

I was petrified, terrified. When we left the country, it was at war, and that's the image you had. The more I go back, the more I am no longer afraid to go back. I go back every year now. For a lot of Cambodians, their first trip home is terrifying. But my brother is going back; a lot are taking their money back, starting to look into investing, starting to look at putting their money in the banks in Cambodia. A lot are looking forward to retiring in Cambodia. But they're not sure they can survive the hot season! Unless they can have air conditioning, and that means having electricity. So I think a lot of Cambodians want to go back, but it needed to have the Khmer Rouge disbanded in 1998, and they're feeling safe again.

I talked to my boss about it. I fear for my safety when I'm in Cambodia, so I am a lot more quiet and more in the background. I fear for my family's safety, but everyone's always saying, "but you're safe now." It doesn't mean that another million people have to be killed. One more person killed brings back the fear. It stays with you, and until the Khmer Rouge were gone, we were afraid.

**EIR:** As for higher education, there's just the national university, right? No technical, or vocational schools?

**Loung:** There is just the national university, and of the 11 million people in the country, roughly 7,500 Cambodians are enrolled in higher education—not enough. And in higher education, they don't have a lot of qualified teachers. Teachers don't make nearly enough money to support themselves, their families. The school system also works on a two-sessions-per-day schedule. So you have kids who go to school in the morning, and those who go to school in the afternoon. Too many kids, not enough schools.

I went to the school in my sister's village. When I first

came to America, I was told, you go to school and it's your way out. In that village, I met a kid who has two brothers and a sister, and the brothers and sister stayed at home to help. The siblings basically looked alike, and the classroom was overcrowded, so this boy, 9-10 years old, would go to school in the morning, come back, and then go back to school in the afternoon and tell the teacher he was his brother, so that he could go to school for the whole day. Here, kids complain about going to school from 8 a.m to 3 p.m. This kid is lying to be able to stay in school all day. How can we not help kids with that ambition?

I sat with my nieces in their English classes, and it's sad, very sad. If someone like me went back to teach English, I'd have kids, adults, all ages in the class. Here, if you're a celebrity, you're somebody. In Cambodia, you're somebody, if you are a good student.

**EIR:** When I got involved in what I do now, I had decided I wanted to change the world. I've been thinking a lot about what more I could do.

**Loung:** I think about changing the world, too, and I think about the people who helped me: some of the people in Vermont, people in the refugee camp who gave me vaccinations, who taught me about life in America, who taught me about spoons, forks, and knives—many people I don't know, but they changed my world. If you had asked me where I would be 20 years ago, when I was eating out of garbage cans, running around a war zone, I wouldn't have said I would be here. When I was in the foster home, I told them the only way I was going to become anybody was if I became a prostitute, and as a young person, I was deathly afraid of that. People gave me opportunities, and I seized them.

# LaRouche's Memorandum on Vietnam's 1984 Five-Year Plan

*On Oct. 4, 1984, Lyndon H. LaRouche, Jr. issued a 53-page memorandum of "Technical Observations on the Economic Policy of the Sixth Plenum of the Communist Party of Vietnam," in which he reviewed three general areas: "1) Economic development as such, 2) The interdependency between economic and cultural development; and 3) Special problems, bearing upon economic development, to be taken into account in light of the presently worsening economic-monetary-strategic conjuncture in both eastern Asia and the world generally." We excerpt sections of the memorandum here on the subjects of 1) problems of formerly colonized nations; 2) the philosophy of colonialism; 3) the role of basic economic infrastructure; and 4) the principles of culture.*

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## 1. Problems of Formerly Colonized Nations

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Excepting the case of China, which requires special classification and treatment, all of the newly independent nations of portions of Asia bordering the Indian and Pacific Oceans, excepting Thailand and Japan, were long victims of European flag-colonialism, and during that period of colonial subjugation suffered cruel deformations of both rural development and development of urban life. These heritages of prolonged colonial subjugation are chief among the internal problems to be mastered in essaying sound economic development today.

A few of the most elementary facts about the pre-history and history of European colonial occupations in these regions of Asia should be identified and discussed before turning attention to the objective problems which persist as a result of that colonial occupation today. In this case, it is most useful to examine the evils of colonialism from the standpoint of European culture, rather than, for example, the culture of the victimized Asian peoples. Colonialism was not merely subjugation and looting of conquered peoples; it was also a process of denying to those peoples the right to assimilate the technological advancement of agricultural and industrial technology which had been developed in Western Europe and North America. Hence, colonialism was not the export of the best of European culture, but the imposition upon subjugated peoples of policies contrary to the best contributions of European culture. In that sense, colonialism was a violation of European culture, and thus an evil from the standpoint of European culture itself. It is most useful to examine the evils introduced by colonialism from that standpoint, especially in the case we are studying these evils in terms of reference of economic science. . . .

