

Why We Need An International Coalition For Peace and Development

by Helga Zepp-LaRouche

We are currently living through the stormy upheaval phase of a new epoch. The era of the Versailles System, which until now has shaped the entire twentieth century, is coming to its end. The collapse of the Soviet empire is as symptomatic of this as is the deep economic depression in the Anglo-American language sector. One epoch is at an end, but whether worldwide chaos and a new Thirty Years War will arise from this breakdown, or whether we will experience the beginning of a new, more hopeful time and the emergence of a new, just world economic order, is an open question.

We find ourselves confronted by developments in which instability and dissolution seem to be the rule, and small islands of relative stability, the exception. Economic decline and dramatically eroded conditions of existence determine reality virtually everywhere in the world. On the other hand, in times like these, no one can dispute that the human will to freedom is a force capable of

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Time and again in the history of Europe there have been great thinkers, who have taken as their program the vision of a plan for world peace. All the philosophers in the tradition of Christian humanism represent the cultural-optimistic conception that human beings will one day overcome the childhood disease of their species in the form of the oligarchical structure, and organize their states and the relations among their states according to the principles of natural law.

shaping history.

When the Chinese students in the Square of Heavenly Peace chose the “Ode to Joy” as their hymn of freedom, they inspired the whole world. Their struggle has indeed suffered a tragic, but only temporary setback as a result of the massacre on June 4, 1989. It was the courage of human beings in Eastern Europe to go into the streets for ideas long believed in the West to belong to the past—that is, for freedom, self-determination, and the inalienable rights of man—that was able to overthrow the power of dictatorship.

And yet, moods have changed rapidly, and the peaceful revolutions of 1989 seem almost to have already withdrawn into the distance. Was the hope that filled the people who went into the streets and chanted, “We are the people!” merely an illusion? Is it a dream that can only be imagined behind the

walls of communist prisons and that must shatter on the hard realities of the so-called “free market economy”?

Not necessarily, for the same spirit that filled the freedom movements of Eastern Europe, has seized many people in the developing countries, who—as in the current revolution against the dictatorship of the International Monetary Fund in Venezuela and similar tendencies in all of Ibero-America—have again drawn the hope of being able to take their fate into their own hands from

the example of the successful overthrow of dictatorship.

No, the great idea of human freedom that was concealed behind the words, "We are the people," was no chimera. But the peaceful revolution is not yet over; it must continue, and not merely in *one* country. It must unite together the peaceful forces of all nations of this earth, and continue until the unjust structures that are presently strangling humanity are eliminated and replaced by ones worthy of human beings.

Precisely in stormy times, when the rapidity of daily politics seems to capture all attention, it is advisable to take a step back from everyday concerns, and recall the more fundamental questions.

Shall it really be the destiny of human beings to remain in such a miserable condition as that in which the greater part of our species suffers today? Is it necessary that only one-third of mankind be sufficiently nourished, one-third more poorly than well fed, and one-third suffer from permanent hunger, even though it would be so simple to produce sufficient food for all human beings presently alive with the existing technology?

Isn't it rather absurd, that epidemics are again spreading today and threaten hundreds of millions, against which there have been effective cures for a long time? And is it not shameful, that the greater part of mankind in the Southern Hemisphere and in the East must live

in such oppressive poverty, that they are robbed of their fundamental human rights?

Pope John Paul II made a statement well worth considering in his recent Christmas message: The manifold suffering in this world is the result of the "structures of sin." One need not be a Catholic to see this connection and understand that the world has come to a point, where these structures, which serve only the supposed advantage of a relatively small power elite, must be overcome. What we need instead is a perspective of development of all peoples on this planet.

The 'Productive Triangle'

The American economist Lyndon LaRouche warned in November 1989 that Europe would be able to exploit the historical chance presented by the opening up of the borders, only if it drew the consequences from the then already apparent fact that not only communism, and thereby the economic theory of Karl Marx, was bankrupt, but that the Anglo-American sector was also in a depression and, thereby, Adam Smith's theory of liberal capitalism was discredited.

LaRouche referred to the fact that Western Europe could prevent itself from being pulled into the economic depression along with the these two collaborating systems, only if it took the initiative itself in Eastern Europe

and applied the economic theory that has previously always been the foundation of successful industrial revolutions: the tradition of Gottfried Wilhelm Leibniz, Alexander Hamilton, Friedrich List, and Russia's Count Sergei Witte.

Western European governments did not heed this advice, and, probably out of a mixture of pragmatism and opportunism, left it to the Anglo-Americans to determine the structural economic conditions in the East. The result is devastating: Financial sharks from the West and managers, more interested in exploiting a market than creating one, have produced extensive chaos. "Shock therapy" has ruined the Polish economy, price liberalization in the Commonwealth of Independent States (C.I.S.) has plunged the population into despair and, rather than creating a market, has promoted mafia intrigues. The greatest danger does not stem from



Pro-democracy rally,
Chemnitz, East
Germany, January
1990.

EIRNS/Angelika Raimondi

the possibility that C.I.S. nuclear weapons might be used in the not-too-distant future, but rather from hunger in Russia and the other republics, which could become the essential basis for a civil war.

