity as much as it could serve Italy and other still centrally organised states of Europe as example to follow. After all: Nobody is perfect. Or better: Not what is perfect for one is perfect for the other.

Therefore, as well as medicine still has to learn, that "*one illness - one cure*" is a misleading and ill concept sabotaging understanding and improvement of situations, in order to overcome the sabotaging effects of egalitarian paradigms, people and peoples have to learn again to perceive, verbally express, respect, live and enjoy diversity. Their own uniqueness as well as that of others. This means, that a long and infamous "brain wash" serving foreign interests needs to be understood and overcome. Misleading paradigms need to be discussed and set aside. Peacefully, but decisively, by generating new understanding of the importance of diversity.

With such effort still ahead and to be realised, Europe can then increasingly serve as an example for others to be followed, varied and adapted. Possibly, this can happen much more quickly than one would

expect. As far as the undersigned, his visions and prejudice are concerned, Austria serves as an enlightening example: Based on the experience from watching the Basque and the Catalan officials from both France and Spain jointly refer to Bruxelles, Luxembourg and increasingly Strasbourg for assistance in overcoming the problems of their regions – without going through Paris and Madrid anymore, the vision did arise, that also the still hurtful realities of the division of Tirol could be overcome with similar ease. – If it only could be conceived, that Austria entered the European Union. Because of its status of neutrality imposed by history, this, however, appeared improbable. And, thus, such a solution appeared desirable but impossible.

As we all know, after the fall of the iron curtain Austria has joined the Union. The once contemplated possibility is long reality: Tirol can solve its problems without much interference from Rome and Vienna. The nationalist concepts serving war more than peace, has stepped into the background. But the strong interests, partly probably financed from abroad, to stir up unrest by calling for renewed nationalism, not only in Austria, but in all countries, apparently aimed against Europe, but obviously serving the weakening of all European countries, regions and peoples, in order to prevent its success, can and must not be overseen. Moreover, it must be understood, that the interests sabotaging Europe's strengths and its even greater potentials, once the independent self-determination of its people and peoples is realised on a lower organisational level, can only do its destructive work on Europe, if allowed to, by leaving it a vacuum of disinterested ignorance and, thus, power. It is in Europe and its diverse groups to understand this and soberly turn their knowing that "we are the people" into proactive self determination. Finding who, of Europe's leaders, serves foreign interests more than those of its countries and Europe as a whole, will help to overcome the paralysing effects of their factual sabotage and role as (*conscious or unaware – what is worse?*) agents of foreign interests. On the other hand, the example of Europe, as far as dealing with artificial divisions as well as unions, borders shifted and enforced by many accidents and incidents and peace, already now can serve other continents as an example: What is to be avoided, what can be copied and adapted or even improved? Around Europe, in North Africa, the Maghreb, as much as Asia, starting in Turkey, borders dividing and at the same time uniting people and peoples against their will are as much a fact as in Europe – and elsewhere... It is useless to think of altering borders. Making them disappear, by peaceful agreement of the people locally concerned, is the solution.

Here the example of Kurdistan shows the complexity, which only with self-determination at a lower level can be resolved: Kurdistan is a region and nation divided by being occupied by four to five countries occupying parts of it, reaching from the Persian Gulf nearly to the Black Sea and also touching the Mediterranean Sea as well as the Border to Europe: The Caucasus. Most of the states currently occupying parts of Kurdistan even prohibit the use of its name, some going so far to denying the existence of the Kurdish ethnical and cultural identity – as they (and others) do with other ethnicities. Such ridiculous treatment of diversity is part of an extremely fascistic tendency to be found rooted in various ideologies. Thus, not all are based on Marx but go back much further... What characterises such ideological self imposition of some over others, is the same as the nationalist claim to unite diverse people behind the banners of one self imposed reign for purposes of war. The often declared and claimed "unity" in fact is a blunt disregard of people. Such disregard constantly causes wounds which last and need much time to be healed in the future. Assuring peaceful transitions into a better future of general prosperity therefore requires different thoughts and the careful implementation of what really serves the people in their diversity – at the same time nurturing and harvesting on the fruits of such diversity. As far as Turkey, an Extra-European country aiming (Why? Induced by whom?) at entrance into the European Union, the foreign influences aiming at disturbing European coherence by promoting such additional expansion in fact further diluting the stringency of EU identity and policies, one could see other, more convincing strategies and futures serving all parties better, except those aimed at halting independence and prosperity of all people, peoples and countries.