### The Philosophy of Colonialism

Since the beginnings of Christianity, especially the mission of St. Paul, Christianity had been anti-racist by adopted definition. According to Apostolic Christianity, all persons are equal by virtue of the divine spark of reason which distinguished the human being from the beasts. The strength of Western European Judeo-Christian republican culture, from St. Augustine onward, was its emphasis on the development of the powers of reason of the individual human mind, powers equally possessed by all peoples. . . .

Most important, in connection with the subject being reviewed summarily here, is the conception of the modern form of European sovereign nation-state republic. Contrary to British and other myths, the sovereign nation-state republic is not an outgrowth of racist egoisms: Dante prescribed that the self-government of a people required deliberation in a shared form of literate language. Cusa elaborated the principle of international law, that although each people must be sovereign, each and all must submit to a common body of higher, natural law. Under such law, sovereign states are not in conflict merely because they are separate and sovereign; their undiminished sovereignty is in fact a servant of a higher purpose, the development of mankind as a whole.

This principle was violently rejected by the feudalistic rentier-financier faction of Europe, which deployed such forces as the Calvinists and the Jesuits, and the Habsburgs, in the effort to destroy the influence of the Golden Renaissance. The feudalistic reaction and ruinous wars of Europe, from the Peasant War in Germany, until Mazarin's defeat of the Spanish Habsburgs in 1653, was the result of that effort, just as the American Revolution was the outgrowth of the effort to establish a new form of republic consistent with Golden Renaissance principles. The Holy Alliance of 1815 was a

global setback, if not an absolute defeat, for republican principles. . . .

The fascist Gnosticism which arose in Europe during the Nineteenth and Twentieth Centuries was also constituted in a powerful association called "The White Brotherhood," an association dedicated to the power of the "Aryan race" gained at expense of the subjugation, looting, and population-management of the "non-white races." "The Brotherhood" is the key to understanding the practices of European colonialism, and for understanding the causes and nature of the principal objective problems which developing nations today suffer as continued heritages of an earlier colonial subjugation.

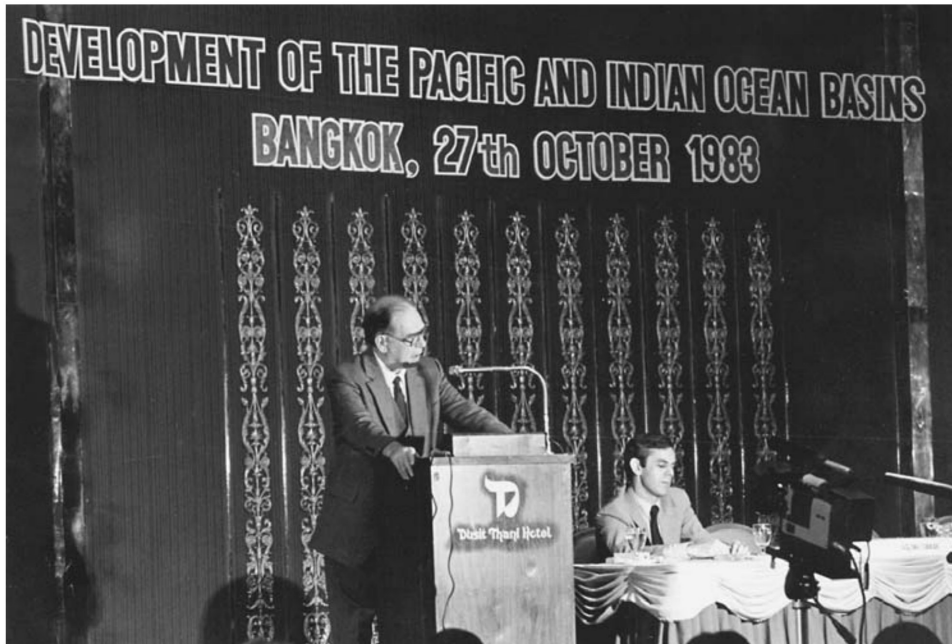
The problems which can not be comprehended adequately without examining the matter from this standpoint include the following, most notably.