In the new federal states of Germany, which are now, of course, supposed to be part of Germany, rage and hopelessness are spreading. Investments are not being made to nearly the extent that one might have expected. Industrial capacities are being dismantled by bureaucratic decisions, without being replaced by more modern ones; and in many places the impression predominates that hardly anything has improved, while much has grown worse.

If the Bonn government had not acted on the short-sighted argument that it is more profitable to close companies in the East, in order to enlarge the market for Western firms, but rather had oriented toward the total product of the German economy and to *per-capita* and per-kilometer productivity, we would not be facing this catastrophe today.

If this greedy policy continues, there is no end to the decline in sight. The most recent figure of 1.9 billion marks in public debt to be expected by 1995 dramatically underlines the fact that Germany, which is apparently in so good a position, relatively speaking, will also be drawn into the general depression of the world economy.

It is therefore now high time to introduce the second phase of the peaceful revolution. As obvious as it was that in the first phase people should concentrate on shaking off the communist yoke, it is now evident that the second phase must turn toward solving the existential problems, with which we are now confronted in Europe.

The program of the "Productive Triangle of Paris-Berlin-Vienna" was proposed over two years ago as the essential part of an overall Eurasian infrastructure program, and there are important political forces in all the nations of Western and Eastern Europe and the Commonwealth of Independent States that see in this development program the urgently necessary alternative to the chaos of "wild capitalism." At the Berlin Conference of the Schiller Institute in November 1991, a world coalition was founded for the realization of this program. It was joined by leading individuals from over thirty nations and has since gained in strength in many parts of the world.

The "Productive Triangle Program" is based on the assessment that this region, because of the capacities of industry and labor power existing there, is currently the only one in the world, from which a "locomotive effect" for the world economy can emanate. From here, an integrated infrastructural network (including a high-speed "maglev" [magnetic levitation] train system for all of Eurasia, waterways and highways, as well as produc-

tion and distribution of energy and the build-up of communications) must be realized, that can join together the existing industrial centers of the Eurasian continent and create the foundation for the development of new, modern industrial regions.

There is not a single economic reason why similar infrastructural projects cannot be begun simultaneously as a precondition for the productive development of agriculture and industry in Ibero-America, Southeast Asia, and the Middle and Near East, as well as Africa. Such projects could then immediately profit from the capital goods and technology transfer from the "Productive Triangle." It is exclusively a question of political will to so reorganize the world monetary system, that it discourages the presently dominant speculative activities, and instead of these favors long-term productive investments.

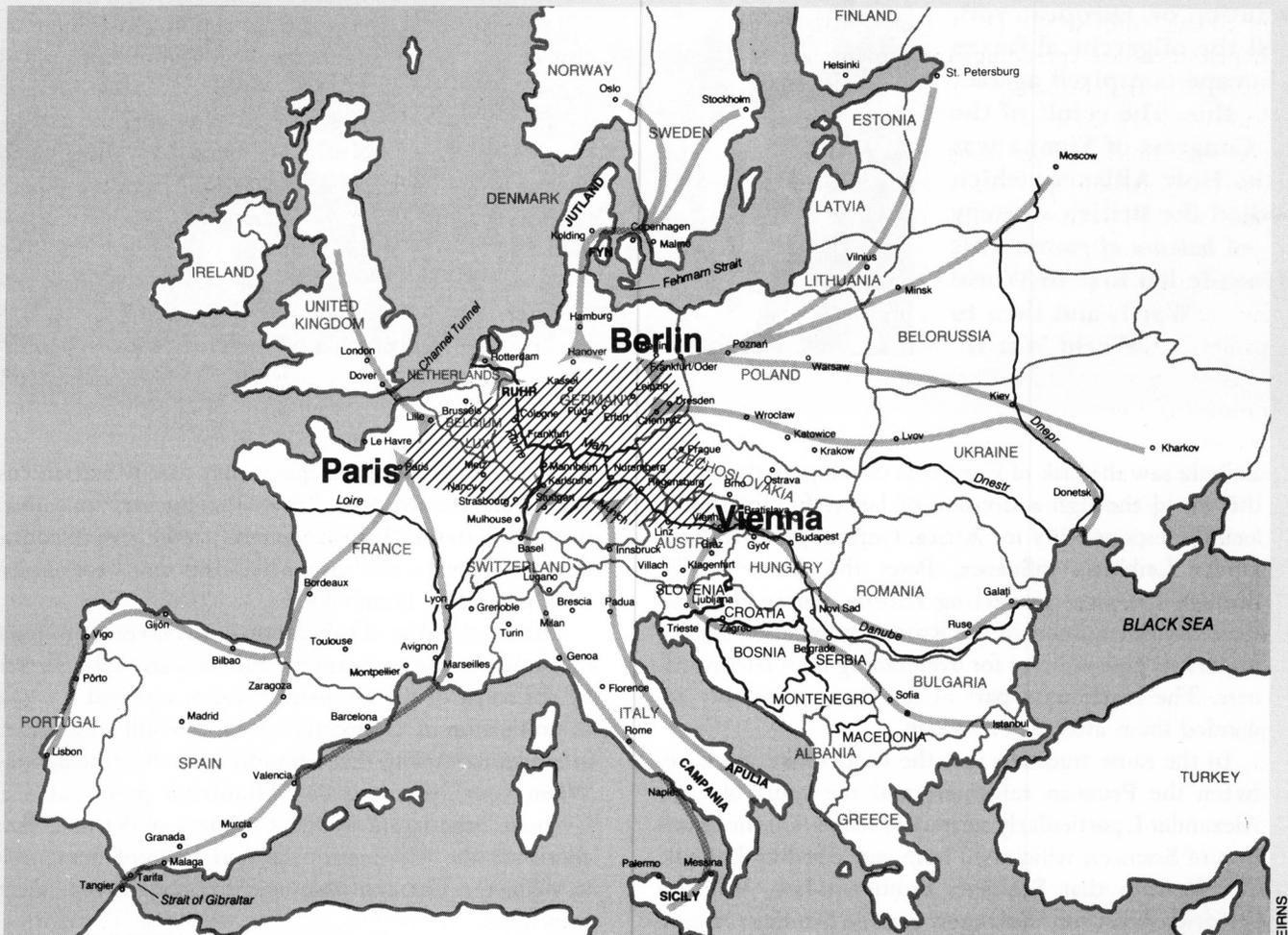
But, whether a "locomotive effect" will emanate from an economically cooperating Eurasian continent for, above all else, the industrialization of the Southern Hemisphere?—that is *the* question of the twentieth century. For there are forces that want to prevent this at any price. These are the same powers that bear responsibility for World War I. In order to effectively prevent a continental European economic alliance, they subsequently established the Versailles System. World War II was merely the continuation of these unresolved conflicts, and the supposed new world order at the end of the war, represented by the Yalta Agreement and the Bretton Woods System, was merely the re-establishment of the Versailles System.

