
Yuri Gromyko

A Strategically Sound Perspective Is Needed

Yuri Gromyko, of the Moscow Academy of Cultural and Educational Development, delivered the following speech, entitled "War Hysteria, And The Dialogue Of Cultures, In A Period When The International Institutional Infrastructure Must Be Changed," to the EIR seminar in Berlin, on Nov. 5. Subheads have been added.



In this very special period of time, which is very dangerous and simultaneously very interesting, it is becoming more and more evident that the main defect in political thinking, is the absence of really clear and sound, strategically organized perspectives. It is even possible, for the case of each politician, to make an assessment and a diagnosis, identifying whether he or she has a clear vision of what the next steps in world development as a whole should be.

Why is this so important? Because the absence of this kind of vision, at this moment, leads to the repeated resort to very old stereotypes of political thought and action, which are nothing but rubbish. These stereotypes are all clear, and may easily be named and enumerated. Among them, we have:

1. A continuation of the Cold War, with Russia and the U.S.A. (as the citadel of the Free World) in the role of the main adversaries. When he was in Berlin, our President, Vladimir Putin, especially spoke out against these stereotypes, saying that they were blinders.
2. The doctrine of globalization, meaning the end of nation-states as such.
3. The perspective of a "Clash of Civilizations" as a fatal deadlock.
4. The Pax Americana perspective, meaning a unipolar world with respect to power, or, more precisely, a one-and-a-half-power world.
5. The organization of the world into a hierarchy of clusters, in which there is a first-class paradise, a second class, and a third class with the prospects of a ghetto.

Post-War Institutions Have Disintegrated

It is now clear that the world put together after the Second World War, at Dumbarton Oaks, Yalta, and Potsdam, has disintegrated. Therefore, the whole array of international institutions constructed during the past 50 years—financial, economic, and political institutions—are no longer adequate. These institutions were not intended to support or to promote the development of the world as a whole. They were deliberately introduced for the purpose of suppressing some nations, to the profit and gain of others. Their main purpose had to do with preserving the political and financial status quo that had been achieved. They were connected with the doctrine of neo-colonialism, in the period of Cold War rivalry between the Soviet Union and the U.S.A.

It was very important for the superpowers to locate bridgeheads and staging grounds, in various geopolitical niches. This does not mean that these international institutions and their possibilities should be neglected. They can be very important in stopping a war, for example, but when it comes to proposing new perspectives, they are useless.

It is also rather important to see that the rivalry of the three main political projects of the 19th and 20th Centuries has come to an end: the conservative-traditionalist (anti-progressive), the liberal, and the communist projects, which dominated the whole 20th Century. Of course, all of these mass political projects served as means to implement a well-defined policy. But, it is interesting to see that the liberal project, which involved the orchestration of palliatives and represented compromises between the communist and traditionalist projects (as Wallerstein has also emphasized), having achieved victory, is actually situated in a vacuum, and is decaying and self-destructing through its own impulses to continue expanding.

Fundamentalists And De-Modernization

The end of this well-defined ideological infrastructure does not, however, mean that we now have positive possibilities. The destruction and total annihilation of the communist ideological project and the deterioration of the Roosevelt initiatives for the Third World (Asian and African nations), due to the actions of subsequent U.S. administrations, have caused mass desperation in rather many groups of states in the Third World, which cannot change their own position by themselves. Precisely in this period of time, when the traditional political active forces that failed to solve the problems are departing, we can see new political actors donning a very old mask: Maybe it is even a death mask. Some non-traditional religious groups, the usual fundamentalist elements, are proposing their own political solution to the social problems. For a fairly large number of people, these fundamentalist proposals simply mean that the instrumentalities of political action—which were elaborated earlier—no longer work, and all traditional rhetoric is futile.

So, the appearance of fundamentalist religious groups as

active forces, in a situation of political and social instability, simply means that the huge energy of endeavors in the direction of justice is not being realized; although at the same time it is eagerly awaited by many nations. The active political engagement of some religious fundamentalist groups, emerged in the period when the communist project was totally destroyed. This is no mere coincidence. Some of the ideas of the socialist movement involved efforts to develop national industrial forces, educational institutions, and science and research institutions for Third World countries. The development of the national industrial forces means the possibility to change a country's position in the world order. Today, after the collapse of the socialist system, rather many nations have no possibility to change their economic and cultural position. Therefore, the energy of their hopes for building a more just order, is seized by the fundamentalist movement.

