

liberating category, and even introduced a representative of Iranian President Bani-Sadr to the audience.

'Security and disarmament'

Alongside the Unesco symposium, the Second International leaders held a conference on security and disarmament from which Willy Brandt emerged stating that "the Socialist International will do everything possible to prevent the deployment of nuclear missiles in Europe." This was taken to mean both the Soviet SS-20s, which Mitterrand has said represent a dire threat to Europe, and the NATO missiles.

All the makings of a new "ban the bomb" antiwar movement are in place (see article, page 18).

The "concept of a nation-state is a real obstacle to the development of a world culture," Club of Rome head Aurelio Peccei told a journalist at the conference. It was a theme he already had struck in his address to the proceedings, when he said that in the upcoming North-South conference, there "should be no representatives of national interests, but only partners."

Peccei's suggestion overlaps the script of Willy Brandt's World Bank commission, which calls for imposing "appropriate technologies" on the Third World, a policy that means the death of millions from starvation caused by underdevelopment. Perhaps most appalling was to see the president of Senegal, Leopold Senghor, a long-time member of the Socialist International, arrive in Paris from a continent where tens of millions are immediately threatened with extinction from lack of food, and deliver a quotation from former World Bank president Robert McNamara. Senghor declared: "The World Bank says that economic problems can't be solved by ignoring cultural questions"; before a new world economic order can be established, "there must first be a 'new world cultural order.'" Senghor posed Jesuit ideologue Teilhard de Chardin as the source of this cultural order.

The right to die

The European Labor Party, which has tremendous influence throughout the continent dating back to party chairman Helga Zepp-LaRouche's attack on the Club of Rome at the 1974 Bucharest population conference, disrupted the smooth Socialist International proceedings and caused a stir by distributing a leaflet denouncing the socialists as mass murderers. The leaflet, which the party said had been printed in the tens of thousands, began with a quotation from economist and conference participant Jacques Attali, an adviser to François Mitterrand: "In a democratic society, the right to commit suicide is the most fundamental of democratic rights."

In the world of the Global 2000 planners, as in the concentration camps of Nazi Germany, indeed that is the single right they would leave to man.

Book Review

Peccei outlines Club of Rome blueprints

by Joëlle Leconte, Paris correspondent

Cent pages pour l'avenir

(100 Pages For the Future)

by Aurelio Peccei

Economica Publishers, Paris, 1981

"If a Malthusian policy of population control and limitations on consumption is to be voluntarily accepted by populations," argues Club of Rome director Aurelio Peccei in his new book, "cultural values" must be changed. Since in his view only young people are capable of sufficiently drastic change, Peccei dedicates *One Hundred Pages for the Future* to "those young in spirit or age, the sole hope for humanity's future."

The human species must abandon its blind, vain, and indeed criminal belief in its own powers, insists Peccei. Man is merely some sort of accident within creation.

Similarly, he states that the nation-state must be supplanted by supranational modes of government that will not crush ethnic and regional cultures. In short, the Euro-Arab renaissance tradition must be abolished.

Peccei reports briefly on two forthcoming Club of Rome reports, the first on bio-engineering and informatics, a special preoccupation of his Club of Rome colleagues. "It will give a critical review of relations between microelectronics and society. . . . Major battles are already under way in the biological and genetics technologies. . . ." Another Club of Rome report titled "Dialogue sur la richesse et le bien-être" (Dialogue on Wealth and Welfare) shortly to be issued by Economica, aims at "ascribing [the] economic dimension to the natural environment. The economy and the ecology are inextricably united. . . . A strategy of generating wealth and one of safeguarding this patrimony are opposed. . . . Activities that generate wealth, but destroy the natural patri-

mony even more, create a negative value, or 'subtracted value.' ”

This will be an important document to examine in its entirety: it is the most radical statement to date of the Club of Rome's view that man does not create wealth through scientific and moral achievements in developing the population, but that humankind is an intrinsic drain on pre-existing resources. From this quite logically flows Peccei's endorsement of cannibalism.

Mobilizing the shock troops

The aim of the book is to consolidate that already well-advanced effort by the Club of Rome: to destroy civilization where it is vulnerable—its youth. The Club wants to go further than the already impressive results to be witnessed in the streets every day.

Innumerable initiatives will be required at each and every level, and throughout the world; and the participation of the major centers of communications of society—families, schools, churches, cities and villages, businesses, unions, factories, international organizations, the media, youth centers, parties, sports clubs, etc.—will have to be secured. It is important to get started.

With this aim, the Club of Rome and its friends have drawn up a series of activities that should develop in three principal directions:

- create a movement for apprenticeship-innovation on the broadest possible basis;
- promote the elaboration of the alternative future projects by mobilizing the creativity of the youth;
- provoke a renewal of present-day basic thinking.

In 1976, the Club of Rome promoted one project based on apprenticeship-innovation, the famous “no limits to learning”/“bridging the human gap” approach. What is meant by that? “Apprenticeship must spontaneously spring up and has no predetermined rules. . . . In apprenticeship, manual activities and group activities are essential.” The idea is “to succeed in understanding the others and accept them; to re-evaluate the *communion with Nature and the transcendent*; not to give the future priorities too much below the present; to orient oneself amid the *complexities and reduce them to simple expressions*. . . .”

