

THE LAST BUS TO KYRENIA, OR THE EVOLUTIONARY FORCES OF THE ORGANIC SELF

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In 1974 the Mediterranean island of Cyprus was invaded by Turkish troops, who took possession of more than a third of the territory. Forced migration created a strict division of the population into Greek Cypriots, who now live south of the treaty line, and Turkish Cypriots, who live in the north. It was the first example in recent history of what is fast becoming a worldwide trend of fragmentation and separation. A search for the driving forces behind this trend has led me to the discovery of the organic self and its evolutionary implications.

CIVIL WAR IN CYPRUS

When I drove through Turkey in the summer of 1975, a red dotted line on the map drew my attention. It was the car ferry from Mersin, Turkey, to Famagusta, Cyprus. It appealed to my girlfriend and me. We knew vaguely what was going on, and we decided to take a look. The terminal in Mersin was desolate. The chief of customs played backgammon with an old man. "Cyprus is beautiful," the customs officer told us, "and we have just liberated it. The boat sails tomorrow and I will be on duty." That night he offered us dinner with lots of lamb and raki (the national liquor) in the mountains over the city. He gave us two hundred German marks and a shopping list for whiskey and cigarettes. We had to buy these in the tax-free shop; he would be the one to check our baggage and once on board we were to place the loot in his cabin, behind the door. Everything went according to plan. On the ferry were only Turks and during our stay on the island we didn't see a single tourist.

That summer, almost a year after the invasion, gunfire could still be heard in Cyprus, not much, usually late at night and far away. The soldiers were nervous. At roadblocks young Turkish boys in uniforms pushed their guns through the window and told us in trembling voices to turn back. They had no idea how to deal with a little Citroën with a Dutch license plate. "But we just came from that direction," we would lie, "and we have to be back there before dark". They would pretend to discuss the matter with a superior and then force us at gunpoint in the direction we desired. The Norwegians of the UN forces were not so young and were less nervous. "I wouldn't go there, sir. Only yesterday they were shooting out there." When the next day we approached the same roadblock from the other side, the same warning was given.

I began to enjoy being in the middle of a fading war. It appeared to be a game. Not a single traffic sign had less than five bullet holes. The windshields of local buses were pierced without exception. "Look at this," I said to my girl friend in a hotel room in Nicosia, "a grenade has gone through the facade, right through the bathroom door and here in the back it must have made this hole in the wall." It was a miracle the air-conditioning had any effect with so many holes.

It was scorchingly hot. On the hottest days, around noon we chose a bank to cash in a Postbank check. We knew it was impossible on this side of the treaty line, but it took the clerks at least an hour to find out. That time we spent in cool leather and conditioned air. By the time we left the bank the worst heat would be over.

We couldn't find a map of the island anywhere. Later we understood that all existing maps had been destroyed because the names of towns were in Greek. The rewriters of history had not yet arrived at the subject of topography. We drove around at random without knowing where the Turkish part ended and the Greek began, but being close to the treaty line was something that couldn't possibly escape attention.

THE FISHERMAN AND THE BUS DRIVER

Cyprus has beautiful beaches, beautiful bays. Most hotels had been under fire and were empty. They weren't completely ruined, but each bullet leaves an impressive imprint on white plastered concrete. In a bend of the coastal road we saw a picturesque fishing village basking in white on a turquoise background. It was very quiet. There was no one there. It seemed as if everyone had stopped what they were doing and walked out to greet a prodigal son, or witness the hatching of a dinosaur egg. Windows and doors were ajar. Tables were set. Here and there the door of a well-filled refrigerator was open...

Suddenly I became aware that something had to be very wrong. Lizards, there were lizards everywhere. They rushed off wherever we trod. They are friendlier than rats, mice, or pigeons: they don't look as if they spread disease, and their reactions are as predictable as a shadow's: always away from you. But they are a sign of decay just as well. There was really no one there and a closer look showed that everyone had left quite a while ago. And in a hurry. They hadn't taken anything with them.

The harbor was empty. The fishing boats had all gone. For the rest, the village looked like it had been attacked by a second generation neutron bomb, a type that goes beyond destroying life and makes it disappear as well. After the astonishment, a sad and uncomfortable feeling crept over me. Suddenly the war game was over. I had to get out of there immediately. After we climbed back to the road, we were silent. We heard a moped approaching. The driver stopped and walked toward the bench we were sitting on. "They have all gone," he said. "One day they got in their boats in a hurry and sailed away. These were the lucky ones."

