

concerned state governments paid them much heed. As a result, as the news of mass death among cattle for lack of fodder, and reports of dry wells and ponds began to appear in the newspapers, New Delhi still had no formulated plan to tackle the crisis. The parliamentary opposition accused the Bharatiya Janata Party (BJP)-led coalition government of inept handling of the crisis, and called it a “man-made” drought. It is “man-made,” to the extent that the government ignored warnings of severe water shortage this summer.

Dr. R. Rajagopal, a water expert, pointed out correctly that droughts are not unforeseen events—cattle don’t start dying in ten days. What is necessary, is to read the warning signals accurately and get prepared. India is reasonably well-stocked with food grains, but that isn’t true for water. The government denied responsibility, and blamed the inadequate rains. However, a high-level government official and a leading hydrologist admitted that building more large reservoirs in these drought-prone areas would have provided water to the people and for irrigation.

In the coming weeks, New Delhi will pour in food grain and send water trains to the water-short areas. That is going to ease the situation temporarily, but will do little to resolve the long-term problem. If the initial reaction is an indicator, authorities in New Delhi and the affected states are barking up the wrong tree. Rajasthan’s Chief Minister Ashok Gehlot has ordered expeditious boring of thousands of deep tube wells in his state. No doubt tube wells will fight the emergency in the short term, but it is simply a populist measure, and will only aggravate problems in the long run.

According to experts, politicians and mandarins in the rain-fed areas have found wealth in boring deep tube wells. In an area where much more water is pumped out than the amount that trickles into the groundwater system, boring of more tube wells always leads to falling water tables and to wells drying up—exactly the problem that the people of the drought-affected area are facing now. Moreover, rich farmers, who have sunk a number of tube wells in their land, are pumping out to raise at least three crops a year. This has led to further depletion of the water table. At the time of crisis, these mistakes have been magnified and are easy to see. And yet, the only measure the authorities have recommended, is to bore more deep tube wells.

The tube well culture has had another adverse effect. Historically, people, although much less in aggregate number than they are today, collected water and replenished the water table to maintain something of a water balance. With the advent of the tube well, the culture to harvest rainwater and replenish the groundwater table has been forgotten. As a result, all rivers, wells, streams, rivulets, and traditional tanks around the temples, have either dried up or are in the process of drying up, causing a mortal threat to the people and the cattle. In Rajasthan, the groundwater table is steadily declining at a rate of three to four inches annually. The situation is indeed grim, since rainwater harvesting and other groundwater replenishing measures take years to implement fully.

Robert Schuman’s Message for Today

On May 9, 1950, France’s Robert Schuman, then Foreign Minister, issued an important declaration, following meetings with West German Chancellor Konrad Adenauer. The two men were key architects of the post-World War II process of European integration and peaceful development. The Declaration was written by Schuman in collaboration with France’s Jean Monnet, an important architect of European integration, who had extensively collaborated with President Franklin D.

A Europe of Peace

The world needs peace, because peace means life, culture, and development.

Western Europe, Central Europe, Eastern Europe, and now Southeastern Europe have had enough wars. Peace must be spread.

On May 9, 1950, Robert Schuman opted for peace. He did so, he had the courage to do so, in the name of a higher spirituality: his faith in the Gospel, his faith in “peace to men of good will,” his faith in the equality and equal respectability of all men.

This spiritual source of the European Union must be emphasized, if we are to understand it, keep it alive and extend it.

We must also have the courage, as Robert Schuman did, to assert our willpower. History is not changed by half-measures and stalling when threats or difficulties arise.

Europe is a great continent which should not feel small or dependent, even on security issues, on the great nation over the Atlantic.

We must succeed in uniting all of Europe from Iceland to Russia. Then peace and development for all can be ensured.

It is urgent to avoid sliding into a confrontation that Europeans alone would bear the cost of. The independent will of Europe must be made clear.

All European capitals have a shared cultural heritage, have built together a civilization that the entire world visits. There is no reason why we should continue to fight, and we should not fall into the game of power politics that aims at dominating and not serving the people.

