

What Is Europe?

by Helga Zepp-LaRouche

Helga Zepp-LaRouche, Chairwoman of Germany's BüSo party (Bürgerrechtsbewegung Solidarität—Civil Rights Movement-Solidarity), issued the following statement in the aftermath of the June 10-13 European Parliament elections. Mrs. Zepp-LaRouche led the candidates' slate of her party.

When, on May 1, many European Union (EU) politicians made speeches on the occasion of the European Union's enlargement, saying that this enlargement, now encompassing 455 million people in Europe, was the most important event of the epoch, every clear-headed individual had to know that there is no substance whatsoever to the EU bureaucracy's self-promotion. Not one single speaker had even an approximation of a vision, what Europe's role in solving the dramatic problems of the world in the 21st Century might look like. And there was not a word about a potential answer to the real problems inside Europe.

Only six weeks later, in the June 10-13 elections for European Parliament, this glorious self-promotion turned out to be one of many bubbles which are bursting—not just the ones on the financial markets. Voter participation—overall only at 45%—was only around 20% in the new member states in eastern Europe. In Poland, the three anti-Europe parties won the highest percentages—a storm warning of unprecedented events, if the Maastricht Treaty austerity policy, and the outsourcing into the new, cheap-labor countries, are not replaced by a clear policy of growth.

But also, in the old EU member-states, the results stemmed from the fact that the population does not feel represented by the governments: All acting governments—with the exception of those of Spain and Greece which had just recently been elected—were significantly punished. The ruling SPD [German Social Democrats] fell to its lowest result since the founding of the Federal Republic; Tony Blair's Labour Party fell to the lowest level since 1918.

Moreover, the election result generally reflects a mixture of fear of the future, flight from reality, and growing irrationality in the population, which feels abandoned with its existential problems. The fact that the Greens now have become the second strongest party in Berlin, Munich, and Cologne, and in some districts won up to 40%, reflects the fact that the '68er generation, and their children, are turning away from reality, and they have lost any understanding of how the foundations for a society's existence come into being. The [former communist] PDS won 30% in all of Brandenburg, and has become the strongest party there,

while many so-called “single issue” parties gained more votes. Greetings from Weimar!

Deeply Worried

There is no doubt that the mental and psychological thinking in Germany is worried. Exactly for that reason, the election campaign of BüSo and the LaRouche Youth Movement was the most important aspect of the election campaign. Because the determining difference was, and is, that the BüSo does not appeal to existing opinions and prejudices with slogans; or address a PR-trained public with empty words like “peace” or “future” printed on large signboards; or hold election meetings with no discussion; but that we engage the population in a Socratic dialogue. And in these dramatic times of economic crisis and growing war danger, of which the situation in Southwest Asia is only symptomatic, a growing part of the population strongly wish to understand the true reasons for the global systemic crisis. Intensive discussions about the axiomatic reasons of the crisis were the subject of tens of thousands of conversations at information tables, and during rallies and election meetings where on an average, 50-100 people stayed for up to five hours to listen to presentations and engage in long and lively discussions.

From my point of view, there are two main aspects of this campaign. First: the young people in the BüSo—who sent the message, from groups of 20-25 young people in many cities—showed that there is a true alternative and a way out of the systemic crisis. “The BüSo is different from all other parties; they really have ideas,” was an often-heard comment.

There was the impressive fact that there are young people, including in Germany, who do not accept the values of the Baby Boomer generation, of the '68ers and the “Bobos” (bourgeois bohemians), who have left them a world with no future. The idea that the youth must shape their future themselves, by acquiring the best concepts of universality, and on that basis initiate a new renaissance, found a lot of resonance, naturally, with young people. But it also impressed many older people, who reject the values of the entertainment and consumer society, and for whom their own intellectual development is important, so that they can take responsibility for the future.

Dialogue vs. Manipulating of Public Opinion

The second crucial aspect, in my view, was that in my many election meetings, there was a real dialogue with the population. And this dialogue, in which the citizens have the chance to form their own opinion concerning fundamental questions of their own life and future, is something that is wildly lacking today, because the mind is drowned by an increasingly insane entertainment industry, with mega-sports events and holiday insanity.

In these dialogues, there was hardly an issue that was not touched upon—from the obvious questions about the the torture scandals in Iraq, up to questions on the nature of man,



Activists of the LaRouche Youth Movement in Europe organizing in the streets of Cologne during the European Parliament elections; at right, the BüSo's Chairwoman and lead candidate Helga Zepp-LaRouche (center) speaks to young people in the city. "The election campaign of BüSo and the LaRouche Youth Movement was the most important aspect of the election," writes Zepp-LaRouche, because of its cultural optimism about a Europe of sovereign nation-states.

the whole spectrum of history, or the prospects of humanity for the 21st Century.

This dialogue, which gives the citizen a chance to understand the axiomatic foundations of his or her own thinking, and of others', is the most important matter today. Because only in this way is it possible to get out of the state which has paralyzed the political process in Germany, such that it has become almost impossible to find a consensus, even between two people, on whatever issue. Because inside the minds of most people, there is not a coherent worldview, but a *minestrone* which would astonish any Italian cook.