Today, the world has arrived at a point of crisis. This question will either be positively answered or the inability to do so will occasion a collapse of civilization to an extent that few people today imagine. The depression in the Anglo-American sector and Eastern Europe, the collapse in the C.I.S. states, but also the spread of hunger, epidemics, and the potentially species-threatening epidemic of AIDS, are merely aspects of the impending catastrophe. We have arrived at the crossroads, and the world will only survive if it becomes possible for all the nations on this planet to develop themselves and to respect the human rights of their citizens.

The Principles of Natural Law

Time and again in the history of Europe there have been great thinkers, who have taken as their program the vision of a plan for world peace. All the philosophers in the tradition of Christian humanism represent the cultural-optimistic conception that human beings will one day overcome the childhood disease of their species in the form of the oligarchical structure, and organize their states and the relations among their states according

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Paris-Berlin-Vienna "Productive Triangle" (shaded), with corridors of infrastructure/transportation development.

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For example, the Spanish philosopher and poet Raymond Lull had this outlook. In the thirteenth century, he presented a plan for world peace in which international cooperation was arranged by an organization that met regularly and was designed to contribute to the inner transformation of human beings for the realization of a peaceful world.

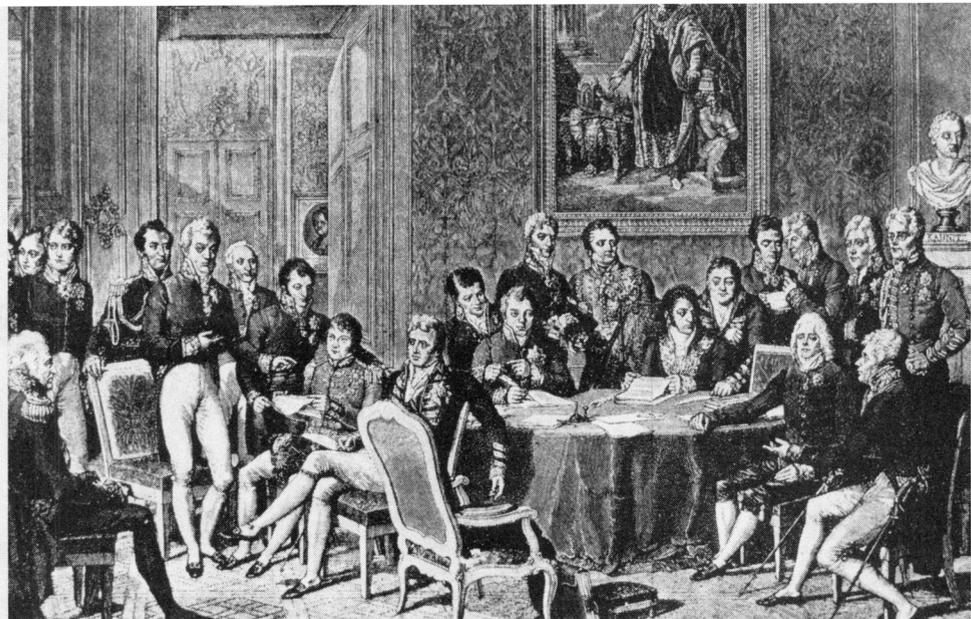
Nicolaus of Cusa, the founder of modern science, developed a concept of states living together that anticipated the modern idea of a community of nations. World peace—*concordantia*—is possible only if all nations develop themselves in the best possible way, and so organize their relations to one another, that they are oriented toward maximum mutual development. If each nation sees its own interest in assisting the development of all

others, there can be no conflict.