1. The economic organization of rural life of "non-white" subjugated peoples under colonial rule.
2. The character of social and economic organization of urban life in these colonies.
3. The destructive degree of imbalance in the relations between the rural and urban sectors of social and economic life.
4. The development of "ethnology" (continental Europe) and "anthropology" (Britain and U.S.A.) as a weapon of subjugation of "non-white" populations of colonies, promoting exacerbation of existing and potential "particularist," religious, ethnic, and dialectal conflicts among the subjugated population. In a related way, "ethnology" and related forms of Benedictine and Jesuitical practices were used to manipulate religious beliefs of peoples to the effect of fostering hostility to technological progress among those people. . . .

There are three interconnected points of crucial historical importance to be added to this.

. . . This first point bears directly on the matter we have just summarized, the causes for the worst of those vestiges of colonial subjugation which remain to be overcome by developing economies today.

The development of the European form of sovereign industrial-capitalist state is a creation of the Fifteenth Century's Golden Renaissance. The first such new form of modern state was founded by France's King Louis XI, who used the development of the market-economy of France as the "secret weapon" by means of which he defeated both Burgundy and Britain. The development of the industrial form of such state owes much of its beginnings to the work of Leonardo da Vinci and followers of da Vinci among the cameralists of Europe over the period from the late Sixteenth into the early Nineteenth Centuries. On this basis, Leibniz founded economic science during his included work on this subject between his first writing on economy, *Society and Economy* (1671), and his death in 1716. By the 1820s and 1830s, the economic science founded by Leibniz became known internationally as



*Lyndon LaRouche at a conference on the "50-Year Development of the Pacific and Indian Oceans Basin," in Bangkok, Thailand, in 1983. There he laid out "Great Projects" for the development of the region, including the Mekong River Basin.*

the "American System of Political Economy."

The contrary policies in political-economy were established by the Jesuits, notably the French Physiocrats, including the Anglo-Jesuits of Britain, such as William Petty. This was formalized in Britain during the last half of the Eighteenth Century by Adam Smith, Jeremy Bentham, and the British East India Company's Haileybury College, at which latter center were located Thomas Malthus, David Ricardo, James Mill, John Stuart Mill, et al. It was this current in political-economy which shaped the economic policies and policies of practice of European colonialism. During the 1940-45 period, the conflict between the American System and "British Eighteenth-Century methods" in political-economy was at the center of the bitter debates on post-war policy between U.S. President Franklin Roosevelt and Prime Minister Winston Churchill; Roosevelt insisted that the post-war world must be dedicated to eradicating the institutions of colonialism and its effects; Churchill was in apoplectic opposition to Roosevelt's policies. Immediately upon the death of Roosevelt, in 1945, Churchill's policy became U.S. post-war foreign policy; although the U.S. insisted upon a gradual elimination of flag-colonialism, the Liberal Establishments of the U.S.A. and Britain, together with financier interests centered in Switzerland, efficiently maintained the colonialist forms of economic policies toward the colonial regions gaining nominal political independence. The IMF and World Bank, the quasi-governmental, supranational representatives of these financier circles, continue those "neo-colonialist" policies today.

This is the economic-policy reflection of the conflict between republican and oligarchical forces in Europe and North America today.

Secondly, for reasons implicit in the first point, the charac-

terization of the economies of Europe, Japan, and North America as "industrial-capitalist," or simply "capitalist," is often misleading in several ways. When one refers to the "capitalist interests" of such nations, individually or collectively, one must distinguish between the republican and oligarchical form of interest. The interests of the United States as a republican form of capitalist state are usually directly the opposite to the assumed interests of the United States from the standpoint of the rentier-financier interests associated with McGeorge Bundy's relatives among the Liberal Establishment families. Even where this conflict between republican and oligarchical seems politically nonexistent at the highest levels of the U.S.A., French, or West German governments, for example, the conflict exists objectively.

The objective conflict in interest is expressed in U.S. foreign-policy chiefly in this way. It is in the vital interests of the people of the industrial-capitalist United States that U.S. economic relations with Ibero-American and other semi-colonial regions of the world be based on promoting a flow of high-technology capital-goods imports into those developing economies. The Liberal Establishment prefers to shut down investment in categories of production within the United States, and to increase U.S. dependence upon cheap goods imported at looting-prices from the developing economies. The tendency resulting from such policies of the Liberal Establishment is to import the social relations of the subordinated nations into the internal life of the U.S.A. itself.