It is very important to understand, that fundamentalist elements are opposed to the religious traditions of their own country. If we look at Chechnya, we can see that the Wahhabite Muslim movement is fervently opposed to the popular tradition of Sufism. Yet, that Sufi tradition, in the form of the Chechen Sheikh Kunta-Haji Kishiyev's doctrine, was exactly what Leo Tolstoy accepted during his service in the Russian Tsarist Army, and then developed into his brilliant anti-war homily in the novel *War and Peace*. From a certain standpoint, fundamentalist Calvinist ideas and Wahhabite ideas resemble each other.

Fundamentalist proposals involve two elements — the element of pure force as a means of making political decisions and solving problems, but also with the so-called ideas of de-modernization. We can detect attempts to implement this project everywhere — in Chechnya, in Afghanistan, and in Kosovo.

The ideas of de-modernization are also related to post-modernist ideological utopias, with their intentions of exiting from modernity. What does this mean? It means that people, in a situation of accepted or imposed de-modernization, have decided against developing science and technological approaches. They oppose initiatives to give a sound and high-level education to each and all, and they don't want to develop infrastructure projects and breakthrough programs. Thus, Helga Zepp-LaRouche's appeal to cultivate interconfessional dialogue against war, to support peace, is very important.

A New Institutional Infrastructure

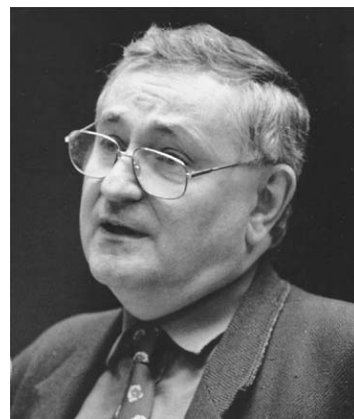
In such a situation, it is very important to discover that we can have tactical and strategic goals that are very different. Tactical goals involve the possibility of finding profit for oneself within the framework of existing political institutions — to reduce indebtedness, to force the international public to acknowledge the Russian way of doing things in Chechnya, or even to tell everybody that Russia is located simultaneously

in Europe and Asia, and other very important geographical trivialities. The existence of strategic goals presumes the launching of new, broad initiatives, to create a new international institutional infrastructure. The purpose of these institutions must involve new ideas for the development of the world as a whole, to organize a new, more just order. Thus, Lyndon LaRouche's ideas on launching long-term projects in Eurasia (the Land-Bridge, and others), and to restore the Russian program for the exploration of our northern territories, are very important. These new initiatives can be realized, only through the integration of the scientific research, industrial, and educational institutions of every nation-state that is taking part in these programs.

Jacques Cheminade

Europe's Contribution To A New Bretton Woods

The following speech, "The Contribution Of Continental Europe To A New Bretton Woods," was delivered by Jacques Cheminade, French Presidential candidate for 2003, to the EIR seminar in Berlin, on Nov. 5. Subheads have been added.



The world monetary and financial system is breaking down before our eyes. Is it not therefore tragically ridiculous, to see our nations of continental Europe trying to build their future institutions on such a broken pedestal, on the basis of "free trade," "free competition," and free circulation of money flows? Our leaders, in private, admit that something is rotten in the kingdom of Brussels, but they stick to their habit of going along with the smell. As a result, our nations of continental Europe contribute nothing to bringing a New Bretton Woods into existence, and, worse, our leaders try to intimidate all those who try to find a way out of the global financial crisis.

The situation is the following. As of now, under the Maastricht, Amsterdam, and Nice treaties, we are caught in an absurd set of arrangements, an unholy alliance of petty interests under a European central bank stubbornly wedded to

monetarist policies and to the cause of the so-called stability pact—which is nothing but chains preventing the prisoners from leaving their jail cells while the prison is burning. The euro, the common currency of 11 of our states, is going to be imposed on Jan. 1, 2002, against the sovereign national power of each nation to print its own currency.