This is the grand project of the 1980s. Unesco is presently studying, *with the Club of Rome*, research programs and pilot projects, especially in two areas:

One is a multi-annual international research project in neurophysiology, sociopsychology and pedagogy, in order to discover what the processes are that command our learning faculties, and how

to enhance them. It is a very broad project, which should be supported by Unesco and other international organizations, and supported by derived national programs.

The other is creating a series of pilot projects in selected Third World villages that would be transformed into self-managed communities for rural development. . . . Then broader applications could be envisaged.

The education ministers of many nations—from France to the United States, Austria, Spain, and soon several Third World nations—are also conducting studies which they can carry on their own, or that require the collaboration of others. In Venezuela, the Ministry for the Development of Human Intelligence [sic] has implemented several highly interesting programs including the “learning how to think” program. . . . China is closely watching such projects.

In order to foster the initiative of the youth—it would be most undemocratic, Peccei says, that a majority of the world population should not be heeded and have no access to the management of the world—Peccei launched a “Forum Humanum”: the creation of “a network of research, reflection, debate, and proposal centers on the future of humanity, exclusively led by youth.” Such centers “should be located in different points of the world, for the sake of diversity, and would study alternative world societies for the year 2000 and beyond.” Peccei has already pulled together a group of “high-quality young men and women of all nations” ready to commit themselves to that adventure.

Interviews

‘Socialists are the best ramrod against nations’

At the March 19 Paris Symposium on Science and Culture a journalist queried Club of Rome chairman Aurelio Peccei on his relationship to the Socialist International. Excerpts follow.

Q: What is your impression of the symposium?

A: I am in sympathy with the idea, the socialist idea is to challenge the future.

Q: Don't you think you are interfering in French politics?

A: We are a free movement, we try to influence both [the ruling majority and socialist opposition]. Our main preoccupation is the future of the world.

Q: You have talked about the nation-state as an obstacle.

A: It is necessary to change the concept; nation-state is a real obstacle to developing a world culture, that's why I am in sympathy with the socialist idea. Personally I am a man of the left, and I think that a profound change is necessary.

Q: Do you think that with [Socialist Party presidential candidate and Socialist International vice-chairman] François Mitterrand as president of France, there would be some changes in the North-South dialogue?

A: The socialists are more open to globalism.

'Our youth networks will control the future'

From a Mexican journalist's interview with Aurelio Peccei, made available to EIR:

Q: Are you satisfied with the meeting of the Second International?

A: Yes, it seems to me that it was very good—a panoramic vision of the necessary new activity appropriate to the problems of today, which are much more complex and interconnected and generally much bigger than those of the past. . . .

Q: This is not the first time you have participated in a Second International meeting.

A: No, I'm an old man; I have been at army meetings here at Unesco, in other places, and with many different parties as well, not only with socialists. . . .

Q: There is a special connection, though, between the policies of the Club of Rome and the Socialist International, is there not?

A: I will tell you something about the Club of Rome. Right now we are going through a self-critical phase. We are examining the way we have proceeded so far.

In the beginning of the past decade, we thought it was very easy to know what was necessary, and what the problems were. Now, at the beginning of the 1980s, the situation is much more complex and difficult.

The Club of Rome is very small in numbers, but we do have a catalytic potential and other possibilities for action. I think we are going to move in two or three different directions.

The first one, which is fundamental, is to see how we can develop the human being. Even among the lower strata and the marginals, there is a latent capacity that must be developed and used. This, we believe, is the main

problem, the main objective facing humanity in this new decade. It will be decisive in many respects.

We are developing two projects. One, which is already under way, consists in discovering how the human being learns . . . to discover those invisible mechanisms.

The second project aims at developing the means by which the most creative segments of the population, the youth, can be used.

How can we use the creative capacities of youth, a youth whose intellectual background is far superior to their parents'? We will hold the first meeting of young people from different parts of the world in Rome at the beginning of April; this project is called Human Forums.

Q: What will be the objectives?

A: They themselves will decide. They will direct the project themselves.

The objective is the following: if we look at current tendencies, the current orientation of humanity, the future appears to be very obscure, very stormy. What other future can we imagine and progressively create?

We will have a network of small groups in two to three years. They will say to the U.N., to world powers: "The world should go in this direction, not that direction. We must make sacrifices."

Peccei's solution to resource shrinkage

In a 1974 interview with the leading Latin American daily, Mexico's *Excelsior*, Aurelio Peccei stated: "We are in a far more serious situation than we were five years ago" regarding overpopulation and resource depletion. "But to me, in spite of the darkness surrounding it, there is a small light, man himself . . . one can expect anything, the most diabolical or the most sublime.

"I am an optimist, in spite of my belief that the possibilities for man's salvation are minimal. Let me give you an example that I've thought a great deal about from the moment it happened: the Uruguayan boys who were lost in the Andes when their plane crashed. Why were they able to carry on? Why were they able to overcome almost insuperable obstacles? Because, I believe, this is man's innate condition."

The unfortunate Uruguayans to whom Peccei referred solved their problem of scarce resources by eating their dead companions.