
From the Russian Press

LaRouche's Method: 'Victory over Entropy'

by Jonathan Tennenbaum

"In the Image of God—LaRouche's Physical Economy as the Victory over Entropy" is the title of an extraordinary article, published in the July 3 edition of the Russian nationalist weekly *Zavtra*, the week after Lyndon LaRouche's historic appearance before the Economics Committee of the State Duma. The article, signed by Denis Tukmakov, accompanied an interview with LaRouche done by Tatyana Shishova. It is significant on several counts, first because it constitutes probably the first serious, independent attempt to introduce LaRouche's conception of physical economy to the Russian public, since the articles of the late Taras Muranivsky.

Second, because it strongly emphasizes the religious-theological implications of LaRouche's work, in a manner which places that work, de facto, in the middle of recent public discussion over the importance of the principles of Christianity, in defining a mission for Russia in the world. Interestingly, this discussion has included a revival of interest in Vladimir Solovyov, Pavel Florensky, and others who favored an ecumenical reconciliation between the Eastern and Western Churches. Third, the article differs markedly in tone and content from the usual, often violently nationalistic rhetoric of *Zavtra*, a publication associated with certain Russian military and intelligence circles.

Denis Tukmakov writes regularly for *Zavtra*, often on Church matters, as well as international politics. He first brought LaRouche into one of his commentaries in 1998, in a profile he wrote about the late scientist and industrial organizer Pobisk Kuznetsov.

"Who is Lyndon LaRouche, anyway?" asks Tukmakov in the opening of his article, going through common characterizations of LaRouche in Russia: "American economist; political scientist; millionaire [sic]; professor; 'Godfather' of the SDI; many-time candidate for the Presidency of the U.S.A., who each time was beaten down in the primaries because of his fundamental philosophical differences with all other candidates."

"But what is he, in a deeper sense?" Tukmakov continues. "An irreconcilable opponent of the monetarist, liberal hierarchy of values which presently rule over three-fourths of the planet, an irreconcilable opponent of the system of 'brain-washing' in Western education. A specialist in philosophy and the history of science; an expert on Plato, Leibniz, Rie-

mann, Vernadsky; creator of original conceptions for the development of mathematics, thermodynamics, and music.

"But is there something even deeper in LaRouche? Yes, there is. Conceptualizing, in his life's work, the movement of human thought from Neanderthal man to Egypt, Greece and Rome; through the Renaissance to modern times; and reconceptualizing the course of history over the last 6,000 years, LaRouche has in essence created a new Theodicy, or Justification of God. In the anti-entropic development of human civilization on the planet Earth, and in the creative, positive labor of humanity, which multiplies the Earth's wealth, he sees a demonstration of the continuous presence of God in the world; His infinite, ongoing creation; His will, which defines the meaning of the entire universe's development.

"It is these theological categories that guide LaRouche's views on empirical economics, financial or political questions—views which inevitably contradict the distorted, 'God-denying' notion of the role of man in the cosmos, that has prevailed on this planet over recent decades, as embodied in the political-economic model of development under Anglo-Saxon hegemony.

"Let us try to grasp LaRouche's economic and philosophical views in a more detailed way, taking the example of what may be his most important work, *Physical Economy*, written in 1994. (It was published as a book in Russian in 1997, the English original having been serialized in *EIR*, Vol. 21, Nos. 9, 10, 11.)

"LaRouche begins with the proof, that the world economy, including the 'leading' U.S. economy, has gone through a contraction over the last 40 years—a decline of such a systemic character, that it can soon lead to a catastrophe for mankind and a new 'Dark Age.'

"LaRouche proposes, that an unbiased measurement of the economy of any nation, must be based on calculating the typical market baskets of household consumption, in terms of physical volumes of agricultural and industrial goods produced. This includes all basic forms of physical consumption plus two basic services: health and education.

"If, following LaRouche, we examine the change in these consumer baskets over the last 40 years, per capita, per household, or per square kilometer, we come to the undeniable conclusion: Throughout this period, the net output of physical production steadily decreased, nearly all over the world. At first this was simply a decline in rates of economic growth, and later it turned into an 'absolute decline.'" Tukmakov quotes from LaRouche on the collapse of market baskets in United States, and goes on:

"LaRouche mentions three main reasons why the populations of developed countries, especially the United States, have been blinded to this problem and have believed in the claims of politicians, about supposed 'economic prosperity.' The biggest reason is the gullibility of the majority of the world's population, molded by mass culture and forced into 'politically correct' forms of expression of public opinion.