He was a Turkish Cypriot bus driver, and this had been one of his stops on his way to Kyrenia. Now no one wanted to get on or off here. And the destination of his bus was now called Girne, the Turkish name for Kyrenia. He was sad about it, and in a clumsy way he tried to apologize. He had known most of the people in the village. They were Greek Cypriots and about to be captured by the Turkish army. They all sailed away to Limassol. Most of the Greek Cypriots fled to the south; many others were killed or had their villages turned into concentration camps. "But it had to happen," he said "They were about to do the same to us. We could not live together. The Greek Cypriots treated us as second class, like dirt." For a moment there was anger in his voice but it turned back to sadness when he pointed out that Turkish Cypriots are not Turks and that the hordes of corrupt illiterates that invaded the island from the mainland were bad for Cyprus and bad for all Cypriots.

THE ONSET OF FRAGMENTATION

The bus driver said good-bye, started his moped, and left me behind with a puzzle that took almost fifteen years to solve. An hour later, at a deserted beach, I got into an argument with my girlfriend over nothing. I walked away and jumped off a rock, sprained my ankle, and cried.

"*It had to happen,*" he said. He didn't say it was God's will, or Allah's. He himself believed it had to happen, even though he was now worse off than before. His apology sounded like he had taken part in committing the atrocities himself and could not recall why. He didn't give a reason. He felt it in his guts. No more and no less.

Before I visited Cyprus, I had been in Lebanon in 1969, while heavily armed Palestinians paraded the streets of Beirut, which at the time was still in one piece. Later I found myself in Israel, where the deserted mud houses of Jericho gave me the same eerie feeling that I got in the nameless fishing village on the northern Cyprus coast. I drove around in Northern Ireland where every citizen seemed to be on constant alert. And wherever I talked to people, they convincingly claimed that they were right about the others. Not even King Solomon could settle a dispute where both women claiming a child were *rightfully* its mother.

When the Azeris and the Armenians clashed in 1988, it finally sank in. I saw the big picture. Historians show trends but, in their descriptions they rationalize them in terms of religion, nationality, and economy, or they personalize them into the whims of rulers and the charisma of revolutionaries. I propose that it is not the leader who incites rebellion. It is the people who pick a leader to coordinate the realization of their desire. The people may not be conscious of the desire; the desire may not be reasonable, it may be destructive or even self-destructive. But some force inside them tells them to follow. Such forces must have overpowered many Azeris and Armenians, and the bus driver must have felt a similar sensation.

History offers no reliable tools to forecast trends. Every nanosecond billions of events take place in every cubic millimeter. A hundred miles of library shelves cannot contain the essence of the magnitude of events and their interactions that took place in the last 10,000 years in the whole world. The study of history is like homeopathy: you take out all the content, and the imaginary imprint of a theoretical residue must make you understand why things are the way they are. If you believe one absent ingredient can cure you, why not believe that one of the many other absent ingredients did the trick? On top of that, even the insignificant residue that remains is not objectively filtered. It is shaped by intentions for the future. The history textbooks in Greece and Turkey do not agree on the events of 1974 in Cyprus.

The weather is much simpler than history: the heat of the sun, the absorption and reflection of that heat by the Earth's surface, and the physical reaction of air and water to the changes in temperature is all there seems to be to it. Still, we are unable to record enough data to make reliable predictions for the near future. History will not provide us with any insight into the future if the homeopathic method of simplifications is used. History is a great instrument to build a nation, to bring cohesion, to give people the comforting idea that there is a comprehensible framework in which they have a place and a function, but it provides no insights in the present and the future. Why can the peoples of Cyprus, Israel and Northern Ireland not live together? After all, they're all human beings. They use history to support each of their goals, but it fails to explain the hatred.

THE HISTORY OF THE WORLD

I knew there must be a driving force behind the trends of history, and I was determined to find the essence of that force. In 1988 I started out by assuming that fragmentation would be a worldwide trend and that it would not stop until every tribe had fenced itself in and the others out. From this assumption I developed a model for the history of the world.