Our response must be to return to the ideal sources of the European Union, those which meant that the worldwide vision of bringing together humanity actually started to be realized in the very place where division had plunged

Roosevelt, to mobilize for victory in World War II. The Declaration was very much influenced by Roosevelt's economic and social policies in the United States.

The "Schuman Declaration" was an appeal for the conciliation of the core European countries, especially former enemies France and Germany, on the basis of heavy industry development, scientific and technological progress, and the strengthening of the nascent European Coal and Steel Community, the latter forming the basis for the European Economic Community. The statement called for "equal progress of living standards of manpower" throughout Europe. Schuman's special concern, was to make sure that West Germany would be brought into co-development with other Western European countries, and not looted after the war.

Furthermore, the Declaration was written behind the back

of the British, and was seen as a challenge to British interests.

Today, 50 years later, the anniversary of the Declaration is *not* being commemorated to any extent in Schuman's France, nor by the European Union. For the occasion, Bernard Zamaron, director of the branch of the Centre Robert Schuman pour L'Europe (Robert Schuman Center for Europe) in Luxembourg, has submitted two appeals, dated April 11, for publication in *EIR*, in which he calls for the reinvigoration of today's societies, by re-emphasizing the ideas and policies of Schuman. The Robert Schuman Center is based in Metz, France, Schuman's birthplace. It was founded in the 1970s.

Zamaron, on behalf of his Luxembourg center, has endorsed the Presidential campaign of Lyndon LaRouche in the United States, and has also endorsed the recently formed Ad Hoc Committee for a New Bretton Woods.

the planet into the destructive catastrophe of two world wars.

Europe still has the major, historically unique role of uniting humanity through the service it has rendered—the example of reconciliation, economic aid, and cultural sharing.

"What we do is not only done for our nations, we do it while looking far beyond our borders, thinking of what all humanity expects from us." This is what Robert Schuman said to Konrad Adenauer during his first state visit to Bonn in January 1950.

Today, all Europeans have the opportunity to come together, united by a common will for tremendous political and civilizational success for the peoples of the world.

—Bernard Zamaron

Human Rights, Humanity's Rights

Is the self-satisfied Western World, that on the basis of its wealth and power preaches its morals to other peoples, honest?

Of course, the West has initiated great technical progress; it is also gradually laying the basis of worldwide solidarity, in order to lessen conflicts among peoples and the consequences of natural catastrophes.

Nevertheless, considering what it has received over the past 2000 years, should it not render even more "talents" and better humanize its empire, because:

- What can come of "sanctions" that leave dictators in power and kill peoples, including thousands of innocent civilians?
- What good is a military strategy that, in order to force a government into submission, proceeds to destroy the civil infrastructure of a country and ruin its population, while leaving its army virtually intact?
- What is with a "free market" that lets our banks accumulate billions of dollars looted by potentates from their

populations or "transferred" by a socialist economy that "liberalizes" by impoverishing the population?

- What is the purpose of International Monetary Fund structural adjustment policies that are strangling populations in order to guarantee debt payments and unprotected trade between two unequal partners?
- What is the effect, in rich countries, of the concentration of economic power (and therefore vital power) in less and less hands, while the ranks of the poor increase?
- Have we gained dignity and stability when a productive man is nothing more than a lackey to be used or dismissed as dictated by the highest profits?
- To sustain exponential growth and wild consumption, do we have the right to raze thousand-year-old forests, to poison the oceans, eliminate species, change temperatures, and alter the atmospheric protection of a planet that belongs to all of humanity, present and future?

The West, clad in its moral toga, should think hard about the deficiencies and the arrogance of so many elements of its world government.

In the euphoria of innovation and speculation, of growth and power, are we not preparing backlashes?

Civilizations die rich, as history teaches us, having been invaded by the "barbarians" they had excluded, ignored, or underestimated.

Humanity is one. The first human right is the right to life. The second is the right to dignity. "All my life, I lived like an animal; thanks to you, I die a man," is what one poor Bengali said to Mother Teresa.

We cannot serve both God and Mammon, man and money. What is the importance, in our expanding civilization today, of the one or the other?

Human rights! Yes! But do we serve man, all men as brothers and sisters, with all the means at our disposal?

Perhaps there is still time, together with them, to do much more, a little less evil and much more good.

—Bernard Zamaron