The second reason is the elementary frauds of official statistics, which refuse to deduct from gross national income, the unpaid costs of maintaining productive infrastructure. The third reason . . . lies in the prevailing practice of calculating of national income, which rejects any distinction between the actual useful production and consumption of benefits, on the one hand, and the unnecessary expansion of nominal incomes.” Tukmakov describes the expansion of nominal income from various forms of superfluous “services” and financial speculation in the United States and other countries, activities that contribute nothing to real production, but are included in the official calculation of “economic growth.”

He continues: “But why are leading economists and politicians around the world, committing fraud and leading their populations into catastrophe?” LaRouche, he says, sees the main reason lying in systematic defects in thinking determining policy-making, going back to the axioms of thought of Adam Smith and Marx and more recently introduced into economics after 1938 by the radical positivist John von Neumann.

“The point is, that the systems of Smith, Marx, von Neumann, John Maynard Keynes, and J.S. Mill—the entirety of British political economy—describe only entropic processes.” Tukmakov backs this up with a quote LaRouche on the fallacious notion of “zero-sum” economics, and the Physiocratic notion of wealth being defined by “the bounty of nature.”

More important, however, “LaRouche identifies the social doctrine of John Locke as the key to understanding the economic dogmas of Smith, Malthus, Marx, Ricardo et al. According to that doctrine, human society is nothing more than an aggregate of discrete entities, moving chaotically under the influence of three basic impulses . . . to stay alive, . . . to pursue pleasure, and to fulfill greed for property. . . . Modern man is a kind of animal, with bestial instincts and animal activities, hardly much different from baboons living 10 million years ago.

“But, LaRouche points out, something doesn’t fit, in such arguments.” Tukmakov then cites LaRouche on the documented, spectacular increase in population potential in the course of human history, from a baboon-like state with a population potential of only tens of millions, to the potential of sustaining 25 billion population on the basis of presently available technologies, and even to the point of beginning to colonize space. How did this happen? “In the course of history, man was able to constantly make great, revolutionary discoveries . . . which are not simply transferring wealth from one pocket to another. . . . As a result, simple entropic systems of political economy are utterly unable to account for the historical development of mankind, and all the more incapable of prescribing to mankind, how to develop further.

“Answering the question, what kind of political economy might be better able to describe the progress of mankind, LaRouche points to Leibniz—an opponent of Locke, Smith

and Marx.” Tukmakov goes into Leibniz’s work on heat-powered machines and the concept of technology, increasing the per-capita productivity of labor, and notes: “It flows from the philosophy of Leibniz, that man is differentiated from the world of animals by a growth in population density, thanks to an increasing productivity of labor. . . . Human labor itself, the physical creation of wealth, is nothing else, than pursuing the works of God, cooperating with God, man’s action in likeness to God in the process of God’s eternal ‘winding up of the world clock’ How alien were such ideas to the theory of ‘bestial mankind’ of John Locke or Adam Smith, the latter working in the service of the British East India Company, which dealt in opium trade and the slave trade, or to the French Physiocrats—feudal landowners and usurers!

“Leibniz’s ideas, which found a positive continuation in Riemann and Vernadsky, in List and Mendeleev, in Witte and Hamilton, in de Gaulle and Adenauer, are opposed to the present-day ‘brain rules’ of the global political-economic elite.” Tukmakov then cites LaRouche, stating that any national or world economy that bases itself on the neo-conservative idea of “democracy and free trade” and the so-called “conditionalities” of the IMF, is doomed to economic and political collapse, chaos, and death.

“In order to understand and resolve this global crisis, what is required, in LaRouche’s thinking, is physical economy as a science, able to describe and project the actual negentropic development of mankind.

“LaRouche bases the further elaboration of these ideas on the foundation of two interacting categories. First is ‘potential population density,’ which is the true measure of the development of the productive forces of society and which subsumes the physical processes of production, consumption and reproduction of the human population, as well as necessary services such as education, health and culture, calculated per capita, per household, and per square kilometer.

“The second most important category in LaRouche’s system is ‘revolutionary-axiomatic discoveries,’ which cause increases in the potential population density [of the human species]. These discoveries are the product of human creative reason and constantly move mankind forward on the path of progress, serving in their turn as the source of increase in the physical productivity of labor. . . .”

Tukmakov concludes: “To regain a vision for the future, and reject the ruinous dogmas and prescriptions of ‘entropy theory’; to overthrow the power of the world oligarchs who are putting the brakes on technological progress and reducing the majority of the population to the level of stupid sheep; to harness beneficial productive labor and unleash the revolutionary power of our minds, in order to overcome extinction through ‘heat death’—all of this, according to LaRouche, is the task confronting mankind today. And only in the process of fulfilling that task, will each of us finally come to know, that we are in the image and likeness of God.”