

Helga Zepp-LaRouche: 'We need a world reconstruction program'

The following is an extract from the speech delivered on Nov. 13 by Helga Zepp-LaRouche, head of Germany's Schiller Institute, to the conference on the Fifth Centenary of the Evangelization of America and on Ibero-American Integration in Anapolis, Brazil.

. . . The process of human history takes its course often over long periods of time, apparently without any great changes in its direction. But now and then there are moments in which one can intervene according to a well-considered plan, moments comparable to a *punctum saliens* in classical historical drama, and then human beings can turn the history of humanity in one direction or another. One such point was 1989, and the inability to see through the Anglo-American geopolitical game, and to oppose it, let Europe lose the perhaps unique opportunity.

Ibero-Americans, too, had such an opportunity which it let go by unused. When in 1982, Lyndon LaRouche worked out a plan upon the request of [Mexican President] López Portillo, which was a plan which would have provided for the defense, integration, and development not only of the economy of Mexico, but of the economy of all of Ibero-America, the world was closer to the realization of a new, just world economic order than at any other point in time.

Had "Operation Juárez," as a plan for Ibero-American integration, been realized at that time, and if an orderly reorganization of the debts of the Third World had been carried out, then today not only would Ibero-America be on the path of economic growth and development, but the international banking system would not stand at the brink of collapse, and instead it would have been saved, although with reduced power.

But just as it was the lack of solidarity in 1989 and 1990 of western Europe with the East which brought about the tragedy, it was also the lack of solidarity in 1982, particularly of Argentina and Brazil, the other two largest debtor countries, toward Mexico which ruined the opportunity, and is today responsible for the condition of the continent, which is characterized by cholera, poverty, terrorism, and mafias.

Shortly before, Argentina tasted the medicine and was forced to discover what it means to be left alone in times of

need, and not be able to count on the solidarity of other countries, namely when NATO launched its de facto first deployment into the South in the form of the Malvinas War.

Just recently, there was almost a peaceful revolution in Brazil, when millions of people went into the streets and expressed their conviction that a government must be founded upon principles. Do not let this precious moment slip by!

But one thing seems certain to me: that human history has reached the point for the first time which is so closely connected to our fate as a species, where, due to the existence of atomic weapons, AIDS, and in general the velocity of transportation and travel, that we will either solve our problems together as humanity, or we will share the fate of our destruction.

Economics and the divine order

I am convinced that it will no longer be possible to solve the problems on a local, national, or even continental basis. I therefore think it is absurd to the highest degree when certain people in Europe believe that they can close off their continent from the consequences of starvation catastrophes and wars almost everywhere in the world by changing the laws on the rights of asylum and building new walls, but this time against refugees.

I believe that we will only come out of this crisis if we bring the political and economic order of the world into accordance with the divine order of creation, since it is not possible to violate this order with impunity over such a long time and in such horrendous dimensions as has happened over the recent decades, especially.

This order of creation may be described in many ways, but it is a very close approximation to describe it from the standpoint of the Book of Genesis.

In Chapter I, verses 26-31, we read: "And God spoke: Let us make men, an image like unto ourselves, who shall rule over the fish of the sea and over the birds in the heavens and over the beasts and all the animals of the field, and over all worms which crawl upon the earth.

"And God created man in his image, in the image of God he created him, and created him as man and woman.

"And God blessed them and spoke unto them: Be fruitful

The Earth could sustain 35 billion human beings

The following is a summary of the speech on Christian Solidarity given by Dom Manoel Pestana Filho, bishop of Anapolis, on Nov. 14, 1992 in Anapolis, Brazil.

Christianity is not what its opponents attribute to it. It does not destroy. It tries only to maximize human perfection.