When mankind emerged as a species the whole Earth was available; so they *dispersed*, killing competing species where necessary. As the attractive hunting and gathering grounds got more crowded, the stronger tribes would *eliminate* the weaker and thus gain ground. This was evolution through the principle of the survival of the fittest. Now I introduce an active phase in the will to survive: the *conquest*. By conquering another tribe, the valuable elements in the culture and genetic material of that tribe could be absorbed. The conquered were no longer eliminated. The weaker warriors might still be killed, but only up to the point of surrender. Their women would be blessed with the offspring of the victors. Rising and falling empires, migration and colonialism have provided strong

cultures with new blood, and spread the gospel of the modern society among the weaker cultures. We have now reached the end of the stage of conquest and absorption, and tribes are beginning to *retract* to their own little territories, ridding themselves of alien elements.

This four-phase development of mankind (dispersion, elimination, conquest, and retraction) makes sense from an evolutionary point of view; it creates progress in evolution. But there is one puzzling element. If the more advanced tribes colonized others with the *purpose* of blending cultures and genetic material, it suggests that the human species *gives direction* to its own evolution. It suggests that mankind has taken control over the evolutionary forces.

Now that the era of absorption through conquest is coming to an end, the human species is retracting. There have been many re-groupings and migrations of tribes in the past 10,000 years. Empires have collapsed, and only a short time ago, at the beginning of this century, the map of Europe looked as fragmented as it is beginning to look today. Yet a dramatic change has set in. The desire to be independent as a tribe may always have existed, but it used to be combined with the desire to be powerful, to control others, to force the invader's culture on the conquered. Throughout this conquering and absorbing stage, values have gradually become more universal, judicial systems have become more alike, universal equality has grown.

But the global scale is too big for the individual to cope with. The feeling of solidarity within a community usually dictates that each member feels responsible for the others. They will not let someone die from starvation; they will provide an education for the children whose parents are unable to. It is physically and mentally impossible to expand that feeling of responsibility to a global population of billions. Imperialism has succumbed to the concept of solidarity overflow. In a way it is the universal acceptance that all men are equal that is putting an end to the feeling of solidarity among mankind.

GLOBAL FRAGMENTATION

The mess we are in now results from the overlap of the end of the era of conquests and the beginning of the era of retraction; a temporary confusion that comes with the reprogramming of our drives. The virus of modern society is spread. To do its work, it no longer needs the presence of the conquerors who brought it. The period of transition is bloody, and it will become bloodier. People will not want to leave their homes without a fight, and yet many will be forced to give them up.

The population of the world will continue a process of moving toward small homogenous units of people who feel that they belong together. It is hard to define "small" here. It is my guess that the emotions of tribal solidarity can't cope with more than ten to twenty million people. A tribe with strong historic ties, a strong economy, a good infrastructure, and well-developed communications systems will be able to extend solidarity further than a tribe which is less developed in these areas.

"Belonging together" may even be harder to define. The lines will not be drawn along physical features or ethnic origin. If a person is sensitive to the organic resonance of a tribe, he will be sucked in, regardless of race or family name. This means that foreigners who have assimilated will be regarded as having been 'adopted' by the tribe. Here assimilation does not mean total loss of the culture and values of the land of origin, but the gut feeling that the solidarity is with the adoptive tribe, and not with the tribe of origin, even if the two tribes went to war.

The main reason for a tribe to close itself off from others is to rebuild a social structure. A country can split up peacefully, and the new neighbors can develop excellent relations. In this ideal situation, there would be no trade barriers, and there would be "intertribal" agreements on such items as care for the environment. I hope that such peaceful separation might sometimes take place, but it is unlikely to be general. On several levels there will be resistance and in many cases the separations

will be violent, sometimes tending toward genocide. The Serbian military command uses the term *ethnic cleansing* for a violent action to rid an area of non-Serbians. CNN helps us pick up the jargon and accept the activity it denotes as a fact of life.

When fragmentation is complete, the citizens of these new states will no longer feel any responsibility for what people across the border do to themselves and to each other. It will not be the end of wars, however. Global interests, such as access to raw materials and care for the environment will still suffice to cause conflicts. States with common interests may join forces to reach these goals. But such conflicts will be solved with *surgical actions* which will no longer involve any desire to occupy the defeated or enforce human rights in the area.

The media now focus on the tribal warfare of Europe, but those clashes may be friendly compared to what is to be expected in Africa and Asia. The European Community provides a practical intermezzo to regionalization, during which people have the opportunity to lose the fixation on the big nation states. Every European tribe also has something to fall back on: a history, a place to live and an economy that is capable of providing the basic needs. But in Asia, Africa and South America the future is gloomier. Overpopulation, poverty, lack of arable land, epidemics and historical confusion will add to the human catastrophe of tribal hostility.