Therefore, although it might be argued among leading circles of developing nations, that there appears to be no visible political conflict between republican and oligarchical foreign policies in leading circles of the governments of Europe and North America today, the absence of a visible such politi-

cal conflict merely disguises, without actually eliminating, the objective conflict.

Thirdly, the distinctions between republican and oligarchical currents of practice in the history of Europe and North America to date are of great practical importance to thinking within the governments and leading political movements of developing nations generally, including developing nations with socialist constitutions.

The developing nation requires assimilation of the levels of agricultural and industrial technology associated with modern capitalist development. The developing nation looks, therefore, to the scientific culture and the practices of management of production and distribution existing in Japan, Europe, and North America as models of reference. The question posed has the form, therefore: "How to distinguish between that which must be more or less copied, and that which is not to be copied?" In other words, which aspects of the scientific culture and management practices of the industrialized nations correspond to requirements of technology, and which other aspects are practices flowing from the oligarchist mentality producing colonialist practices? . . .

From the standpoint of Anglo-American Liberalism and Swiss rentier-financier outlook, most popular movements within developing economies are denounced as either outrightly socialist or semi-socialist. Scientifically, that is a stupid opinion, but a stupidity flowing from an ideology will tend to persist as long as the ideology which fosters it. . . .

### **The Role of Basic Economic Infrastructure**

In my method of programmatic economic analysis, we divide the total land-area of a nation as follows:

1. Total surface-area.
2. Less water-surface area.
3. Less desert and other wasteland.
4. Forest land.
5. Agricultural land.
  - (a) Arable land.
  - (b) pasture land.
6. Urban land.
  - (a) Industrial.
  - (b) Residential.
  - (c) Commercial.
7. Area assigned for transportation.

On this basis, we measure the population-density and labor-force density for each category of rural and urban land-area; both for actual and for potential population and labor-force.

We measure the relationship between population and inhabited areas in terms of two "market-baskets": the required "consumer-goods market-basket" and the required "producer-goods market-basket." Thus, by comparing per-capita outputs of goods with per-capita market-basket requirements for both consumption and production, we are measuring more or less accurately the ability of the population to reproduce

itself. How many persons can be self-sustained, on the average, on an average square kilometer of land-area of defined relative fertility?

Obviously, the quantity and quality of goods in the per-capita market-basket requirements varies with the level of technology of production practiced by the population. In general, we require that the increase of quality and quantity of producer-goods per capita should prompt both an increase in the level of consumer-goods sustainable and also an increase in the potential relative population-density of the population as a whole.

Given any level of available technology, the possibility of efficiently employing that technology depends principally upon the level of development of basic economic infrastructure. This basic economic infrastructure includes, principally, the following major categories of elements:

1. Fresh-water management.
2. Production and distribution of energy.
3. Transportation.
4. Urban infrastructure.

Urban infrastructure is composed chiefly of essential utilities and social services. The first includes the water, sewage, energy, and transportation requirements of urban residential and industrial life. Social services includes medical care, educational facilities, libraries, parks, museums, and so forth; social services of basic economic infrastructure have the economic function of increasing and sustaining the potential productive powers of labor of the members of households.

Of these, the most important on which to focus attention in the setting of Secretary Le Duan's report are water-management, energy production and distribution, and transportation. These determine, most forcefully, the relative fertility of rural and urban land-areas.

This brings our attention to one among the problems inherited from colonial subjugation: the development of large urban centers designed to meet the standards of colonial life, which are of excessive weight relative to the strength of rural production. The colonial powers developed cities as outposts of the colonial administration, rather than (principally) as sources of supply of industrial goods for development of the economy of the countryside.

Since the colonial powers saw rural production chiefly as the labor-intensive production of raw materials for export-needs of the foreign occupier, to maintain the lowest cost of production of these raw materials, the levels of supply of consumer and producer goods to the countryside were kept at a minimum. In healthy development, the city supplies the countryside with producer-goods, through aid of which the productivity of rural labor per capita and per hectare is increased. This increase in rural purchasing power provides a market for newly increased supply of goods produced in urban centers. It is desirable that the farmer be encouraged to devote a sizable portion of his increased purchasing-power to producer-goods purchases, with the effect of maintaining a

steady advancement in productivity of rural labor per capita and per hectare. If this is accomplished, the average size of the farmer's plot increases, and there is a shift to urban employment in industries supplying the countryside with larger masses of goods. If a trend of rising capital-intensity can be sustained for expanded employment in urban production of goods, a healthy balance of development between countryside and city emerges.

