

'The world must organize itself'

by José Carlos Graça Wagner

Here are excerpts of a speech, entitled "The Challenge of the Third Millennium," by Dr. José Carlos Graça Wagner, on Aug. 12, welcoming Helga Zepp-LaRouche to a seminar organized by the Brazilian Institute for Economic Freedom and Social Development, of which he is president.

... In the invitation to this seminar, we outlined the essential points which guide Dr. Helga Zepp-LaRouche's actions. [She is] the president of the Schiller Institute, which has a vast intellectual and technical presence throughout the world. ...

We stand at the turn of the millennium. ... We should mention, for example, the well-known conception of the crisis: the generalized feeling of a lack of grounding. At the same time ... the crisis represents a return to a certain sense of pioneering, of the opening up of new technological and market frontiers. Hence, the opportunities which are sometimes mistakenly confused with the radical replacement of human values, which are inherent to man's very nature. ...

There is also another aspect to the crisis: the constant preaching, in this century, that everything is in conflict with everything else—that ... it is all against all; that confrontation is seen as the appropriate way of dealing with upheaval, by imposing on others a social, economic, or human belief, using various instruments of social or state power. ...

It is worth mentioning, too, the indifference leaders have shown to the necessity of avoiding the huge waste of public and private funds—public funds wasted on unnecessary projects, without the slightest concern for the efficiency or effective functioning of institutions, and private funds squandered by the culture of pure and simple financial speculation. This ignores the true sense of savings, which is the investment and the increase of material, intellectual, and spiritual wealth of the members of society, allowing them to take advantage of the benefits of progress in all areas of human life. It is the case that, consciously or unconsciously, productive activity in all its forms is excessively controlled, and appears less attractive compared to the option for financial gains [which are] far less of a burden in terms of taxes, interest rates, the risks of economic plans, or market changes. ...

What we see today, is the notion of solidarity versus the notion of conflict; creation versus destruction; long-held values against fleeting ones; the human against the inhuman; the essential truth built, however painstakingly, against that

utopia which is incapable of becoming reality, and much less of promoting the fulfillment of the human being in all his dimensions. ...

Creative intelligence suffocated

The great challenges which demand creative intelligence are being suffocated by "generally accepted principles," by what is "politically correct" or "economically correct," i.e., by form over substance, in a type of "double-think." This is a repetition of the Tower of Babel which, aside from the irrationalism and total nonsense of its Biblical example, lends its name to one of those soap operas which destroys society, confusing freedom with libertinism, and transmitting to the public the message that the distortions and aberrations of human behavior are somehow normal. Even if these are understood as the weaknesses and defects of mankind, they cannot serve as examples for educating new generations.

... Lacking a higher purpose, nations appear to be losing their significance. ... The opening up of economies, absent reasonable international regulation, either favors consumption ... or punishes production. ...

Because of all this, it is increasingly the case that savings seek the earnings of speculation, rather than physical production. Moreover, the latter is minimized by the unbridled search for those financial profits, whose movement in the markets has become the economy's *raison d'être*. ... States spend, but don't produce services, and thus lose credibility. Deficits are covered by more public bonds, sustained by interest rates which, in turn, replace the profits of productive activity, with far greater risks than those offered by electronic financial gambling. Beyond this, production is burdened by taxes and interest rates, market risks, and legal contingencies which favor speculative capitalism over the capitalism of production.

The world has to organize itself as a world. There is a generalized sentiment that the world needs a more inclusive international legal order, which defines the rights of nations, peoples, and individuals, with courts capable of equalizing the relations among them, especially as regards to sovereignty, which is representative of nations' history and culture. ... Sovereignty cannot be reduced to a standardized common denominator. There must be a review of international agreements, particularly with regard to legal, financial, and monetary structures, so that excessive authority is not given to the technocracy of international organizations. In their presumption to control truth, the latter determine the fate of nations, peoples, and continents. The great documents of the social doctrine of the [Catholic] Church must be taken into account; although based on the Gospels, [this doctrine] does not seek to impose any religious creed. On the contrary, it defends as its very essence, full respect for religious freedom, while promoting a vision of humanity as a whole which does not undermine the cultural values and lifestyles based on traditions rooted in the social environment of the family.