

RESPONSIBLE COLONIALISM IS REQUIRED

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Many think that the problems regarding the new great transmigration are ‘unsolved.’ But this imaginary insolvability is due to the weakening of democratic mechanisms. It has been taboo for a long time to discuss these issues, especially at the political level. Consider how Europe shunned Austria when following the results of its election and a ruling coalition was formed, including the Party of Freedom. The same thing has happened inside other countries. That is why we can speak about the efficiency and non-efficiency of democracy in the context of such problems, only when democracy starts to really work. But I do not think that only restrictive measures can be the proper response for the Global South challenge in Europe. They are necessary but not sufficient.

This is a problem that Europe cannot just solve at home. To

secure itself from the waves of refugees, including ‘economic refugees,’ which in fact many immigrants are, Europe should act outside its borders efficiently and responsibly. What is required is a responsible colonialism, so to speak. What I mean by that is a situation where the control of the USA or European Union over the dependent regions is balanced by a responsibility for their stability, both political and economic. It is not necessary to accommodate the refugees, as they should be capable of guaranteeing peace along their own borders. **We should not see new nomads as they should be employed in their own countries.** Philanthropy for the third world – that is humanitarian aid, debt relief, sheltering, and so on – is a bad substitute for the systematic responsibility for its development.

The same policy is relevant for Russia. Besides the restrictive measures regarding mass migration from the South, it is necessary to initiate large-scale, labour and time consuming infrastructural and industrial projects on the territory with labour redundancy countries. That will increase the geo-economic and geo-political potential of Russia and at the same time provide control over the redundant labour forces in those corresponding regions.

Multiculturalism was a utopian ideal based around the idea that the political integration of a society can be separated from its cultural integration, that democracy and civicism are possible outside the inherited experience we attach to our culture. We can see

examples of this principle in the utopia of ‘Europe without borders,’ the inability of Europe to draw its borders clearly, to voice any civilizing context where its ‘universal values’ are effective and significant. The crisis of multiculturalism is not least of all a crisis of this utopia of political values without cultural suppositions.

A nation is not only a day-to-day plebiscite, as J.E. Renan said, but reflects also day-to-day efforts to culturally unify society. These efforts might be called assimilation or culturalization. In any case, it is not about a one-time process, but about an ongoing and constantly resuming one. And this process concerns not only minorities, but also society taken as a whole. Conditionally speaking, **every new generation of French, Italians, and Russians should be assimilated into the national culture.** And if this process continues, and is successful, then it incorporates the minorities as well, meaning that there is a positive gravitation of the dominating culture. And if this process does not resume, than the national public will fall to pieces, and the destabilization of democratic and law enforcement institutions will soon follow.

The successful modern nation state can be summarized by the union of political and cultural integration. The project of a nation state can only be as effective as this union is strong. ■

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