North America is another story. It will be confronted with the disastrous effect of the total absence of history. The United States is too big to continue as one nation. The federal structure gives some respite, but even if each state became autonomous, they all have their own internal time bomb. The clashes between 'tribes' have already begun. The people of northern California appear to be actively involved in creating a North California. I am afraid that these sentiments will ultimately lead to a period of bloody fights, forced repatriations and the erection of concentration camps and will eventually end in a new patchwork of states and reservations.

I predict an environment of total madness. Families who have been good neighbors for generations will suddenly develop a hatred that will not subside until each of the families is safe within its own tribe, behind its own fence. This can be explained only in terms of the evolutionary function of such madness. Apparently the bus driver's guts were able to make the bus driver do seemingly undesirable things to serve evolution. This indicates that he plays an active role in giving direction to evolutionary processes without being consciously involved. From these observations I derived the concept of the *organic self*.

THE ORGANIC SELF

An organism can be described in terms of molecules, DNA and genetic codes. But it can also be described in terms of life. Every organism has a will to survive. During the process of evolution, there may have been organisms without a will to survive, but it must not be hard to understand why they became extinct. The *will to survive* is the will to do whatever is necessary for the *species* to survive, where procreation, the care for offspring and in some cases the care for the tribe, override the craving for individual longevity. For a will to survive that has become actively involved in giving direction to evolution, I introduce the term *organic self*. Examples of active involvement are the older chimpanzee who trails behind the group to let himself be caught by the lion, thus giving the rest of the group the opportunity to flee to safety. Or the lion who allows her new mate to kill the cubs of her defeated old mate so that she will be ready sooner for the conception of new, possibly fitter, offspring.

Although the bulk of survival takes place according to Darwinian principles, the organic self has influence on behavior and on the genetic code. The more advanced the organism, the more influence the organic self has. Some saltations might be explained as a successful attempt by the organic self to react to changing circumstances. The organic self holds the code of behavior and timing that

have come about through natural selection, and it can pass this information on to other members of the same species.

If natural selection guarantees the emergence of organisms that adapt to new circumstances and if these circumstances can vary only within certain extremes, one organism must logically emerge at some point in time that can either survive these extremes or control the circumstances. This organism no longer needs mutations for survival, so mutations either add to the variety or prove to be unfit and disappear. Species that follow the rules of evolution become extinct completely, except for the few fit mutations and their offspring. Of species that evolve beyond the grasp of evolutionary forces, the mass remains, except for unfit mutations. The organic self of mankind appears to have stepped through the invisible wall of evolution. The ability to control the circumstances is typical for *Homo Sapiens*. Mankind is now even entering the realm of repairing unfit mutations through genetic manipulation.

On each side of the wall survival is only possible through progress. Our organic self has developed into an intelligent, state of the art survival mechanism. So the human organic self is *not* a collection of old instincts and reflexes, of patterns of behavior that we have inherited from remote ancestors. It can actively select our mates and take care of our offspring by providing lust and love, it can defend the family and the tribe by providing aggression and self-sacrifice, it can regulate the survival of the strongest tribes by providing hatred. Even a smart organic self arrives at a boundary if the body it is in has only muscles, reproductive organs, senses and reflexes. Without creativity, without reasoning, without the apparatus of a *conscious self* there is no progress beyond a certain stage. So our organic self needed the apparatus of the conscious self as a tool, in order to grow to its next evolutionary stage. When a mutation brought the circuitry for consciousness, the first specimen of *Homo Sapiens* was born.

THE CONSCIOUS SELF VS. THE ORGANIC SELF

A comparison: Consider two apes. The first uses a stick to reach the food. The idea doesn't occur to the second ape, so we call the first one smarter. It was his organic self which came up with the idea to use a tool. Compare an ape and a human. We say the human is smarter, because he *is* a conscious being. We are convinced that his smartness *is* his conscious self. But that doesn't make sense. Consider again the two apes. Would we say that of the two apes, the stick is the smartest? No, of course not! We would say that the ape that uses a stick is the smartest.

In this example it is easy to accept the stick as a tool. It takes a leap of the imagination to perceive consciousness as a tool. What makes people the most advanced organism in evolution is the degree of development of their organic self. Having a conscious self is certainly a distinctive feature, but then all species have distinctive features. That is why they are called species. Equipped with a conscious self, humans certainly became smarter, but then he also became smarter when external storage of information was acquired in the form of the ability to write.