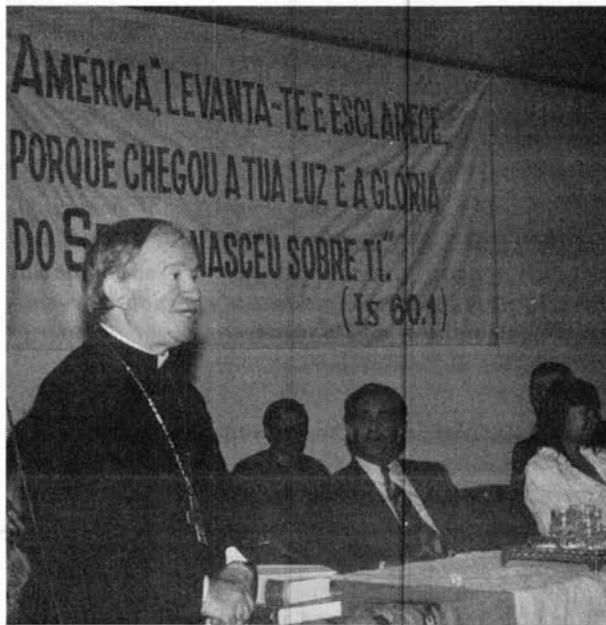
The social question is one of respect. To the pagan, work is a form of slavery, as both Plato and Aristotle conceived it. If it is paid, that is only so that man will continue to work, as one feeds a horse to keep it going. It was this slavery which the ancient societies created, where human beings were treated like cattle. But work, in Christian terms, in Solidarity, is a collaboration with God, on various levels, but all in collaboration. No one serves another. We are all brothers who respect one another. Thus, the man who sets a stone ornament in place and is asked about his labor would say, "I am building a cathedral," and yet that man has barely set one detail.

And the Word became flesh and lived among us and, let us remember, was born in the home of a worker. Imbued with this force, men began to build their monasteries upon two pillars, prayer and work, and in building the cities thus, Christian Europe was born.

The woman in pagan society was also a slave. But woman was formed from Adam's rib. Thus she is in solidarity with him, and can save or sink man. The model of all these perfections is Mary, who transformed the hearts of barbarous men. In the Middle Age, Mary, the perfect disciple, made men into builders of cathedrals. Without exaggeration, one can say that the position woman holds in society suggests the sanity or lunacy of that society.

Also in pagan society, children were thrown into the streets, their arms cut off, their eyes put out. Girls were chosen for prostitution. There were no rights for children. But God became man. And these children are going to be the center of history. Heaven is for the children. The future of any society is measured by the status of its children. A society that kills its children is committing suicide and should not even live.

Christianity transfigured man. When man forgets that he is in the image of God, he begins to self-destruct and begins in some way to hate God.



Dom Manoel Pestana, bishop of Anapolis, Brazil, addresses a conference on the Fifth Centenary of the Evangelization of the Americas and Ibero-American integration on Nov. 14.

All the conditions exist for creating a marvelous world. There is science. When I think of the economy, I am afraid; the Earth could sustain 35 billion human beings, and we can't even feed the 6 billion we are today. With solidarity, the world would be very different. With the communications media, the world could be one great family. But they have made it a global village of cannibals.

We are a social body. We are all necessary; if something doesn't work, the rest is distorted. Solidarity comes from *Solus*, unity. It is the awareness that we are one, that everyone helps as a member of this social body. But society is not a physical body, as communism sees it, where one part can be destroyed, where all is expendable. For Christians, there is something more important, because we are all of the body of Christ, we are all of the blood of Christ; solidarity is part of the supernatural. And this gives us strength against satanic forces.

Latin America is a community of the children of God, a community of culture, an awareness of history. We are all brothers, and we need to save ourselves as one. We are the Continent of Hope, as Pope John Paul II has called us. This will be brought about by means of an emerging force, through both small and great initiatives.

and multiply and replenish the earth and subdue it, and rule over the fish of the sea and the birds in the heavens and over the beasts and all animals which crawl upon the earth.

"And God spoke: See there, I have given unto you all plants which yield seed upon the whole earth, and all trees with fruit which bring seed, for you to eat.

Argentine patriots greet center for solidarity

The following are greetings from Col. Mohamed Ali Seineldín and Capt. Gustavo Breide Obeid, chief and secretary general, respectively, of the Movement for National Identity and Ibero-American Integration of Argentina (Mineii), to the founding conference of the Center of Ibero-American Studies and Solidarity on Nov. 14.

Santa María Magdalena Prison Camp, November 1992

Dear Ladies and Gentlemen of the Center of Ibero-American Studies and Solidarity:

In my name and in the name of my comrades in prison, I want to convey to you our great happiness for the realization of this conference on the Fifth Centennial of the Discovery of America and for Ibero-American Integration.

Great events such as this, besides giving us hope for the future of the Americas and pointing out the current cultural and political deviations, clearly indicate the correct path that must be followed, starting from our marvelous beginnings: the Evangelization of the Continent. Without a doubt, this permitted, under the protection of Christ's Cross, the union of the Indian with the European, resulting in a new race: Criollo.

