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Zypern und die EU

Die Art, wie die griechisch zypriotische Regierung die Vorschläge der UNO und der EU zur Überwindung der Teilung der Insel in den letzten Monaten behandelte, ist schwer zu verstehen.

Es sieht von außen so aus, dass die Hauptschuld an der Invasion türkischer Truppen im Jahre 1974 bei den griechischen Zyprioten lag, die durch einen militärischen Putsch den Anschluss der Insel an Griechenland erzwingen wollten, die so genannte Enosis.

Nach der türkischen Besetzung im Norden der Insel Zypern wurden rd. 160 000 griechische Zyprioten aus diesem Gebiet vertrieben, während rd. 45 000 türkische Zyprioten im Süden der Insel ihre Häuser verlassen mussten.

Die Grenze zwischen beiden Teilen der zyprischen Bevölkerung wird seit 30 Jahren von UNO-Soldaten bewacht.

Nun öffnete der UNO- oder Annan-Plan eine einmalige Chance, die beiden Inselhälften wieder zu vereinigen. Natürlich enthielt dieser Plan für beide Seiten schmerzbare Kompromisse.

Jedoch wie passen Maximalforderungen der griechischen Zyprioten zu einer zukünftigen EU-Mitgliedschaft, die häufig mit Kompromissen leben muss?


Genauso ist es uns Deutschen ergangen, als wir andere Völker mit Waffengewalt beherrschten wollten, mussten wir das mit dem Verlust von Territorium und Einfluss bezahlen.

Was ist den griechischen Zyprioten wichtiger, der gemeinsame Friede zwischen allen EU-Mitgliedsländern oder der fortgesetzte Streit um Häuser und Gärten auf der anderen Seite der Grenze? Das hätten sie sich 1974 besser überlegen müssen.

Haben die griechischen Zyprioten noch nicht gemerkt, dass die Prioritäten in der Politik Europas und der Welt inzwischen weitergegangen sind?

In der Europäischen Union ist man bemüht, Grenzen abzubauen. Die griechisch zypriotische Regierung will sie jetzt mit Hilfe der EU zementieren. Ist das ein gutes Fundament für die Zukunft der Insel?
Cyprus and the European Union

The way how the Greek Cypriot government during the last months dealt with the proposals of the UNO and the EU in order to get over the division of the island is hard to understand.

From outside it seems that mainly the Greek Cypriots were to blame for the invasion of the Turkish troops in the year 1974, because Greek nationalists tried to unify the island with Greece by a military coup (enosis by force).

After the Turkish occupation in the north of the island of Cyprus about 160 000 of Greek Cypriots were driven out, whereas about 45 000 Turkish Cypriots in the south of the island had to leave their houses.

The frontier between both parts of the Cypriot population is guarded by UNO soldiers since 30 years.

Now the UNO- or Anna-plan opened a unique chance for the reunification of the island. Naturally this plan included painful compromises for both sides.

But how goes the maximum demand of the Greek Cypriots with the future membership in the EU, which often has to live with compromises?

It is possible that the Greek Cypriots on 24 of April 2004 by their "no" could gain a victory in the short term, but that in the long term they not only lost sympathy but also private property and political power in Europe.

Just the same happened to us Germans, when we tried to rule over other nations by armed forces. We had to pay for that by losing territory and power.

What is more important for the Greek Cypriots, the common peace among all EU member countries or the continuous quarrel about houses and gardens on the other side of the border? That they should have considered better in 1974.

Don't the Greek Cypriots realize that the political priorities of Europe and the world went on in the meantime?

In the European Union one takes care to pull down frontiers. The Greek Cypriots government is going to solidify them by the support of the EU. Is that a good fundament for the future of the island?

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This is a rather simplistic analysis of the conflict. Yes, Cyprus was on the verge of civil war when Turkey invaded, but this not justify the extent of the invasion. Cyprus was divided on political grounds in the months leading to the invasion. Makarios wanted de-militarise Cyprus and evict the English and American's who had military bases on the island. Cyprus was a strategic base for the west in the control of middle eastern oil fields. This is why the west stood back and let Turkey invade cyprus on the basis that they were protecting the minority of Turkish people (only 16%) , they went on to take nearly 50% of the island. Never the less, even if this reason is accepted it is the indiscriminate method Turkey used to bomb the island, and kill civilians that causes resent observed from the greek side today. The negotion process immediately after the conflict also was below satisfactory from the Turkish side. It is understandable that those people who experienced the bombing first hand would not easily forget. The conflict is still fresh in these peoples minds, it wont be until the next few generations reach voting age that we will see a change in the psyche of Greek Cypriots. This group will not have the personal and emotional memories of most Greek Cypriots today. It must also be noted that the re-unification guidelines put forward by the UN were always destined to be rejected by the Greek side. They were not putting forward a motion for the full re-unification. The population of Greeks in the occupied territories would never be allowed to exceed 20% of the Turkish population. This is hardly a re-unification.

So I think the reply to your comments is that, Cypriots voted with emotion not with the view of economic prosperity. Put yourself in their shoes, and then re-think your statement.

Two Parents Theory

According to Professor Tariq Ramadan, young Muslims have two parents, one their Muslim community and the other British society. He blames both parents for all their problems. Both of them could not and still not able to develop British Islamic Identity. They do not know where they belong. They are mis- fit not only for the host society because of their colour of skin but also for the Muslim community because they are unable to talk with their parents and elders in their own languages. They have become notoriously monolingual like native Britis.

Muslims suffered discrimination in all walks of life, while they have contributed for the advancement of British economy. Now the second and third generation born and educated in the United Kingdom is blamed for the act of violence. Those who indulge in violence are not the product of Muslim schools. They come from well-educated middle class families. They are
even educated in western institutions and liberal environment. It must be understood clearly that terror bombing is basically a political and not a religious response. A modern educated youth is far more aware of injustices being done to Muslims in Afghanistan, Iraq, Palestine, Kashmir and Chechnya. They also become aware of the past colonial history and its continuation in modern times to varied degrees. It was not hatred of the West but hatred towards its policies. One must distinguish between the two. In case of London bombing, a life of total alienation led to a burst of rage in Leeds, according to Amy Waldman of New York Times. These young men are motivated by both injustices at home and abroad. Their alienation and frustration play no lesser role than the sense of injustices by the western rulers against Muslims abroad. I am afraid even fatwas by Muslim scholars will not de-motivate them, unless suitable policies are adopted at home and abroad. Attacking radical preachers is a way of avoiding facing up the problems within mainstream British society. Banning extreme groups and exporting their leaders will just push the problem underground.

There are many underlying factors to see the unrest among Muslim youths. Much has been said about the failure of Masajid to provide institutional avenues for frustrated Muslim youths to express their discontent. Elders are out of touch with the Muslim youths who then turn towards alternative channels to express their discontent. It is a fact that British racism is the greatest recruiting tool of so called Islamic terrorism. Muslims are expected to keep their faith entirely out of politics, yet faith plays a crucial role in the United States politics.

Iftikhar Ahmad