Nicolaus, who saw the human soul as the origin of all scientific discoveries, regarded every single step forward in human knowledge as so important that he proposed that every discovery be immediately recorded in an international depot to which each nation had access, so that development might not be unnecessarily obstructed in any nation! This total opposite of the barbarian concept of "technological apartheid," which is supported today by the advocates of the New World Order, was proposed by Nicolaus in the first half of the fifteenth century.

Approximately two hundred years later, Gottfried Wilhelm Leibniz began for the first time to translate the idea of world development into reality, at least as a start, through his cooperative work with Czar Peter the Great.

‘German-Russian’ cooperation based on republican principles could have led to a repetition of the American Revolution on European soil, but all the oligarchical forces of Europe conspired against this. The result of the Congress of Vienna was the Holy Alliance, which embodied the British strategy of *balance of power*. This dynamic led first to World War I, and then to World War II.’



Beitman Archive

The 1815 Congress of Vienna.

Leibniz saw the task of Europe as developing the rest of the world through a division of labor. France should assume responsibility for Africa, Germany for the East. Under Leibniz’s influence, Peter the Great carried through the great pioneering reforms whose effect on the self-consciousness of the Russian population was an important precondition for overcoming their backwardness. The reactionary part of the Russian nobility rescinded them after Peter’s death.

In the same tradition was the cooperative work between the Prussian reformers and the court of Czar Alexander I, particularly a group of scholars at the Academy of Sciences, which had been conceived by Leibniz. The lectures that Schiller’s brother-in-law, Wilhelm Friedrich Ernst von Wolzogen, gave on Schiller’s *History of the Thirty Years War*, played an important role in the strategic planning for the campaign against Napoleon, for which vom Stein and other reformers trained the Russian army.

This phase of German-Russian cooperation was founded on republican principles and a humanistic concept of the state. The buildup of the young American republic was followed with great interest. The collaboration of U.S. minister-without-portfolio John Quincy Adams with the Russian prime minister, Count Rumyantsev, was clearly directed against the British attempts to undo the events of the American Revolution. Previously, the League of Armed Neutrality, conceived by Academy member Franz Epinus, had been essentially responsible for protecting deliveries from continental Europe to America during the War of Independence.

The Russian minister of finance, D.A. Guryev, published in 1807 a translation of Alexander Hamilton’s *Report to the Congress on the Subject of Manufactures*. He

thus circulated the economic theory that Friedrich List later characterized as the “American System,” in contradistinction to the “British System.” In the area of education, Malinovsky also supported ideas that were similar to those of von Humboldt.

During the War of Liberation of 1813, a constitutional movement arose in Germany that was strongly marked by the spirit of the German Classics, and had the goal of unification of Germany, which was still fragmented into approximately three hundred small principalities. When vom Stein and von Humboldt participated as German negotiators in the Congress of Vienna, they cherished the thoroughly justified hope of being able to achieve a German state oriented toward republican principles.

Unfortunately, the reformers could succeed neither in Vienna nor in Russia; otherwise the already initiated German-Russian cooperation would have guided the destiny of Europe in a more positive direction. This could have led to a repetition of the American Revolution on European soil and the founding of a community of principle of sovereign nation-states.

But all of the oligarchical forces of Europe conspired against this potential: Castlereagh, Metternich, Capodistria, and Talleyrand, as well as the reactionary nobility at the Russian court, which drew Alexander I into its camp, and similar forces in the Prussian court. The result of the Congress of Vienna was the Holy Alliance and, with it, a system that rescinded all reforms for the benefit of the corporative states and simultaneously embodied the British strategy of “crisis management” and “balance of power.” In the Holy Alliance the system was created whose dynamic led first to World War I and then to World War II.

During the time of the Revolution of 1848, Lord Palmerston found it in Britain's interest to support Mazzini's "Young Europe" movement and to help overthrow Metternich—not so much because he had been opposed to the policy of the Holy Alliance but rather because he wanted to transfer the center of power from Europe to the British Empire.

When Czar Alexander II sent Russian warships to San Francisco and New York City in support of Abraham Lincoln, and threatened the British with war in Europe if it should further support the Confederate states against the Union, and thus the splintering of the United States, England saw its world hegemony seriously threatened. Ultimately, the beginning of British preparations for World War I go back to this experience. For the cooperation of America under the leadership of Lincoln with Russia under Czar Alexander II, could have meant the beginning of a community of principle of sovereign nations. The murder of Lincoln and the destabilization of Alexander II prevented this, however.

When, toward the end of the nineteenth century and the beginning of the twentieth, an epoch-making industrial revolution developed on the European continent, the British fear of losing world domination solidified in the geopolitical doctrine of Milner and Mackinder. This doctrine was rooted in the idea that the Atlantic-rim states would be reduced to economic and political insignificance by the strengthened Eurasian heartland.