I pray to God and to the Virgin of Guadalupe for you and your families, and that such noble enterprises proliferate through God and Fatherland, or Death!

America, it is still possible!

"But all animals on earth and all birds in the heavens and all creatures that live upon this earth I have given green herbs to feed. And so it was.

"And God looked upon everything He had created, and He saw that it was good."

It is just this testimony of the Book of Genesis which must be the foundation for all competent economic theory, and Lyndon LaRouche has demonstrated that this is not something optional, but necessary. The only possible sense economics can make is to guarantee the lasting survival of humanity.

One of the most important conceptions which LaRouche has developed is that of relative potential population density, which must necessarily increase if a lasting survival of humanity is to be guaranteed.

The science of political economy is based on the crucial empirical proof of the basic difference distinguishing human beings absolutely from all species of animals, and it raised human beings above animals, as the story of Creation describes it. This decisive difference is the capacity of the person to increase the potential population density of the human species as a whole by willful production, transmission, and efficient adoption of scientific and technological progress. Humanity is the only species which is capable of willfully expanding the maximal size of the human population which is maintained by its own labor power over square kilometer of surface area of land, and in the process to increase the average physical standard of living at the same time.

Even the cutest and most intelligent animals cannot do that.

If this were not the case, humanity would never have increased beyond a population of some 10 million of people all over the earth, which is the estimated population potential

of a "primitive hunting and gathering society." This is because "natural resources" employed in the process of production at any given level of technology are relatively finite. Had humanity remained at the level of hunters and gatherers, then theoretically at some point in time all of the rabbits and berries would have been consumed.

But thanks to the creative capability of the human being, which he owes to his similarity with God the Creator, the human being is able to continuously define new resources by means of scientific and technological progress and their application in the process of production, and by increasing the energy flux-density in production and consumption he increases, per capita and per hectare, the relative potential population density.

How we must measure productivity

The increases of the physical productivity of the human being is correctly measured both in per capita and in square-kilometer terms of reference: We measure the increase of utilizable physical yield per capita and per square kilometer. The chief thing is not the simple number of objects produced. Since the point of reference is to the rate of production in the sense of the self-reproduction of the human species, the input (human consumption) and output (the product of human labor) must be measured in terms of statistics of reproduction.

We must employ a system of measurement for the input and output as functionally causal variables, which, as a social unit for quantitative and qualitative reproduction, considers not only entire societies but humanity as a whole as the household of a single family.

We must therefore distinguish the characteristics of individual members of the family according to categories such as generation, differences of age, health, mental development, life expectancy, and fecundity. We must not count



The fifth centenary of the evangelization of the Americas was celebrated in Anapolis, Brazil on Nov. 9-13. Panel: Dr. Mario Caponnetto speaking to the conference. Right: Helga Zepp-LaRouche with a child and a young girl from the new center, who presented her with a gift of Brazilian mangos.



individual objects, we must instead measure the average market-basket necessary for consumption per capita and household in the context of the corresponding causal relationships.

The essential “relationship of production” consists in the measurable productive change in nature by human beings, namely in the increase of the present and future fecundity of the earth for the purpose of the reproduction of humanity.

So that such a process, according to the commandment of the Book of Genesis, can be continued, humanity must willfully bring forth a succession of scientific discoveries in ever closer approximation to the truth, which is the cause of the increase of the standard of living and productivity. This willful progress can only occur under the condition that there is a clearly demonstrable ordering principle which leads progress from lower to higher levels of practically applicable knowledge.

Since it is necessary that these new ideas must lead to a superior knowledge of nature, the clearly knowable laws which underlie the progress in fundamental scientific discoveries are necessarily the very same laws which order the universe as a whole. The fact that we live on this earth together with some 5 billion people is the crucial proof of that.

Successions of fundamental scientific revolutions, which, since these are effective in the physical universe, are necessarily in agreement at least in ever greater approximation with the fundamental lawfulness of the order of the universe, is the capacity of the person as *imago viva Dei*. In this way, the person is a microcosm whose creative reason is in accordance with the laws of the macrocosm.

Since a transfinite-positive ordered growth of the potential population density is the general precondition [for survival], all pre-Christian axioms oriented toward natural mythologies are dangerous. It is simply not an arbitrary matter whether someone worships the Christian God or Gaia, since “Mother Earth” is not the source of human existence, it is rather the creativity of the person as the crown of Creation, as in the image of God. That the person must have respect for God’s creation, nature, is self-evident.