There is a clear hierarchy: our organic self sends directives to our conscious self, and not vice versa. Our organic self makes use of all the information that is received by our senses or produced and processed by our conscious self. The organic self knows the meaning of life. It has a clear goal: the survival of the species, through creating evolutionary progress. To do this, the organic self needs the conscious self to perform certain tasks, just like it needs the reproductive system or the heart to perform other tasks.

The conscious self can record information, even outside the brain, and pass it on to others. It can reason, it can creatively combine information into new concepts. It is a very powerful tool for the control of the environment in which the species must survive. The ability to reason functions only if the conscious self can *make sense*. The term 'conscious' implies that our conscious self forms a

self-sufficient system, which can give meaning to its own existence. This is only partly true. Our conscious self *thinks* that it gives meaning to its own existence, but is in fact controlled without realizing it.

Our organic self does not want our conscious self to know what it is up to. It has a hidden agenda and it leaves us in the dark about its real intentions. It does not even want us to know it exists. We are supposed to think that *we* take independent decisions. It leaves us guessing about the meaning of life. Our organic self has a resemblance to the stereotype of the unscrupulous Mafia uncle, who completely controls his righteous nephew. The nephew does everything to serve his uncle's purposes, but he is unaware of this. He truly believes that his behavior is dictated by reason and high ethics. If unreasonable or unethical actions are required, the uncle makes sure the nephew will be so blinded by family solidarity that the moral code is instantly rewritten and now includes pillage and murder.

Our organic self allows our conscious self a certain amount of freedom, but whenever necessary the leash can be shortened, or control can be taken over completely.

ORGANIC COMMUNICATION

The organic self of one person communicates with the organic selves of others through the same channels as our conscious self and it uses the same information. The organic self communicates independently of the conscious self. The result of such messages between organic selves varies from the 'uncontrolled' shiver when the eyes meet the eyes of an attractive representative of the opposite sex, to getting caught up in mob behavior. When a person is affected by mob behavior, feels drawn into the group and modifies his behavior to serve the purpose of the group, seemingly without question, a strong form of communication between organic selves is going on.

The combined organic selves of the individuals in any kind of group (e.g. during the worldwide protest against nuclear weapons) can create a *resonance* that coerces the individual into action. So the individual's organic self is 'set' to the same goals and amplifies the same resonance towards other potential members of the group. If this is true, it provides an explanation for compulsive behavior, for emotions that 'come over us'. It would explain how educated peace loving Serbians, can suddenly turn into 'unreasonable' creatures full of hatred. It would explain why a young man is willing to die for his country when we would intuitively expect his organic self to want to raise a family...

Organic communication is the basis of actions that people take to serve the need for evolutionary progress. The bus driver's organic self received signals, instructions, from other members of his tribe. These signals were not transmitted by a tribal self as such, but by the resonance that was created by the organic selves of members of his tribe who had come to an agreement about a line of action. This line of action was not given by a divine plan. Although our organic self may be 'smarter' than our conscious self, it is still no more than the will of an organism to survive. It cannot look into the future. It cannot be certain of the effects of its actions.

Organic communication is responsible for more than destructive action. Between individuals it regulates infatuation, lust and love. It is responsible for most of the things we do that our conscious selves find hard to explain. It makes us receptive to religion. It stimulates us in the tough process toward equality of the sexes. Perhaps the emotions that music and art invoke in us are reactions, not of the conscious self but of the organic self.

THE PARADOX

The organic self can and must keep its existence and its agenda hidden from the conscious self. Yet it is through the reasoning of my conscious self that I had led me to these conclusions. I have no proof. The organic self has not revealed itself to me. I am not a mutation, capable of seeing through the machinations of my own soul. I want to delve further, possibly with the help of scholars in the many academic fields that relate to this subject. Many philosophers, biologists, psychologists, psychoanalysts, polemologists, ecologists, neurologists and others have published on the mystery of mankind and I do not claim that I have studied them all.

When in the middle ages the simple observation sank in that the earth was not the center of the universe, it suddenly made sense of the absurd calculations of astronomers. It is my feeling that Freud, Fromm, Vroon and many others have picked the wrong center when they contemplated mankind. I am aware that making this claim must be the pinnacle of conceit, but it is meant as the humble effort of an innocent bystander who thinks that the scientists are holding the blueprints upside down.