The ideas of the other parties are themselves the result of public opinion's manipulation during the entire period after the Second World War, a manipulation which aimed, eventually, at the present Babel-like confusion. Thus, you find politicians today, who on the one side demand public credit generation to overcome unemployment, but who then waste this appropriate approach on Keynesian absurdities like ecological projects. Or, there are some who have the social state and the general welfare in mind, but have become the cultural victims of the Frankfurt School, of the policy of the occupying forces. Others see the necessity of modernized, safe nuclear energy production, but otherwise repeat the sinister ideas of the neo-conservatives.

This present opinion-*minestrone* can only be understood, if one takes into consideration the different waves of manipulation of public opinion in post-war Germany.

There was the profound shock for most people in 1945—who asked themselves, aghast, how this deep fall of Germany had been possible; the ensuing re-education by the occupying powers, who at the same time took over elements of the Nazi structures into their own apparatus; the re-valuation of values—i.e., re-education—through ideologues selected by the

occupying powers, in their own interests, in which the Frankfurt School played a decisive part as the educators of the '68 generation; and finally, the '68 revolution itself, which consciously put into question those values that had formed the basis for reconstruction after the end of the war.

The drug-rock-sex counterculture of the sixties; the Brandt education reforms, which consciously were directed against the Wilhelm von Humboldt ideal of universal education; the manipulated directing of the '68ers into the ecology movement; the attack of neo-liberal globalization against the social state—all of these paradigm shifts have significantly influenced the consciousness of a large part of the population, and have contributed to the fact that this population feels itself small and unimportant. "You cannot do anything!" "You cannot fight those power elites." Such, and similar complaints, express the opinion of resignation, of a large majority of Germans.

Liberation From Cultural Pessimism

For exactly this reason, it is most important to liberate people from this cultural pessimism; to free them from regarding themselves as underlings—which already had been a huge problem in Wilhelminian Germany—and to awaken in them the divine spark of their own creativity, and the consciousness of their own reason.

Put differently: It is the intention of the oligarchical forces of globalization—which is just another expression for an Anglo-American-dominated world empire—to systematically work to stultify people, because the oligarchy's control can only function if the majority of people are consciously kept in stupidity.

The BüSo is taking the more difficult road, to awaken the people out of their lethargy and cultural pessimism, and



An organizing delegation of the LaRouche Youth Movement in Cologne for the campaign, gathers in front of the city's 1,200-year-old cathedral.

transform them into active citizens.

But that is only possible, if the citizens grasp the reality as it really is: if they have no illusions about the historic and strategic situation, and the opportunities this situation offers. In this European election fight—which, as stated, took place immediately after the enlargement of the European Union—all other political parties propagated a whole series of seriously wrong assumptions:

1. The absolute failure of the EU governments, but also of the opposition parties, to admit the true state of the global financial system. People in the higher echelons of power, in fact, very well do admit behind closed doors, that this financial system is hopelessly bankrupt, and that the total breakdown of this system is only a question of a very short period of time. Since the population, on the other hand, realizes quite physically, that our bankruptcy and ungovernability is very near at hand, about 55% of German voters, and more than 80% of voters in Poland, stayed at home on the day of the European Parliament elections.

2. These same governments and political parties avoided everything that would give their people a sense of the urgency of this strategic situation. The illusion, that we are in an interregnum until after the U.S. elections in November, in which “nothing is about to happen”; and that after that, the ousting of Bush will somehow solve the problem, means nothing more than throwing sand in people’s eyes. The reality is, rather, that today the world is threatened by the same geopolitical dangers, which in the second third of the 20th Century led to World War II.

Kerry’s election victory, which is not at all certain given his present imitation of Bush’s policy, would not solve the

problem. It is only if that is understood, that it becomes clear: The efforts of Democratic pre-candidate Lyndon LaRouche must be supported by all means.

3). The assumption, that the EU communal system represents progress over the sovereign nation-state and the principles of the Peace of Westphalia, is another error, meant only to disguise the fact that any form of supranational bureaucracy always contains the danger of oligarchical and imperial structures. Only the sovereign nation-state can guarantee the inalienable rights of the individual, since the accountability of elected governments can only be secured in such a sovereign nation-state.

4. The present EU has absolutely no vision—and not the slightest idea—what, for example, Europe’s relationship to Russia, China, the Arab world, Africa, or the United States should look like 50 years from now. The present EU policy does not go beyond the boundaries of a European policy in its own narrow “interests,” but in the final analysis returns to the ideas of Hobbes. Rather, what we need today is the realization of the idea of a universal community of principle, which is guided by the common aims of mankind.

5. Any person who assumes that we are presently not directly facing—economically, financially, or strategically speaking—a potential catastrophe, also sees no necessity to change course, and to correct the mistakes of the last 40 years.

It is only the BüSo that has had anything to say about all of these questions. Therefore we will strengthen our dialogue with the population in future election fights, as well as in the weeks and months ahead, which are not an interregnum, but the very period of time in which the destiny of all of us will be decided.