

THE BANGALORE DECLARATION

‘Toward a New World Order’

On May 26-27, 2003, the Centre for Social Justice and the Schiller Institute organized an International Conference on the “World Situation After the Iraq War,” in Bangalore, India. The conference, the first of its kind in Asia, was attended by 260 participants, and was addressed by eminent personalities, experts, and scholars from several countries. A major contribution came from educated, politically aware young men and women, who took an active part in the discussions. After intense deliberations, the conference issued the following statement, entitled the “Bangalore Declaration.” See page 58 for news coverage.

The U.S.-led attack on Iraq is the most serious development in the 21st Century, the beginning of a new millennium, that has raised some fundamental questions about the international orders, the rights and obligations of sovereign nation-states, and the use of force in pursuit of objectives that are questionable.

The massive military attack by Anglo-American forces was carried out in spite of globally widespread demonstrations by peace-loving people against the war, the opposition of a majority of members of the U.N. Security Council, especially of the three permanent members of the Council. It is significant that in spite of the majority of the U.N. Security Council strongly supporting it, the process of peaceful resolution of the situation, especially Iraq's disarmament of weapons of mass destruction, was not allowed the opportunity to work through the U.N.-established inspection system, which was proceeding satisfactorily. Since the matter was under active consideration of the U.N. Security Council, whose primary responsibility continues to be international peace and security, U.S.-U.K. decision to proceed with the war on their own without a U.N. mandate assumes even more serious dimensions. The war, instead, was launched in great hurry.

The charges that Iraq possessed weapons of mass destruction in violation of its international treaty obligations and U.N. resolutions, and that Iraq supported international terrorism, were used as the main reasons for launching the war under the principle of pre-emption against a threat to U.S. security. However, in continuation of the reports of the U.N. and IAEA inspection system, and in spite of the most intrusive and extensive search by the occupation forces during and after the war, no evidence to support U.S.-U.K. claims has been found so far. On the other hand, there are many media reports that U.S.-U.K. intelligence reports cited in support of their case at the U.N.

to use force are considered highly questionable.

The ostensible reason for the war was also based on the concept and goal of “regime change.” The United States administration has also raised the prospects of the need to change regimes in other countries. It must be emphasized that this concept completely, and cynically, undermines the very concept of sovereign states and violates the U.N. Charter, that are the bedrock of the international system. We call upon major countries like China, France, Germany, India, Japan, and the Russian Federation to initiate a process of dialogue with the United States to evolve a common approach to effectively meet the challenges of international peace and security in the future based on the principles of the U.N. Charter and Panchsheel.¹

The world situation today as a consequence of the war on Iraq demands the people of the world come together—as they showed in simultaneous demonstrations in 354 cities of the world before the war started—to take an active part in promoting peace and prosperity with dignity and social justice in the world. Establishing a just and equitable economic order in the world is an urgent necessity if the vast majority of people in the world are to enjoy the benefits of human and scientific progress. The people's will in expanding democratization of the world is the surest way to guide political will toward this direction.

Developments leading to war, especially the position adopted by some of the leading powers, demon-

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1. The Five Principles of Peaceful Co-existence of nations, formulated in June 1954 by Indian Prime Minister Jawaharlal Nehru and Chinese Prime Minister Zhou Enlai. The principles are: mutual respect for each other's territorial integrity and sovereignty; mutual non-aggression; non-interference in each other's internal affairs; respect for mutual equality and working for mutual benefit; and peaceful co-existence.

ciates, Florestan is a political prisoner. After Rocco tells Leonora/Fidelio that one prisoner has been held for over two years. She responds, "Two years? He must be a great criminal." Rocco responds: 'Or he must have great enemies."

As stated above, the Prisoners' Chorus was done beautifully. This had an especially powerful effect on me, because when first imprisoned in Alexandria, Va. on Jan. 27, 1989, it was months before we had any access to the open air, and of course years before we were free. It was precisely this Chorus that the Schiller Institute chorus performed on a number of occasions, as our associates were finally released from prison.

Leonora/Fidelio's responsibility for letting the prisoners out of their dungeon, along with her comments upon first seeing Florestan in there, show that her love for justice for the oppressed is not limited to the case of her husband. When she first sees Florestan, she does not know if it is he. But her heart reaches out to the man, whoever he might be. She says: 'Wer du auch seist, ich will dich retten" ("Whoever you are, I will rescue you").

The whole scene in the dungeon can only be described as sublime. Florestan, performed by Christopher Ventris, on the brink of death, sings the aria "Gott! Welch Dunkel hier!" ("God! What darkness is here!"), which aria reminds



Eric Halfvarson (left) as the jailer Rocco and Tom Fox (right) as Don Pizarro.

one both of Christ at Gethsemane, and of Beethoven's own "Heiligenstadt Testament." The idea content of this aria embodies what LaRouche, who himself cited Gethsemane at his sentencing on Jan. 27, 1989, refers to as the "Florestan Principle." Despite the tribulations of his persecution, Florestan attests to the fact that God's will is nevertheless just. As he says, his crime was, "Wahrheit wagt ich kuehn zu sagen, Und die Ketten sind mein Lohn" ("I dared to boldly tell the truth and chains are my reward"). Nonetheless, he willingly accepts the pain he suffers. He has done his duty.

This scene is perhaps the most pow-

erful in all opera. Rocco and Leonora/Fidelio are digging Florestan's grave in preparation for the entrance of Pizarro, who intends to kill him. And in this very moment, Leonora/Fidelio, like the angel Florestan senses to be in his presence, offers Florestan, the man who is about to be murdered, both bread and wine. There is no priest present, there is only the angel, Leonora, his wife.

When you see this scene, look at it from the standpoint of someone who has experienced true married love. Look at it from the standpoint of someone like Florestan, who has been persecuted for having told the truth boldly. Look at it from the standpoint of someone who has actually buried his or her spouse. Look at it from the standpoint of someone who has sought justice for his or her spouse, and for humanity as a whole. And then hear the duet "O Namenlose Freude" ("O Nameless Love"), sung by Leonora and Florestan after she has saved him from the tyrant's dagger. And then live your life accordingly.

—William F. Wertz, Jr.

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strate that the international order is becoming less aligned. This opens new opportunities to strengthen the process and build a more cooperative International Order. What we need is a new community of nation-states, non-aligned in military terms, but aligned against all forms of political, social, and economic injustice, and a global movement to pursue a new, just political-economical order.

The people of Iraq, already living

under severely adverse conditions for years, have suffered immensely from the war, and its longer-term effects are still not clear. Administration in the country has completely broken down and little or nothing has been done by the occupying powers to control widespread lawlessness, criminal activity, looting, and killings, with pervasive insecurity, leading to phenomenal humanitarian hardships and challenges. There is an urgent need for all countries and humanitarian assistance

to rebuild a shattered society. Above all, a government of the Iraqi people must assume full powers for the governance of Iraq at the earliest. *Regardless of the event leading to the war, this must now constitute the highest priority for the world and the U.N.*

The conference called upon the peace-loving people, especially young men and women, to launch a worldwide movement to achieve the above goal.

The conference declared Bangalore the "*City of Peace and Harmony.*"