England saw its own supposed interest most threatened when the Russian Minister of Finance Count Witte, a professed, enthusiastic follower of Friedrich List, attempted to organize France and Germany in a common economic development plan with special emphasis on a common railroad network. Were such an integrated industrialization to have occurred on the Eurasian continent, it would have been able to spread quite organically over the entire earth and particularly into the Southern Hemisphere, and that would have meant the end of British colonialism and imperialism.

To destroy this French-German-Russian cooperation was therefore England's supreme goal. After the Fashoda Crisis of 1898, England manipulated France with the help of the Anglophilic Foreign Minister Delcassé in the *Entente Cordiale* (1904). In Russia, with the help of its friends in the Interior Ministry and the Okhrana, it encouraged the forces which were opposed to industrialization and the liberation of the serfs, ultimately unleashing those disturbances that led to the Bolshevik revolution.

After the potential for French-German-Russian cooperation was destroyed, and France and Russia were allied with England against Germany (1907), it was but a small step to war in the Balkans and World War I. Europe

has not yet actually recovered today from the senseless slaughter of trench warfare that uprooted an entire generation, spiritually and morally. And without the hideous experience of this bloodbath, Hitler would have been inconceivable.

The Versailles System

The Versailles Treaty that, using the maxim, "Might Makes Right," declared Germany to be solely responsible for World War I, consolidated the war goals of England: Germany was put under such disproportionate conditions with payment of war debts, and its economic possibilities were simultaneously so restricted, that it was supposed to be suppressed forever. The Versailles System was the anticipation of the Morgenthau Plan, and turned Europe into a debt cartel that conformed to Anglo-American geopolitical conceptions. Simultaneously, the states of Central Europe were so fragmented or arbitrarily lumped together that a later "crisis management" would be possible at any time through the fomenting of ethnic conflict.

Against this background, it is also understandable why the head of the Bank of England, Montagu Norman, or the Morgans or the Harrimans in the United States, showed far more interest in financing Hitler and the National Socialist Party of Germany on Hjalmar Schacht's recommendation than in supporting, for example, the policies of Kurt von Schleicher prior to Hitler's seizure of power. In this context also belongs Churchill's answer to the question of a British member of Parliament, as to why England had not supported the German resistance. The answer was, that would have helped the forces to power that suited England's interest even less than the Nazis.

Allowing Stalin to march into Berlin would also not have been at all inevitable. But at the conferences in Teheran, Yalta, and Potsdam, that East-West division of Europe was agreed on, which was to make Eurasian economic and political cooperation impossible in the long run. The captive nations of the East were sold out, and a condominium was established in respect to Germany, in which France again played the role of junior partner to the Anglo-Americans, as previously in the *Entente Cordiale*, while the Soviet Union was allowed to control the eastern part of the condominium.

An integral component of the new formulation of the Versailles System through Yalta was the Bretton Woods System, which put the developing nations at a disadvantage from the beginning, through the establishment of currency parities, thus forcing them to export cheaply and import dearly. In this way, the actual colonial status of these countries was established, despite their formal

self-determination. Since approximately the mid-1970's, the gap in development between North and South has dramatically widened, as a consequence of the enforcement of the notorious brutal conditionalities of the International Monetary Fund.

This Versailles System, which is responsible for two world wars in this century and literally hundreds of millions of dead, especially in the Southern Hemisphere, has come to its end. But we are not living through a peaceful transition. Acts of war in the Balkans, in the Transcaucasus, and in the Near East, and the smoldering danger of a spreading, larger war, are accompanying this collapse.

better position to assess the actual economic situation.

If we merely consider the realities of the "physical economy," it is crystal clear how criminal it is to shut down expensive productive capacities when scarcity still holds sway over virtually everyone in the East and the South. From this point of view, it means genocide, if we demand, in the framework of the GATT negotiations, the throttling of agricultural production, while many millions of human beings die of famine, and hunger wars represent the greatest threat to world peace.

The reality is that, as the result of decades-long neo-Malthusian and post-industrial policies, industrial and agricultural capacities have fallen far below the level that

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UPI/Bettman Newsphotos



Trench warfare, World War I: the Hindenburg Line.

A World Peace Plan Today

If we want to prevent chaos, civil wars, and possibly even a major war from occurring once again, we must now implement precisely the policy that the Versailles System was supposed to prevent. That is, we must build up and make use of the economic and development potential that has become possible through cooperation on the Eurasian continent, in order to free the Southern Hemisphere, from here, of its catastrophic poverty.

Once we have recognized the unscrupulousness of the financial sharks of the so-called "free market" in their limitless personal greed, and simultaneously distanced ourselves from the accountant mentality of the so-called economic experts and managers, we will be in a far

would be necessary to feed and care for the human beings now alive. A world economic system that pursues any interests other than creation of the basis of existence for actually existing human beings, is a perversion.

Precisely because, in the Anglo-American sector, previously existing capacities have been dismantled for ideological reasons, and Japan is playing a certain peculiar role, a solution to the problem can only come from a region that is approximately described by the "Productive Triangle."

For only here, in a space of the total area of Japan, are the concentrated industrial capacities and the reservoir of highly qualified labor forces that are necessary to attain the "locomotive effect" for the otherwise depressed world economy. Through directed investments in infra-

structure and technological renovation, double-digit growth rates can be achieved here that can effect the necessary capital goods output for development of the East and South.

