

# Four years after reunification: The German nation needs new ideas!

by Helga Zepp-LaRouche

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Now that almost five years have passed since the opening of Europe's borders, and German reunification lies four years behind us, it is time to look back. To have resolutely carried through reunification is something for which Chancellor Helmut Kohl deserves unqualified recognition. Yet it is impossible to avoid responsibility for a painful question: How could the historic moment, in which many rightly saw Europe's greatest opportunity of this century, have been so tragically missed?

Who can deny that today the global financial system stands at the edge of ruin? Even arch-conservative publications like the *Neue Zürcher Zeitung* or the *Handelsblatt* are already saying that the blow-out of a single large speculative transaction in derivatives could bring down the whole house of cards.

Who can still doubt that a system in which 98% of financial flows go into speculation, and only 2% are devoted to trade in real commodities, as Denis Healey recently emphasized, is irredeemably bankrupt? The reality is that speculation represents a cancerous tumor which has slowly robbed the patient—the productive economy—of its vitality. The notion that this system can still be saved by patchwork repairs here and there, is simply absurd.

The cause of this wretched situation can be found in the 1989 capitulation by the entire world to the hysterical demand by Margaret Thatcher and George Bush that the former East bloc be subjected to the principles of the so-called unbridled "free market." The same policy, based on purely monetarist criteria, was also maintained toward the Third World.

As a result of this superstitious belief in the free market, under which a few wealthy individuals get richer by irregular methods while entire continents sink into poverty, Russia and the republics of the former Soviet Union have been cast into economic ruin, giving rise to some nasty surprises. The plague and other previously conquered epidemics are spreading explosively not only in the South, but in the East.

With a certain degree of desperation, the apologists of the free market are trying to find rationalizations for this

multitude of catastrophes. First it's Ukrainian nationalism, then the bureaucracy in India, then alleged overpopulation in Rwanda, which bear the blame for the crisis.

All these attempted explanations are, if you will excuse the expression, pure garbage. The world finds itself in this miserable situation because the free-market economy, which is oriented to nothing but maximization of speculative profit, has driven it into ruin. The main problem subsuming all particular problems is the gigantic lack of economic development, above all in the South and East!

Therefore, these old, bankrupt ideas must be cast aside, especially the sacred cow of the free market, which has inflicted so much damage. And we must return right away to the proven principles of reconstruction which we successfully applied in Germany after World War II, which de Gaulle applied in France, and which Japan applied in order to trans-



*Helga Zepp-LaRouche at a party congress of the Civil Rights Movement-Solidarity, in January 1994.*

form itself in a few decades from an underdeveloped country into a modern industrial nation.

It is a good thing that the program for a "Paris-Berlin-Vienna Productive Triangle," proposed as early as 1989 by my husband Lyndon LaRouche as the core of a Eurasian infrastructure program, has now found a certain reflection in the White Paper by European Commission President Jacques Delors, and obviously in the related planning that occurred at this year's European Union summit on Corfu as well. In the coming period, governments will have no choice but to adopt this dirigistic program for overcoming depression at the point of financial collapse, because the other alternative is worldwide chaos and a breakdown of all economic activity.

### Revive Classical culture

Something further has to occur: We must correct the mistakes that have been made in the sphere of culture.

At the high point of November and December 1989, the people in eastern Europe as well as West Germany were not only open to humanist ideas and Classical culture, but found it an actual necessity to celebrate this great historic moment through performances of Beethoven and Schiller. How simple it would have been to revive Weimar Classicism and combine economic reconstruction with a new cultural renaissance.

We know what happened instead. Almost everywhere, video shops, with the whole inventory of western decadence, were the first "private business enterprises" to be set up in eastern Europe. Flooding Russia with this filth has contributed to the extremely aggressive stance toward the West which is emerging.

I venture to predict that in the coming period of collapse, a comparable requirement for universal truth and for an elevating experience of great art will arise, as was the case immediately after the war and other dramatic ordeals.

Even though today's Germany is dominated by an impression of a spiritual and intellectual wasteland, our situation is really not so bad.

Certainly, Germans have been effectively cut off from their cultural roots by the events of the 20th century, especially the policies of the post-World War II occupying powers. Who today is seriously engaged with Leibniz, Schiller, Humboldt, Beethoven, or Gauss?

Nevertheless, the fact remains that Weimar Classicism was the last historical period in which a large number of poetic and scientific geniuses engaged in dialogue on the highest level about questions of creativity. We need only read their works, their letters, and their commentaries in order to find the key to a world which unlocks creative reason for our era as well. We stand in possession of infinite riches; we simply have to discover them anew.

And so there exists good reason, despite all the problems we will undoubtedly encounter, to look toward the future with cheer and courage.

## Slovakians consider a moral ecology

by Angelika Bayreuther-Raimondi

Three weeks after the United Nations world population conference in Cairo, an international conference in Nitra, Slovakia drew politicians, theologians and scientists from various disciplines for a discussion of man's responsibility for the protection of the environment and nature and his place in the created universe. The topic of the conference was "Ecology, Ethics and Ecumenicism." It took place Sept. 23-24, and was organized by the Christian Democratic Union of Ecologists in Slovakia, the Organization of Slovak Christian Intellectuals, and the Slovak Catholic Academy, in cooperation with the Hanns Seidel Foundation of Germany.

Dr. Michal Dzatko, former Slovak minister of agriculture and a Christian Democratic political figure, said in his opening remarks that God created man and the Earth, and that it was the responsibility of each living man to leave the Earth in a livable condition for future generations. In view of the immense environmental destruction in East European countries subjected to the communist form of economy for decades (Dr. Dzatko spoke of some 41% of the territory of Slovakia that was damaged to a greater or lesser extent), the East European participants repeatedly enunciated a fundamental thesis: It is morally unacceptable and economically regressive for an economic system to destroy nature and the environment.

There was no debate on the point that the communist economic order was neither moral nor economically effective in this respect. Many participants drew the false conclusion, however, that under capitalism, economic growth has destroyed the quality of life for the individual citizen; they mistake "Thatcherism" for "capitalism." For the liberal free trade fanatics from Lady Thatcher's camp and "advisers" like George Soros and Jeffrey Sachs, "economic growth" does not mean an increase in the productive powers of labor and real production, but rather financial speculation and "quick profit." Eastern Europeans' justifiably great disappointment in the West's conduct after the opening of the East-West borders in 1989 prompts many to accuse materially oriented western man of consuming more than he needs and thus destroying nature.

By contrast with the hysterical and culturally pessimistic debates at conferences in the West on "ecology," the level and seriousness of the discussion in Nitra was remarkable.