Turkey in fact could play a role closer to its own identity and nature, if it became a driving force and nucleus of cohesion among the countries of the "Turk-peoples" of West-Asia, namely of the "Asia Minor" region and its neighbours, between Mediterranean and Black Sea as well as Caspian Sea, Mesopotamia and Armenia. By copying the model of the European Union, such West-Asian Union could bring peace to a multitude of populations and cultural as well as religious diversities crisscrossed at least as much by incidental borders and hegemonial pretentions as Europe has been before the establishment of the European Union.

Just to give names to the diversity of people and peoples living in such region and deserving self-determined prosperity based on their cultural riches just as much as Europe and all other regions of the world, here come a number of names of peoples populating that region: Turks, Turkish tribes, Zaza, Albanians, Arabs, Armenians, Arameish, Bosniaks and Bulgars, Pomaks, Georgians, Lasens, Greeks, Tcerkess and Persians as well as Jews and Jesides. – And probably many more, of which we as outsiders don't know. But: As we must not decide, we need not know. – Others just must respect what those concerned retain right.

It is interesting to note, that US-influenced English language documentation does not provide any hint – and, thus, no correct spelling – of the peoples named here above. This appears to be in line with the suppression of diversity in any other population, reducing to diversity to the most obvious, as reflected in the denominations "African", "Caucasian", "Asian" and "American Indian". Europe itself has many diverse tribal roots and all the different results of recessive as well as dominant properties in the mixing. At some point, of course, we can call us all "Bastards", as we are results of mixing ... And this hopefully as result of tender love and care.

Now, while the undersigned sometimes in an air of mocking humour calls himself a "50% Celtic bastard with some 25% anglo/viking and another quarter of less clearly defined huguenot roots" the term "Bastard" is by no means intended to be extended upon those, who can not see and share the relaxed ease and humour behind such awareness of the diversity of one's own roots.

It is, thus, important to note, that diversity, also due to tribal roots in all of Europe, is a fact. – As is the fact, that among the characteristics of such regional tribal influences, e.g. in Suebia, Bavaria, Alemania, Normandy, Lombardy, Cataluña, Euskadi, Serbia and all other regions of Europe, there exist aspects leading to greater or lesser compatibility and incompatibility with each others. To accept this, as normal qualitative diversity, without allowing it to be translated into any quantitative interpretation of "better" or more valuable and lesser, not even because of numbers (majorities and minorities) in any given location, region or country, is as important as is the recognition, that search of awareness of own roots is a natural element of humanity, which can appear in any person's mind in any moment and context. It appears therefore more wise and truthful, to deal with diversity openly, in order for all populations to be able to deal with it peacefully rather than being overwhelmed by any search suddenly breaking loose and possibly abused by populists for fascistic purposes of repression: Of racist super-imposure of one ethnicity, culture, religion or whatever other aspect as pretext to feel any "better" than others.

Diversity – and the curiosity regarding own roots and origin as well as the awareness of different schools of thought – appears to be just as natural as the search of adopted children for their physical parents, which can break loose at any time and in any phase of life and acquire an overly disturbing relevance, if not responded to adequately. As the metaphorical example of the adopted persons shows, repression of the subject is not, by no means, a viable manner to deal with diversity and its roots to be sustained on a long term basis. Repressing and dealing with the problem when it arises, may be a truly US-American approach to "management". But that does not make it more advisable. Rather, the example of Yugoslavia, but also of Xenophobia in East Germany after the fall of the repressive regime, both indicate the contrary. It appears therefore much more advisable, to deal with diversity as a fact – and the root of cultural riches leading to differences in demand, offers and innovations, and, thus, of prosperity and joyfully lived diversity – than by generalising egalitarian repression levelling everything down upon the

largest common denominators not at all respecting people as they are: different. Moreover, dealing with diversity and roots of cultural diversity openly, creates an awareness of qualitative distinction, which can help to think differently and find different solutions more appealing than the known. Also, a natural openness to diversity can most probably open people for different offers, innovation, and thus help to avoid "the shock of the new" and all other xenophobic reactions. Be it with relation to innovation or to diverse people and habits.