It can be demonstrated from many historical examples that such investments in infrastructure programs were always the precondition for the development of a productive, private middle class. That is true for industry as well as for the agricultural family businesses. Since middle class, private businesses are the foundation of every productive industrial society—because these provide the best preconditions for increases in productivity through technological innovation—it is in the most fundamental

eliminated: on the one hand, the considerable costs of the unemployed and, on the other hand, the costs that arise for the productive economy from a lack of infrastructure.

It can be demonstrated that in every case of such productive credit creation, the revenues of municipalities were higher through augmented tax revenues than the original credit issued. Therefore, these infrastructural programs actually “cost” nothing, but they stimulate the economy. They are also not inflationary, because they are issued exclusively with regard to future production, and even increase productivity. The historical example for this is the financial policy of the first U.S. Treasury



Yalta Conference, 1945: Churchill, Roosevelt, Stalin.

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UPI/Bettman

interest of the state to create the necessary framework conditions for this middle class.

Infrastructure is, of course, the precondition for a successful industrial development, but itself hardly yields short-term profit. Therefore, the state must assume responsibility for it. Every government of a sovereign nation-state has in principle the right to create state credit for areas that are in the interest of the commonwealth. This credit must not, however, be used for current budget expenditures; it must be strictly tied to projects, and must also be low-interest and long-term.

Such state credit is generated by a yet-to-be-created national bank, and is issued by local financial institutions to firms, that are directly involved in infrastructural programs. In this way, two essential cost factors are

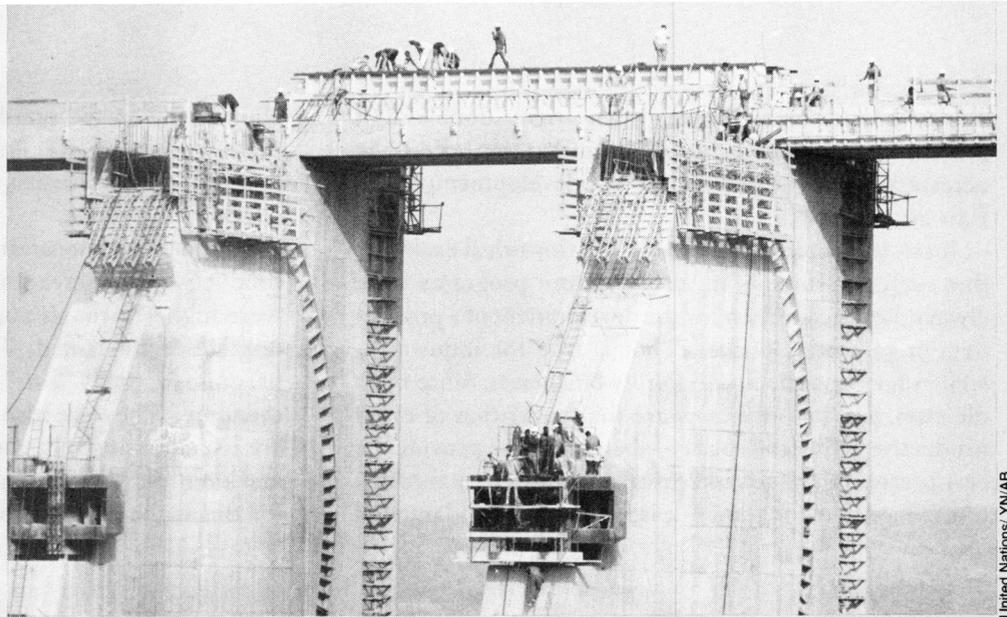
Secretary, Alexander Hamilton.

If we intend to solve the gigantic task before us, then we need something additional: a new industrial revolution in which science, as the motor of the economy, raises the productivity of labor to a higher level.

For at every stage of development, there corresponds to the technology used in production a quite definite *relative potential population-density*. At the beginning of the 1970's, it would have been easily possible to feed all the human beings then living on the earth with the then-existing technology and to create for them a form of existence worthy of human beings. But, by now, this is no longer the case in the same way.

Without continual technological progress, no society survives, because the appropriate resources (raw materi-

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Kainji Dam construction, Nigeria.

United Nations/ YN/AB

als) are always relatively limited on each technological level. Only scientific progress and the development of entirely new technologies define new raw materials. Thus, mankind can only survive in the long run, if scientific-technological progress always continues. That is a fundamental law of nature. And this natural lawfulness must not be violated, if we are not to risk this infraction recoiling on humanity.

It already was foreseeable at the beginning of the 1970's, that the living standards of entire continents could not be lowered with impunity, as that would weaken the immune system of whole populations in such a way that, without fail, new diseases and epidemics would spread. Whatever the cause for the emergence of the HIV virus may have been, one thing is certain: There exists a direct connection between the rapidity with which it spreads, and the degree of poverty and lack of care of human beings in the region in question.

If we intend to save the human beings alive today—and we must do that because AIDS is a species-threatening epidemic that could wipe us all out—then an industrial revolution sparked by scientific progress is necessary for several reasons.