In the colonial model, the metropolitan centers have a parasitical relationship to the countryside, and absorb displaced rural poor chiefly for employment in small retail shops and unskilled labor-intensive services. This pattern has continued in nominally independent former colonies, especially since the middle of the 1960s, as those economies have typically shifted from "pre-industrial" to "post-industrial" composition of employment of labor-force, without passing through an "industrial" phase. This neo-colonialist pattern has been accentuated by the adoption of a "post-industrial policy" in the presently industrialized nations of Europe and North America, beginning about 1966 with the U.S. Johnson Administration, and by the effects of the 1973-1974 energy-price crisis and usurious refinancing practices of international lending institutions accelerating since 1971. . . .

The classical outline of the relationship between town and countryside in the balanced development of economy, is one of the principal subjects of U.S. Treasury Secretary Alexander Hamilton's December 1791 *Report to the U.S. Congress on the Subject of Manufactures*. Briefly, through development of transportation (roads, canals, bridges, etc.), and through exchange of manufactured goods sold to farms for agricultural products, the reorientation of agriculture to production for urban markets is accomplished, while, at the same time, the supply of manufactured goods to farmers, especially farmers' producer-goods, fosters increase of the productivity of labor in agriculture. The "surplus labor" generated in rural life by advances in the productivity of agriculture, must be employed predominantly in construction, mining, and manufactures: in work-places which emphasize advances in technology and rising capital-intensity. In this way, not only are the increasing needs and purchasing-power of agriculture for manufactured goods met; the growth of urban manufactures to produce a margin of goods increasingly in excess of agricultural needs, represents a general industrial growth of the economy as a whole.

Were I assigned to plan the development of the economy of Vietnam, the center of my long-range planning would be a design of the development of the future basic economic infrastructure of the nation as a whole, with special emphasis on integration of the functioning of the economic sectors of the northern, middle, and southern portions, through combined effects of development of transportation, water-management, and energy production and distribution. I would project the development of new urban centers of the future as part of this planning of the network of transportation, water-

management, and energy projects: I would define these as Secretary Le Duan's report implicitly defines them, as agro-industrial centers of development, to the effect that the emerging new urban centers radiate transportation, water-management, and energy to the surrounding countryside. I would base the planning of these centers on installation of multiple nuclear-energy generating stations, projecting four as the future minimum to service each region, and would orient this energy-production to service each region, and would orient this energy-production to supply process-heat to industries as well as expanding supplies of electrical energy to the countryside. . . .

Given the projected shift of populations from rural to urban employment in production over the decades ahead, and given the optimal pathways for establishment of networks of transportation, water-management, and energy-distribution, where should the future towns and cities of Vietnam be located? Although this may be the work of decades, by developing and following such a long-range plan for what we do today, we assure ourselves that all our work of today and tomorrow is actually progress toward the goals we must reach, that we waste as little as possible of scarce resources in developments later conditions will oblige us to abandon.

Since such a plan must master the problems of generations-long process of transformation, we must build the rudiments of new urban centers today at such locations they afford the best aid to orderly transition. We ought to desire to assimilate the population more efficiently into a national cultural basis for national consciousness, but we must desire to accomplish this in the way which is made most readily acceptable to existing rural households.

This defines two sets of constraints. The first constraint is the building of the new Vietnam of the future; the second is the integration of the present Vietnam into that process of transformation with as little hardship and as little avoidable resistance from sections of the population as possible. Given both present and foreseeable forms of worldwide technology, knowledge of that technology and its requirements enables us to interpret the two sets of constraints with relative precision.

Since Vietnam has committed its next five-year plan to the tasks of establishing the foundations of a scientifically modern form of agro-industrial state, I suspect there would be little objection to my point of view in approaching the main problems of development.

Let us look ahead to the period 2000-2010 A.D., that we may better estimate the characteristic features of the kind of society toward which we might desire to build. As I have emphasized in various published locations, the technology of the coming 50 years will be dominated by results now emerging on three specific frontiers of fundamental progress in science. These three are: 1) Controlled thermonuclear fusion, 2) Direction of coherent electrohydrodynamic beams of energy, and 3) Outgrowths of present researches in nonlinear spectroscopy in biology, including mastery of the principles of

DNA and chlorophyll by aid of such methods of inquiry. It is my persisting recommendation, that developing nations ought to focus their fundamental scientific research and education processes upon these frontiers of science and technology, to the effect that the pupils entering primary schools today will be qualified for the dominant new technologies of the world 20 to 25 years ahead. Meanwhile, mastering of these aspects of scientific research will afford the labor-force the ability to master other technologies from a more advanced standpoint than would be possible if education were oriented only to presently established levels of science and technology.