With other words: Overcoming complexes of uncertainty and perceived inferiority – or, even better – preventing these from germinating at all, is another prerequisite of individual success, general prosperity and peace. Hopefully lived as an infinite chain of joyful experience of own and other diversity.

Dealing with diversity as a fundamental right not to be repressed by anyone, also not on the grounds of quantitative criteria, be it because of being "better" or because of being "more" – and less because of being "more – and, thus, better" (or "more right" because of an incidental majority), leads to rethinking some of the basic concepts of current understanding of democracy. Consequently, "Re-Thinking Democracy" is the subject of a separate paper.

When we however continue with the normality of Being, which includes our being different, and with other normalities, which in most cases only reach a level of awareness, when long missing, thus: when mentioning what should be "normal" – but isn't, the relief felt, when such normality is finally experienced again fires an outburst of good feelings quickly transformed into a lasting source of constructive energies: Finally people are unleashed and can prosper by realising their very own ideas, concepts and realise their innovations in all their diversity. This, however, requires, that diversity – and the demarcation lines separating own difference from others – is a matter of distinction to be decided upon by those concerned. – And nobody else.

Similar to the straight lines dividing and forcing together tribes of Africa into different states, decided by foreign politicians far away, and with no interest or preoccupation what so ever regarding the people and peoples thus decided about without any right other than their own superimposition above all those whose lives and futures they took the right to decide about, also in Europe and West Asia borders have been the result of arbitrary despotism and accident.

Moreover, such mix of arbitrary combination of people under one flag has been reinforced and justified by the recently developed ideology of Nationalism in most cases denying diversity in order to "unite" people for the sake of war against others, who instead may be their brothers.

In the process often, and – even more incredibly and ridiculously until now – the diverse of identities of people, peoples, nations and even states, and even their mere existence, are bluntly denied – and even forbidden to name... And this not only in West-Asian countries, such a Turkey and its neighbours in what – in a historic sequence from a western view point – could be regarded as the "first world", from where all civilisations and cultures know now started:

Mesopotamia and all other countries where the probably oldest coherently existing tribe, the Aramean people, culture and language lives since over 4.000 years, but most of the times without an own state called Aramea. Even now, Arameans live in Eritrea, Turkey, Armenia, Iraq, Iran and many more countries of the zone. As do Kurds and many more, including the Armenians themselves; many of which emigrated to Greece where their ability as merchants, in old days said to be much "Superior than that of the Jews" turned them into rich members of society, examples of which are represented by the still resounding names of Onassis and Niarchos: Not Greeks, despite their Greek passport, but Armenians.

While it, thus, remains obvious, that nationalist attitudes denying different identities and diversity at all cost and even prohibiting mention as well as exercise of related culture, music, arts and so forth must be overcome, before the opening of countries to reunite in a greater federal structure somehow similar to the European Union and its future appears at all "thinkable", one can draw hope from the example of Austria, whose entrance in the European Union once appeared equally unthinkable until it happened rather swiftly.

With the experience from the economic and socio-political turnaround of the Spanish Basque country under limited autonomy after the fall of fascism and Spain's entry into the European Union, one can already now anticipate, that the cultural riches of the diverse peoples united in the patchwork carpet of the first world shall generate an outburst of a new flourishing of the region, once the power of diversity is permitted to realise its inherent positive impact on economy, prosperity, social security and inner and outer peace. It is just a matter of time.

But the form of such development – abrupt change or steady transformation – is also a matter decided by the wisdom of present day politicians in the region and around: Where repression continues to avoid any private initiative and success and positive change for too long, rulers might be wiped away surprisingly quickly. Developments, which one may wish the peoples of East Coreia, Venezuela, Bolivia and Cuba. It could, however, happen also to countries like Turkey or Greece. The latter, in view of the ridiculous denial of Macedonian identity to its people as well as the neighbouring state of the same name, appears little less reasonable than Turkish resistance to accepting the identities of the peoples in its territories and in the neighbouring countries. Countries one could and should live in peace with and form a community with.