For many years I have watched people and peoples. I have read between many lines to find the forces that make people do what they do. I have always kept searching for the force behind tribalism and patriotism. I am intrigued by the process that makes people join forces around something they decide to have in common. The mass hysteria or biofeedback or organic resonance that can be created around idols in music, sports or politics frightens me. I feel physical revulsion when people try to make me join in a polonaise at an innocent party. Maybe I am a mutation, with an allergy for group behavior. I do not say that I disapprove; often I feel that I must be missing something. It must have been this combination of fascination and revulsion that made me come up with the concept of the organic self.

The paradox remains. It puts me in the same position as Cassandra who predicted the downfall of Troy. If I am right about the reluctance of the organic self to fill us in on our mission, I shall not be believed. If I am wrong, I shall not be believed either.

CASSANDRA'S WARNING

My perception of an evolutionary phase and its effect on the near future is either true or false. If it is true, it is something that cannot be averted. In contrast to the predictions of the Club of Rome (about the shrinking resources and the environmental destruction), my prediction is not meant as a doombreaker. The Club of Rome was hoping to ensure the developments necessary to falsify their own predictions. I am afraid there is nothing we can do to stop the fragmentation of the world. I am one of the lucky ones. I live in Holland and I am Dutch. I 'belong' here and my country is not occupied nor is it keeping other peoples under control against their will.

To the people who are engaged in foreign policy I can say this: Forget a 'world order' that is based on nation states. Do not support forces that want to keep states intact. That will only prolong the misery. Do not interfere in struggles for independence, because that will only cost more lives. If your electorate expresses solidarity with a threatened tribe and forces you to action, be swift and do no more than separate the warring tribes. Be like the old fashioned school master who separates fighting children without even beginning to listen to their stories about who started the fight.

In 1974 the Turkish army invaded Cyprus, a foreign country. They came to 'help' the Cypriots who spoke their language, but they really had no business there. They have robbed many Greek Cypriots of their possessions and their livelihood; to this day the Greek Cypriots hate them for it. But looking back, after almost twenty years, the strict separation of the island may have been the only solution and today the parties are talking about normalization of relations.

To the people who are engaged in domestic politics I can say this: If the electorate forces you into chauvinist activities, just don't do it. Step down. Once it starts, you cannot stop it. You will only corrupt yourself and fool yourself if you cling to power for too long. If a tribe within your borders wants to split off, let them. If members of your tribe get trapped on the territory of another tribe, bring them home or leave them to sort things out where they are. Trying to keep empires intact with the pretense of looking after the interests of members of your tribe, would be a disastrous anachronism.

To the people who find themselves in the wrong tribe I can say this: Try to put yourself up for adoption. Master the language and the culture of the land you live in. Assimilate or go home. I am painfully aware of how politically incorrect it is to say this. And my heart bleeds for those who are not in the position to do either. The gypsies of Eastern Europe, to name one tribe, have nowhere to go and nobody wants them. The Jews who got trapped in Germany before the Second World War had nowhere to go. The foresight of the Jews who survived the Nazis of Europe has now given them a home. They were just in time and I must admit that it took me a long time to realize that.

To the people who get caught up in the organic resonance of tribalism, the mass hysteria of patriotism or the biofeedback of xenophobia, I can say nothing. Talking to them is useless. To negotiate is self-deception.

To the people in business I can say this: Multinational is in, global advertising is out. The world is no longer one market. But the small scale of individual economies and the global scale of technological progress will make it necessary to not only have free trade between tribes, but allow 'multi-tribal' corporations. They will have to learn to be truly global. So McDonald's must disassociate from the American way of life, of which it is now a symbol. The whole concept of the American way of life will be obsolete in less than twenty years. Companies like Shell and Mercedes Benz are the cynical examples of survival. For years they have been targeted for supporting apartheid by staying in South Africa. But when Nelson Mandela had his first public appearance, it was in a red Mercedes, donated by the factory and the tank was most likely filled by Shell.

To the people in the arts and the sciences I can say this: There is very little you can do to stop the madness. Try to stay out of it if you can. There is a paradox in my theory, just like there is a paradox in the ethics of evolution. You cannot condemn the wolf for devouring a furry bunny. If this is an essential phase in evolution, how can we condemn the people who commit the atrocities that will take place in the name of evolution? We can and we must! Our morals, our ethics, our respect for life, our whole ability to judge, belong to the realm of our conscious self. Knowledge about our organic self is useless in the defense of atrocities. A subject of the Land of the Brave cannot use the laws of the Evil Empire for his defense.