This is key to design of the new cities of the future today. . . .

In designing cities, we should take note of what has not changed essentially over thousands of years. Most notably, the function of the family household in reproducing and developing new individuals. The family household requires sleeping rooms, dining areas, cooking areas, and areas for private study and general cultural activities of the household. The advancement of the material standards of household and per-capita consumption over thousands of years has increased the physical requirements of the household-unit, but an upper limit to such requirements is clearly in sight. More subtle, but also provable objectively, the proper proportions of architectural design, for reasons of function and of aesthetics, will always be the harmonic proportions derived from the principle of the Golden Section: the prevailing, very bad architecture in the United States today (for example) illustrates the ugliness and impairment of functional usefulness of space we produce if we ignore the anciently proven principles of the Golden Section. Also, with respect to movements of persons and goods within a densely populated area, there are principles of topology which determine rigorously what is and what is not sound urban design.

Without going into the details of the matter, cities should be projected for a chosen maximum expansion of population, and assigned a defined area for future development of the city's internal area. Outside this area should be located the heavy industries and the energy-production areas. The city's growth, over decades, to that extent of development, should be the definition of the agro-industrial complex.

Now, as to fission-energy. Within 30 to 50 years, the per-capita energy-requirement of Vietnam must reach approximately the levels of requirements of the United States' agriculture and industries today: over 700,000 kilowatt-hours per capita per year for agriculture, and over 200,000 kilowatt-hours per capita for industry. This requirement could not be met by combinations of hydroelectric and fossil-fuel methods of production of electricity. Whether the requirement is significantly greater or less than that, is irrelevant for our purposes of planning-policy today; the energy-requirements will be within less than one order of magnitude of that range, plus or minus. Only accelerating progress in production of energy by fission, and, later, fusion, methods can satisfy this re-

quirement.

Vietnam must enter the age of nuclear technology, and will probably have to accomplish this, in some degree, as India and Argentina have, for example. In general, it were desirable that this occur in collaboration with other nations of the Indian and Pacific Oceans' region of Asia, using the Mekong region's great potential as a food-producer as the principal source of internally generated wealth employed to purchase import-needs in this category. Japan's need for secure supplies of food-imports, needs most conveniently met from development of agriculture in Southeast Asia, is of special relevance in projecting future trade-balances, especially since Japan is now emerging as a future leader in fission, fusion, and directed-beam technologies of production. By the end of the present decade [1980s], Japan should, for example, have achieved the design of a pioneering commercial, Tokamak-type fusion reactor, so that by the year 2000, we should expect "commercial" fusion technology to be generally available. The United States should complete its development phases for "first-generation commercial" fusion reactors by about the same time, as should also the Soviet Union. In the meantime, until approximately 2000 A.D., fission energy is the only supplement to hydroelectric and fossil-fuel modes available, and fission installations will probably be first choice for numerous instances until about 2010 A.D. It is the "second generation" of fusion reactors which will begin to displace absolutely all fission reactors as choices for construction from approximately 2010 A.D. onward, especially as MHD [magneto-hydrodynamics] and significantly more advanced methods of transformation of process-heat into electrical and other forms of industrially applied energy come into use.

Assuming the world does not destroy itself in man-made catastrophe during the meantime, this is approximately the state of energy development of the coming 50 years, a period, shall we say, of ten of Vietnam's five-year plans, the period at which Vietnamese pupils now first entering school will be entering the last decade of their employment in production.

To maintain the pace of economic growth such broad information suggests, Vietnam must increase its energy consumption per capita by approximately 50-100% per decade, at the least, a rate admittedly in excess of the rate of increase of per-capita energy-consumption in the United States and Western Europe during the recent two decades of accelerating slowdown of economic growth. This can be calculated more precisely by analysis of the components of consumption of energy. This means fertilizers and so forth for agriculture, and would take into account the differential rates of per-capita energy-consumption by class of industry. Clearly, increased production of energy is a leading requirement of Vietnam's development; broadly speaking, the possible level of productivity of labor is limited by the level of per-capita energy-consumption available for production.

The proposal to assign to the army much of the work of building infrastructure, in the reports by Secretary Le Duan,

coincides with my own recommendation to the U.S. government for use of the Corps of Engineers and to developing nations generally. Such assignments are consistent with principles of modern military science, especially since Lazare Carnot's revolution in warfare; such assignments are not only economical, but are consistent with quality and responsibilities of military forces, and military units are well-suited for such work.