All those peoples, and the states within their existing borders, shall benefit from tolerating, respecting and nurturing the diversity of its peoples and the benefits this promises, once the borders gradually become less and less important.

An example for the subtle recognition of shared cultural similarities and values as common denominators can be seen in the example of the Baltic Sea region. Of course all citizens of the region are Europeans. Certain values, including that of the diversity, unite them even with far away regions of Southern and Western Europe. And this not only since times of the Hanseatic association of cities. But on the regional and local level, the people of the island of Bornholm are both similar and different from the people of the island of Gotland, origin of the warriors who once have invaded all of Italy, left many a piece of art not only in Ravenna, and disappeared slain, after not having mingled with the locals and defeated with the help of their cousins the more peaceful and merchant minded Longobards from mainland Sweden, who had populated the plains of the river Po, when turning away from the Slavic Serbs, with whom, even with patient insistence, peaceful interaction had appeared impossible. At least for them. Not all peoples are compatible. That is no problem, but also a human right. As long as everyone goes its own way without insisting to interfere with others.

As far as the Baltic, from where Longobards as well as Goths had migrated South, Finland and Estonia have more in common with each others than with the others around them. But they sure have more in common with Swedes, Danish, Germans and Poles than with Italians and Spanish.

As a greater region capitalising on the riches of their general diversity from others, as well as on the more subtle diversity among each others, the peoples living around the Baltic Sea represent a wonderful new and more complex example of the importance of disappearing borders while commonalities are nurtured without egalitarian repression across the borders. A concept long pronounced and promoted by the European Union under the label of promoting "Interregio" - cooperation. In the Baltic it is all the more challenging and promising than the experience from the no longer separated Catalan and Basque provinces "occupied" by Spain and France as Kurdistan is occupied by Irak, Iran, Syria, Turkey, Armenia and possibly even others, while for instance the Armenians could claim the same for their people's territory, even against the Kurds. If borders are less important, and people assist each others rather than trying to dominate each others, all this will be forgotten. But the disappearance of borders together with the encouragement of qualitative diversity comes first.

Borders, on the other hand, must not be altered, as any new border would be as unreasonable as the old borders – only raising new conflicts. The example of Ukraine in our days is showing this clearly: If one would not oppose the formation of a federal republic inside the country, allowing different cultures to be themselves rather than remaining under the fake roof of a non-existent unity of a nation

as often pushed around, divided and reassembled as Poland, on whose ground the present day Ukraine in part resides, peace and an even handed course would not cause so much unrest. The fact, that Russia must feel threatened by Western and above all hardly camouflaged US-American influence into the politics of Ukraine and other ex-USSR states, can and must also not be overlooked. Denial does not turn facts into non existent matters. Recognition and nurturing of own self as well as the different selves of others, instead, is what allows for prosperity and peace. Crimea now probably will have the chance to prove it, if leaders are wise enough to capitalize on the diversity united in this small territory as a kind of test laboratory. Our experience from the successful turnaround of the Basque Region is available there. As it is in Spain, Greece and everywhere else, in order to halt the sell-out of public property to raiders for which the World Bank acts and paves the grounds.

After all: The current crisis has not only been precisely predicted by the undersigned, but it has been provoked on purpose. One of the purposes is to turn all of Europe's and other countries' economies and peoples into dependent colonies working for foreign "investors" and interests. That illicit and illegitimate strategy and tactic must not work out. And the "national" agents of such interests must not continue in government. The sabotage must have an end. "We are the people" is an awareness to be afforded to all countries and peoples. But not misled by populists working for their own short-lived "Napoleonic" egocentrism rather than for the best of their peoples and the sustainable development of all of Europe as a lighthouse for the world. After all: Aren't we all citizens of the world? Aren't we all responsible, out of a Kantian categorical imperative, for us and the world, and for the measured civil courage needed to help our neighbours out of the current threats created by villains far away?



Armenian populated regions 1896; Map out of „[Petermanns Geographischen Mitteilungen](#)“