The neo-malthusian world view, which was propagated at the so-called Earth Summit in Rio de Janeiro in the spring of this year, which claims that one must get control over supposed overpopulation by means of population reduction and technological apartheid—all of which is touted in the name of concern for nature—is actually traced back to the

decrees of the Emperor Diocletian, who set an upper limit for population. As is well known, the Roman Empire collapsed, but population potential has increased since that time by several orders of magnitude.

There is no greater economic crime than to denigrate that which absolutely distinguishes the human being from animals, and which elevates the human being above animals. It is likewise part of this crime when the responsibility of society for promoting the divine spark of the potential of creative reason is debased.

The creative capacities of the human being must unconditionally be promoted, because that is the only way that society as a whole develops, not only by arithmetically adding up the profits individuals derive from this development, but rather because the individual participates in the benefit for society as a whole.

The reason for the billion-fold misery in the world today, is that this reality of the order of creation has been violated over such a long period of time, over centuries by colonialism and imperialism, and during the past decades by the international financial institutions. One can even say that there is no single life-or-death crisis in the world today whose roots are not to be found in neo-malthusian and oligarchical thinking. The problem is not that there are too many people, but instead that the capacities in industry and agriculture have fallen below the level, on a worldwide scale, which would be necessary to feed the present population—and this because of the post-industrial ideology of the oligarchical establishment. The solution, therefore, is not to kill the people who are not adequately provided for—the solution is to increase production in industry and agriculture to the degree necessary to provide for them, so that they can contribute to the further development of the coming generations.

In sum, we require a new, just world economic order in which the individual human being is at the center. . . . This is the same idea as is expressed in the encyclical *Populorum Progressio*.

And there is not the slightest reason why all of the concrete development programs, elaborated by Lyndon LaRouche in the last 20 years, for nearly all regions of the world, should not be realized, all of them simultaneously as a reconstruction program for the world. This includes the program of the Productive Triangle as the centerpiece of a Eurasian infrastructure program and locomotive for the world economy; it also includes Operation Juárez for the development of Ibero-America, a 50-year development program for the Pacific Basin, a 40-year development program for India, the Oasis Project for the Persian Gulf region and the Middle East, and not least, a development program for the whole continent of Africa, for construction of ports, roads, railroads, irrigation, desalination, and the production and distribution of energy as the absolute prerequisite for the development of industry and agriculture. So—we are talking about a world reconstruction program! . . .

Brazilian Armed defend national

by Lorenzo Carrasco Bazúa

Even before the inauguration of U.S. President-elect Bill Clinton, one can already see that the attitude the Anglo-American establishment will take regarding Brazil will be one of redoubling its efforts to pressure the country into accepting the principles of “limited” or “shared sovereignty,” through such issues as human rights, indigenous rights, environmentalism, and non-proliferation of technology, specifically nuclear technology. Clinton is not likely to continue the explicit “new world order” policy of President Bush, but rather will assume the face of the Carter administration, when relations with Brazil reached their lowest point in the diplomatic history of the two countries.

As Brazilian Ambassador to Washington Rubens Ricupero stated rather complacently in an Oct. 25 interview with the daily *Jornal do Brasil*, Bush’s policy toward the Western Hemisphere was “appropriated from the Democratic agenda toward Latin America. . . . Three days after President George Bush’s inauguration, the Inter-American Dialogue published an open letter on Latin America, and the President adopted many of those ideas.”

But the clearest sign of the imminent escalation of pressure against Brazil was a report published in the Nov. 18 edition of *Veja* magazine, which tried to revive anti-military sentiments still lingering from the tragic episodes of the anti-subversive war at the end of the 1960s. The basis of the report were declarations made to *Veja* by a non-commissioned officer who was served the repressive apparatus of that time.

The gruesome details notwithstanding, the report in fact has nothing to do with real or supposed human rights violations that may have occurred at one or another moment in the war against subversion. Rather, the *Veja* story is following the orders of the Anglo-American establishment which that magazine serves, designed to revive the campaigns of the Carter era against the Ibero-American armed forces. It is no accident that Robert Civita, owner of *Veja*, is also a member of the Inter-American Dialogue, to which Brazilian Foreign Minister Fernando Henrique Cardoso also belongs, and which has long promoted the campaign to dismantle Ibero-America’s armed forces.

Ascendancy of the Armed Forces

The reason for this campaign is the growing concern in Washington over the ascendancy of the Brazilian Armed