This brings our attention to a sensitive matter, the Mekong Development Project, or some modified version of this project. If this project is properly conceived, it includes general water-management in the delta-region, and serves as a key to the development of the southern portion of Vietnam. Like all major water projects, it involves several nations—principally Thailand, Laos, and Cambodia, as well as Vietnam. As you may know, I have included this among the list of larger-scale infrastructure-building projects for the Asian side of the combined Pacific and Indian Oceans' basin. Also, in my discussions with representatives of leading circles of nations in the region, I have gained corroboration for my estimate that this project could be a pivotal feature of relations between Vietnam and the ASEAN group as a whole, and could be made a key part of the agenda of negotiation between the two key nations of mainland Southeast Asia, Vietnam and Thailand, if Vietnam showed positive interest in this subject-matter. Politics being what it is, I can not predict exactly how each among the governments of the region would react to this project's proposed activation; undoubtedly, certain political factors would require attention. I base my judgment on the objective benefits for all affected nations. . . .

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## 2. The Principles of Culture

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The case of the Paris-educated Pol Pot's regime in Cambodia typifies the nature of my worst fears for the people of Asia in general, and Southeast Asia, in particular. The crushing of post-war hopes for technological progress among nations and peoples of the developing sector has unleashed successive waves of cultural pessimism, a cultural pessimism which provides fertile ground for proliferation of "particularist" insurgencies, and for bloody conflicts between the poor of the countryside, and the urban centers.

Worse, these forms of insurgency are being steered to a major degree from Europe, in activities by religious missionaries and others, and with steering by powerful financier families' circles. In Southeast Asia, naturally enough, French ethnologists play a leading role: Pol Pot reflects that precisely.

The situation is such, that no nation can wisely tolerate the spread of such sicknesses even among neighboring nations with which it may have presently an active or potential adversary relationship. Like a pandemic disease, this sort of particularism spreads across borders, a particularism with a deep hatred against rationality and civilization themselves,

in whichever nation rationality and civilization exists to be destroyed, as Cambodia was destroyed from within.

The problem has varying degrees of manifestation, from the milder forms of recurring egoism and localism alluded to in the reports of Secretary Le Duan, to the more extreme forms seen in the Pol Pot case. It is presently rampant in Western Europe and the Americas, as well as in parts of Asia and Africa. There has been a world-wide upsurge of this phenomenon since the early to middle 1960s, ranging from separatist-terrorist forms of particularist insurgency through the spread of the rock-drug-sex counterculture among a large minority of the younger generation in the United States today.

Whether we shall succumb to this entirely in Europe and North America, I do not know. If present trends persist, this insurgency will destroy almost every vestige of more than 2,000 years of European culture before the end of the present century. I oppose it with all my means, but I know that without the emergence of objective developments restoring cultural optimism, European culture is doomed to early extinction.

On condition that the objective measures needed do occur soon enough, I know how to eradicate this disease among populations characterized by the culture of Western Europe. There are built into the *republican* features of Western European Judeo-Christian culture certain special features which have been responsible for every renaissance of the past, and which could be made efficient to that purpose again, on condition that objective developments and emerging movements of the proper type were to appear in time.

I suggest that the leaders of Vietnam view the problems of cultural development within Vietnam through my eyes, at least briefly so. I would hope that their doing this would supply them a fresh view of the problems, a new insight which they would find useful.

The aspect of Western European culture which ought to be viewed positively by the economic planners of Vietnam, is that aspect which has contributed directly to the progress of Europe in science and technology. . . .

The specific element within Western European culture directly responsible for the high rates of scientific progress indicated is the assimilation of the method of Plato's dialogues, first by St. Augustine, and more rigorously and thoroughly by such leading influences of the Fifteenth-Century Golden Renaissance as Nicolaus of Cusa. This is the method which Plato describes as "my dialectical method." The terminology, "my dialectical method," could also be translated as "the method of my dialogues." There are three leading features of this dialectical method which are central in the launching of modern European scientific progress through the work on scientific method by Nicolaus of Cusa.

1. A conception of language consistent with the doctrine of the great Sanskrit philologist, Panini: that the transitive verb, not the noun, is the irreducible element of speech.