The debate is not based on reality, but on formal combinations hiding the absolute impotence of all to address the real problem. As in a Rabelaisian story, each of the participants grabs a tail which leads to no real body. Some call for a federalist utopia, with no defined purpose—a hara-kiri of their very self to do so. It is said that while the American government is conducting a war without knowing its aim, the European governments are searching for unity without knowing why. Others respond to such a flight forward with a flight backward, and mistake national sovereignty for chauvinism, retreating into a foxhole. The more sophisticated fools call for a “federation of nation-states,” a sort of animal with two tails but, still, no body.

We cannot tolerate that any longer. In the real world of today, in the present tragedy, the nations of continental Europe are only going to survive as nations if they break with the present financial and monetary system, throw away the rotten pedestal and drop the tails. It can only be done, at this point, by joining the New Bretton Woods and Eurasian Land-Bridge perspective, as a common cause of Europe. It requires political boldness in action more than in words, and no institutional martingales of any sort. It is the only option to reshape the world economic order according to the best that our common political culture has been able to bring forth.

How To Make The Impossible, Possible

Europe can only be built by daring to accomplish great projects together, not by compromises around diplomatic tables or following the advice of so-called experts. Under the dictates of Maastricht, Amsterdam, and Nice, it is impossible. At the same time, the process of the enforcement of the euro is taking place. The question, therefore, is how to make the impossible, possible. In other words, how to introduce, under the aegis of Europe, a new hypothesis, solving the paradox that we are confronting, and succeed in doing so. After all, is it not the solution of paradoxes that defines European culture, and not vain deductions or synthesis?

Let’s then see what true European culture and the laboratory of European history tell us.

First, that none of our European continental nations is able today—as opposed to Russia, the United States, or the British monarchy—to conceive of itself as providing leadership to the world, for the best or for the worst. Why? Because we have been, over recent decades, occupied countries, both by foreign armies and by the Anglo-American counterculture and financial power. France, except for some years under de Gaulle and a few months under Mendes-France, has never recovered from Napoleon, the Holy Alliance, World Wars I

and II, and the scars of colonialism. Germany was, after France, the target of the British monarchy, and it never recovered, as a world-leading nation, from World War I, Nazism, World War II, and the post-war occupation. Other continental countries are in no better shape, or, worse, with the exception of those Italian politicians inspired by the principles of Pope John Paul II. The situation, in official terms, is therefore practically hopeless.

But, reality is never restricted to official terms. Out of the best of our nations—which all have been part, at different moments, of the great European Renaissances—it is possible for a group of people to emerge of the type that Jean Monnet used to call “inspirers.” This is again a paradox: As the tragic present moment of history scares our leaders and political careerists of all sorts, it, on the contrary, gives rise to the best impulses in people who identify with those past moments of the Renaissance. These are generally, as Lyndon LaRouche often repeats, individuals born before 1945, old enough to have escaped from the short-termism of post-war counterculture.

Thus we have, in each of our countries, a potential “assembly of good minds” that can provide inspiration and leadership. It is our task to find them, give them hope, and mobilize them as a body. Those, by historical impulse, will tend to understand the present importance to link up Russia, China, India, and continental Europe in a “common cause,” in a community of principle around an economic development program—the Eurasian Land-Bridge. At the same time, they would identify the crucial issue as the direction taken by the American Presidency, because their experience covers the impact of the policies adopted by Franklin Roosevelt, John F. Kennedy, and Martin Luther King. Therefore, LaRouche and the New Bretton Woods would appear for them, beyond the present limitations of their nations, as the key factor not only for the world, but also for the recovery of those very nations. Moreover, and much more important, they would identify the issue of “culture” conveyed by this approach, as opposed to the disastrous effects of the nihilism of the last 40 years.

To gather these men and women as a body of ambassadors of continental Europe, to outflank the impotence of our present politicians, and represent the cause and contribution of Europe in the debates on the New Bretton Woods, is therefore our first task. Here, today, is a step to broaden our outreach.

Getting Europe In Shape

Our second task is to establish the minimal conditions of principle required to make Europe fit for its participation in the New Bretton Woods impulse. It does not mean that the changes are going to take place by naming them, but they are well-needed points of reference for a political fight.

First condition: Europe should not continue to be built around a monetarist order, but should accomplish great infra-