Today, optical biophysics is the single identifiable field in which fundamental breakthroughs in virology may be expected. But non-linear spectroscopy, which is in the scientific tradition of Louis Pasteur and the Ukrainian scientists V.I. Vernadsky and A.G. Gurwitsch, also offers the possibility of a new scientific revolution in other areas of biology and medicine.

The great advantage of Eastern Europe and the republics of the C.I.S. lies primarily in the relatively large number of engineers and scientists that can also be employed in the other vanguard areas. Those include, for

example, laser technology and plasma processes, high-temperature super-conductors, and other new materials. We must concentrate on “hot” and “cold fusion,” and likewise on astronautical technology.

Only if we aim at significantly higher productivity rates through this kind of industrial revolution, and thus again approach the potential population-density of the actual population-density, can we avoid the biological holocaust of entire continents.

We must liberate ourselves from the remnants of thinking within the context of a geometry determined by the Versailles System, and see that the human species will survive only if we allow all nations of this earth to develop. This means a total renunciation of any “technological apartheid.” The developing countries do not first need to pass through all the technological stages now obsolete to us, as though it were a matter of worn-out clothes handed down from older to younger brothers and sisters. The countries of the South should leap over some steps and use their academically trained elite, educated in part abroad, for that purpose.

A continuation of the so-called policy of free trade and the further transfer of industry to the so-called cheap production countries does not benefit either the industrial countries—whose industrial capacities are thus destroyed, or the developing countries—where this demonstrably means the most brutal human exploitation.

The economic-theoretical conceptions that are hidden behind the concept of cheap production originate completely and totally from oligarchical thinking, that is, from the idea that the source of wealth is ownership of land and the right to exploit this land in the cheapest possible way.

Proven Economic Theory

The uniquely successful economic tradition of Leibniz, Hamilton, and List sees the sole source of wealth exclusively in the creative individual and the specifically human capacity to qualitatively increase productivity through ever new discoveries and their application in technological and industrial areas. That means nothing other than that the most fundamental interests of the state must lie in promoting the creative abilities of the population in the best possible way, since nothing else is, ultimately, the foundation of the commonwealth.

This is obviously true for the peoples of the Southern Hemisphere and the East as well as for Germans, Frenchmen, or Italians. For this universal human image of the Christian West, which comprehends every man as *imago viva Dei*, as the living image of God, represents the source of European culture and civilization that allows Europe to be so relatively privileged today.

The ecumenical concept of human beings as the “image of God,” according to which human creativity is rooted in the fact that man seeks to imitate the most noble ability of the Creator God, is, however, necessarily universal, and is true of every human being on this planet.

In the case of the developing countries, which for centuries were exposed to slavery and must suffer

through a lack of development caused by colonialism, development programs for at least two generations must be formulated, so that at least the next generation has the chance to receive food, housing, medical care, and education worthy of human beings.

In our modern times, it seems almost as if great catastrophes were necessary before human beings are willing to address the fundamental question of the meaning of our existence. Thus, it was no accident that, following the terrible destruction of World War II, the natural-law debate was revived, because the more circumspect among the contemporaries living then, tormented themselves with the question of how this collapse could have come about. The same question is justified today.

We must urgently return to a conception of man based on natural law, which proceeds from the fact that innate and inalienable rights are given to man by the order of creation. These human rights are not only the right to life, housing, work, and so forth; they rather represent in a far more profound sense the right of human beings to develop all their inborn abilities.

This unfolding of the creative potential of human beings is, however, not a goal in itself, grounded merely in the existence of the single human being. Rather the development of the creativity of the individual is necessary so that he can contribute in the best possible way to

‘What we need today in instruction is neither narrow orientation toward some fashionable job, nor social studies tied to the capricious spirit of the times. Only when children, adolescents, and adults are familiar with the best products of European and universal culture, can the feeling of responsibility for the human species come into existence in the correct way.’



Schiller Institute “Pedagogical Museum,” Baltimore, 1983.

EIRNS/Suzanne Klebe

'The second phase of the peaceful revolution will only be successful, if it takes as its program the great vision of a world development plan. A movement must be built that considers itself a consciously operating part of an international coalition for realization of this program.'



Russians demonstrate in Moscow for Lyndon LaRouche's freedom, June 1992.

the development of the human species. Through his creative activity, the individual brings the lawfulness of his thinking, the *microcosm*, into ever greater agreement with the laws of the *macrocosm*.

The universal thought formulated by Nicolaus of Cusa still has its full validity today; namely, that peace in the macrocosm, and thus in the world as a whole, is only possible if all microcosms develop, and that an order of peace can never be founded on a heterogeneous, subsidiary order, and thus merely on the interest of a portion of humanity.

Perhaps that does not seem very realistic in our time, in which politics is generally connected with corruption, ambition, and mediocrity of thought. But if we do not try to bring the political order into agreement with the laws of the order of creation, we cannot succeed.

However, in order that human beings may again learn to become conscious of their responsibility to the species, it is necessary to strengthen the consciousness of species within them. For we are not born to consume as much as possible in the here-and-now, and to achieve the egotistical right to our personal well-being by elbowing out everyone else. We must rather grapple with the question of what enduring contribution we can make during the short interval of our life.