Human knowledge of experience is not knowledge of things as such, but is perception of *change* (or *no-change*) in a finite displacement of physical space-time. In other words, that matter, space, and time do not exist independently of one another, but exist interdependently in the form of physical transformations in finite space-time. The element of speech which identifies a transformation (change or no-change) in physical space-time is a transitive verb. . . .

2. Any dialectical conception stated in words must be rigorously restated in the language of geometry.

Plato repeatedly insists upon this. However, it must be understood that Plato's geometry is not the kind of geometry we associate with Euclid's *Elements*. Plato's geometry is what is called in modern usages as "synthetic geometry." This was rediscovered by Cusa, a rediscovery which is the central point from which the elaboration of modern European science erupted. . . .

3. The method of hypothesis, as I summarize this in Chapter 5 of the economics textbook. . . .<sup>1</sup>

As Plato himself emphasizes, he did not produce his dialectical method from nothing. He references his specific debts to work of the Cyrenaic temple of Ammon and the more general debt of Greek Classical culture to assistance from a certain faction in Egypt. Where can we locate the earliest known beginnings of Plato's contributions?

This search takes us to Central Asia, perhaps as early as about 40,000 B.C. A scholar in Japan, for example, who has worked on the languages of Asia, points to an earlier form of language in China (with kinship to precursors of Sanskrit) which is closer in structure to key features of Thai than to modern Chinese. There is powerful evidence pointing to the same kind of hypothesis, evidence which is of practical importance for serious study of the languages and cultures of Asia today. . . .

. . . There appears to have occurred a more or less global cultural catastrophe toward the close of the second millennium B.C., but undoubtedly not the first major cultural catastrophe, to the combined effect that what the ethnologists choose to classify as "primitive cultures" are, in most instances, not "primitive cultures," but were relics of decayed higher forms of culture. . . .

This is by no means mere speculation. The practical importance of this outlook today is indicated in the reports of Secretary Le Duan referenced here. The efforts for development of the people of Southeast Asia have been inhibited not only by colonial subjugation, but by "feudalistic" and other forms of culture persisting in the region. Perhaps ancient pro-

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1. *So, You Wish to Learn All About Economics?* 2nd ed. (Washington, D.C.: Executive Intelligence Review, 1996).

totypes of Pol Pot set back weakened cultures of the past, obliging peoples to begin to build afresh with mere relics of earlier cultural heritages. The problem, as I see it, is to adduce from existing language and other leading features of carried-forward culture those cornerstones upon which to construct a new, progressive form of culture. We must, so to speak, resurrect those elements of culture which best reflect the most dynamic forces of progress in past periods, and free them from the burden of past stagnant and repressive cultures. The examination of the best features of Western European scientific culture, which I have merely indicated here, has the function of aiding us in locating kindred elements within the existing cultures of Asia. . . .

We lose something essential in ourselves if we neglect the unsung heroes among our ancestors. Here, there, generations ago, some worthy ancestor was crushed into obscurity, his name obliterated from memory, his works forgotten. We can not bring him back to life, but we can honor in practice the good he gave his life in order to produce. As each of us will die in our time, we deserve the assurance that the good to which we devote our lives will be of durable benefit to our people and all mankind. If we do good, we have the right to be honored, even if our name itself is forgotten, for having lived a life which served a necessary and good purpose for our contemporaries and posterity. As we honor our worthy ancestors according to the same principle, we assure the living that those who do good will be similarly honored as a matter of principle. We can not cast aside the entirety of their labors; from amid the wreckage which is the culture as a whole, we must rescue and honor that which is of continued merit and usefulness today. In so doing, it is right to look back in time to the nameless faces of our ancestors, and to say to them: "Nothing which should have been your highest desire has been forgotten or lost. Everything which has survived of your good works, we use. The evil which crushed you has been defeated. We have made good use of the best you worked to provide to us across the generations."

The "ethnologists" proceed from an opposite standpoint. They desire to keep the "non-white races" in subjugation, to check their numbers, and to keep them in submission to labor-intensive toil. So, the Jesuitical "ethnologists" search out each relic of culture which might be exploited variously, to divide the people of a nation against themselves, and to make them advocates of the backward, "traditional" toil of their servitude.

From the best of European culture, Vietnam may adduce the lessons useful for shaping of the progressive development of the new culture of Vietnam. Ours is a common cause, and a common struggle, together with such ancestors as Dante and Cusa. We must learn things useful to that cause from one another, and each rejoice in the accomplishments of the other to that noble objective. From that standpoint, I recommend the most valuable lessons of my own cultural heritage to you. . . .