

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.

There was a real attempt to understand man's role *today* in the created universe, wherein the uniqueness of each human individual is indisputable. Professor Kupka argued that man is the most precious part of creation and can, because of the individual's ability to distinguish between good and evil, either improve or worsen the created world. Prof. Jan Kvet from the Czech Republic defined ecology as the science of determining how nature may best and most sensibly be treated and utilized.

Speakers rejected the materialism of the free market economy, where intensified production means selfishness; in reality, both people and the environment in eastern Europe are being exploited through low labor costs and low environmental duties. Professor Michalov of Slovakia demanded that science and technology be brought into action in order to repair the enormous damage inflicted during recent decades.

### Development is a right

"Disease and hunger do the worst damage to the environment," this writer told the conference, speaking for the board of the German Schiller Institute. It is only possible to discuss ecology, ethics, and ecumenicism if "relief and remedies are conceived of for the boundless suffering that has befallen many millions of people." My presentation therefore concentrated on the necessity of a global economic reconstruction program and emphasized the papal encyclicals *Centesimus Annus* (1991) and *Populorum Progressio* (1967) as very timely political and moral guidelines.

In his 1967 *Populorum Progressio*, or *On the Development of Peoples*, Pope Paul VI wrote that "the whole of creation is for man . . . it is his responsibility to develop it by intelligent effort and by means of his labor to perfect it, so to speak, for his use. If the world is made to furnish each individual with the means of livelihood and the instruments for his growth and progress, each man has therefore the right to find in the world what is necessary for himself. . . . All other rights whatsoever, including those of property and of free commerce, are to be subordinated to this principle." Pope John Paul II gave an energetic and uncompromising analysis in his encyclical of the social- and liberal-capitalist economic and social system, and characterized "the uplifting of the poor" as "a great opportunity for the moral, cultural, and economic growth of the whole of mankind."

This naturally provoked many debates. Prof. Taras Muranivsky from Moscow, vice president of the Universal Ecological Academy and president of the Russian Schiller Institute, further expounded the position of Lyndon H. LaRouche against the ideology of "limits to growth." Muranivsky gave in-depth citations of Russian views in opposition to the U.N. population conference in Cairo. Two other Russian representatives, Professor Antonov, head of the sociology department of Moscow State University, and Professor Lupandin of the Sociology Institute of the Russian Academy of Sciences, pointed out that the prognoses on overpopula-



*Prof. Taras Muranivsky of Moscow reported on Russian opposition to the malthusianism of the U.N.'s Cairo conference organizers, and presented the views of Lyndon LaRouche opposing the "limits to growth" ideology.*

tion of the Earth, made by Meadows, Mesarovic, and Pestel in the early 1970s, had been proven false.

The conference took place one week before parliamentary elections in Slovakia. Dr. Dzatko himself was a candidate of the Christian Democratic Movement and, immediately after the conference, plunged back into current politics.

Indeed, the economic and social situation in Slovakia requires politicians who have answers to the life and death questions confronting the country. By the end of 1993, the cost of living in Slovakia was 135% higher than in 1989. Especially pensioners, young families with children, and the unemployed (approximately 15% and rising) live at or below the poverty level. Since the living standard in Ukraine, Slovakia's neighbor to the East, is even worse, Ukrainians come into eastern Slovakia in search of menial jobs. The first cases of cholera and tuberculosis have been registered there.

One woman who took part in the Nitra conference said with tears in her eyes, that the West was treating people in the East as "sub-human" and that nobody was respecting the fundamental right to development. "The West still does not understand," she said, "that in view of the situation in Russia, this will have terrible consequences for the entire European continent." She thought that the designs for a global reconstruction program was the best she had heard from the West.