Wilhelm von Humboldt sketched a model of education that aimed precisely at this character development of the student. The first necessity is not the learning of specialized knowledge—that can be accomplished at any time, according to changing demands—but rather the formation of personality and of consciousness as the citizen of a state, who develops responsibility for the community.

Humboldt rightly recognized that imparting certain fields and branches of knowledge can fulfill this task. Among those are the student's mastery of his own literary language as a precondition for his own thinking. Additionally, the possibility of reflection on that language comes from learning one or more classical languages from antiquity, along with modern languages. Also included are universal history, natural science, music, geography, philosophy, etc.

What we need today in instruction is neither narrow orientation toward some current, fashionable job, nor social studies tied to the capricious spirit of the times; rather, we must return to Humboldt's universal education. Only when children, adolescents, and adults are familiar with the best products of European and universal culture, can this feeling of responsibility for the human species come into existence in the correct way.

Only when the individual human being can understand in his mind what conceptual achievement is represented in the successive advancements in mastering the physical universe, in the composition of classical music and poetry, as well as in the unfolding of the concept of human rights, will he be able to arrange his life in relation to that. The creative achievements of the great thinkers of the past must become the metaphors of a scientific treasure in his mind, from which he can then develop new concepts necessary for our present and future.

To return to the point at which we began: We need a second phase of the peaceful revolution, which takes into account the fact of the expiration of the Versailles System. It has become obvious that, in this situation, the problems of an individual country or region can no

longer be solved on a local, regional, or national basis.

This second phase of the peaceful revolution must therefore be directed against the unjust structures that are the principal reason for all our problems, and this is today without doubt the economic and financial policies that caused the economic crisis and are now making it continually worse. These are the structures of “unbridled” liberal capitalism and its institutions: the IMF, the World Bank, and GATT.

If the political will can be mobilized, it will be relatively simple to create a new international financial system that again sets the world economy into motion through project-tied productive credit creation. We can rely here on the many successful examples of Alexander Hamilton, and Friedrich List, but also the Meiji Restoration in Japan, Count Witte, or Adenauer and de Gaulle.

The second phase of the peaceful revolution will only be successful, if it takes as its program the great vision of a world development plan. It must be supported by the idea that only a new, just world economic order can create the framework within which there is some prospect for the solution of other equally urgent problems.

It is therefore necessary to create a new organizational form that corresponds to this goal. A movement must be built that considers itself a consciously operating part of an international coalition for realization of this program.

The direct focus must be the realization of the program of a Eurasian infrastructure program, as an emergency program to be realized immediately, in which the concept of the “Productive Triangle” is decisive as the motor of the world economy.

The catastrophic economic situation in Eastern Europe, the increasingly deteriorating situation in Western Europe, and the recent data on the indebtedness of Germany, demonstrate that there cannot be an island of prosperity. Therefore, the new coalition must direct all its efforts to push through an alternative financial system for the creation of productive state credit.

‘We Are the People’

But something else is at least as important. In the East, the mood of joyous hope of the peaceful revolution gave way to deep bitterness over experience with the so-called “free West.” In the West, on the other hand, peevishness over party meanness and corruption has gained the upper hand. If this situation continued, then the historic chance offered by the opening up of the borders would be lost.

The brave men from the East, who risked their lives for freedom, have collectively been shoved aside. The

“pro’s” have everything firmly under control, even in the collapse and ruin. Human beings, who rightly said, “We are the people!” no longer have any influence, and see no connection between the decisions of politicians and their own existential problems.

Therefore, a new force must be organized that will participate in the formation of political life in such a way that the interests of “the people” are guaranteed. The party system in its present form has become questionable since the “democratic” parties have a tendency to be ultimately controlled by very undemocratic power elites or to degenerate into robber bands, as Cardinal Ratzinger has remarked.

The new political force must therefore be constructed on the basis of the representative republican system, in which the different representatives are responsible directly to their own individual bases. Thus, a reciprocal legal relationship will come into existence between government and those governed.

Only through the representative system within a sovereign national state can the freedom of the individual and his active participation in the government be guaranteed. If all representatives orient themselves toward the realization of the common good, a harmony of interests on the level of reason is possible. But, in this case, the interest of one nation state can never come into conflict with the interests of mankind as a whole, but rather must promote it.

And that means: We must all join ourselves to the inalienable human rights of all, as in the “Rütli Oath” of Friedrich Schiller’s *Wilhelm Tell*:

No, there’s a limit to the tyrant’s power,
When the oppressed can find no justice, when
The burden grows unbearable—he reaches
With hopeful courage up into the Heavens
And seizes hither his eternal rights,
Which hang above, inalienable
And indestructible as the stars themselves—

More than two years have passed since the peaceful revolutions in Eastern Europe. Had the governments of Western Europe at that time seized upon the plan for economic development of the East as proposed in the concept of the “Productive Triangle,” relations between East and West would have been placed on an entirely new basis. And the historic initiative would have remained on the side of Europe, which would have been to the benefit of the developing countries also.

Instead, all that came from the historic chance was a gigantic lost opportunity. It is now up to those who have consciously lived through this phase, to draw the consequences from this experience.