

# Schiller Institute lays out policy for the decisive battles of 1998

by Gabriele Liebig and Susan Welsh

More than a hundred members and friends of the Schiller Institute from western and eastern Europe, as well as from Africa, met on Dec. 13-14 in Bad Schwalbach, Germany, for a conference that put forward the crucial policies for action during early 1998, the year that will define the future of mankind for at least 50 years to come.

The conference could hardly have taken place at a more dramatic time: Starting in Southeast Asia, the bankrupt world financial system is proceeding to disintegrate, while the political leaders on the stage of world politics are acting, at best, like tragic figures, who think they have more to fear from the revenge of the oligarchical gods of the financial Olympus, than from the threat of the global crisis itself.

Lyndon and Helga LaRouche both keynoted the conference, giving a scientific and historical analysis of how the current crisis came about, and outlining the principles—and, especially, the subjective requirements—necessary to ensure that the human race moves forward toward a new global Renaissance, rather than plunging into a Dark Age. The most important issue, they stressed, is leadership: Who will step forward, with the quality of resolution that Clausewitz called *Entschlossenheit*, to develop and implement the solutions that are required? In a presentation to Schiller Institute members on Dec. 15, Lyndon LaRouche contrasted the successful leadership of France's Lazare Carnot during 1792-94, to the historically catastrophic, "Baby-Boomer"-like psychosexual impotence of young Moltke in the opening deployments of 1914, leading into World War I.

LaRouche's keynote speech is published as the *Feature* in this issue. Future issues of *EIR* will contain transcripts of some of the other presentations. Here, we give a preliminary report.

## The present as tragedy

Helga Zepp LaRouche, founder of the Schiller Institute, developed in her speech the concept of current world history as tragedy: not in the sense of a melancholy plot that one watches passively on the television screen, but rather a Classical tragedy in the Schillerian sense, which teaches men the tragic consequences that ensue, when heroes fail to act decisively, and in time. None of the world's leaders today have this quality of *Entschlossenheit*; at best, there are some "Hamlets" or "Wallensteins" among them, who, like Czech President Vaclav Havel, with his recent speech about the "post-

communist morass," at least notice the conflict evoked in themselves by the current crisis—although their response to it remains inadequate.

But in history, she said, there have nevertheless been examples of the successful transformation of societies faced with great danger. Classical Greece was one such example, in which a big breakthrough occurred in the century after the Persian Wars. After the first Persian attack was defeated, the Greeks launched a program for ship-building, made the army into a citizen army, conducted political reforms to allow the citizens to participate, and created the *agora*, an institution not only for debates, but also for theater and culture. A leading role in this transformation was played by the tragedian Aeschylus, whose *Prometheus Bound* portrayed Zeus as an evil oligarch, and convinced people to identify with the Promethean gift of Reason.

Schiller's *Wallenstein Trilogy*, she said, is an example of a Classical tragedy, which shows how the lack of resolution leads to catastrophe. Wallenstein wants to bring an end to the senseless Thirty Years' War, but he vacillates between this rational goal and fear of his troops' loyalty to tradition—and to the Hapsburgs—until it is too late.

## The African tragedy

Uwe Friesecke of the Schiller Institute warmly welcomed the many prominent representatives of the African opposition to the newly installed genocidal regimes of the Great Lakes region, pointing out that they "have long battled for truth and justice." Among those present were former Ugandan President Godfrey Binaisa; former Ugandan foreign minister and current chairman of the Democratic Party of Uganda Paul Ssemogerere; several partisans of President Melchior Ndaye of Burundi (who was assassinated in 1993), who represented their country as ambassadors during his administration; as well as guests from Rwanda, Congo-Zaire, Sudan, and Eritrea.

The disintegration of entire nations in Africa, the collapse of states, economies, and morality, because of the criminal policies of the leaders of the British Empire in its new Commonwealth form, which is tolerated by the other Western governments and by public opinion—this was another major theme of the conference. Godfrey Binaisa, who is currently building an African Civil Rights Movement, told the audience, "I studied in Great Britain. I know how they brainwash

anyone who comes there, according to the motto: ‘We treat all Her Majesty’s subjects the same.’” He polemically addressed those Germans who ask, “What do we have to do with Africa’s problems?” No, said Binaisa, the Germans too are part of the problem, at least since the Berlin Conference of 1878, when the colonial powers divided up Africa among themselves, and Kaiser Wilhelm II received, from his grandmother, Britain’s Queen Victoria, not only a “place in the sun,” but also “snow at the equator,” and got Tanzania, with “the snowy Mount Kilimanjaro.”

Paul Ssemogerere spoke of the “African tragedy,” for example, in his country, Uganda. The West praises dictator Yoweri Museveni’s “Ugandan model,” he said, whereby two-thirds of the country has been plunged into civil war, the foreign debt has risen from \$1 billion to \$4 billion since 1986, and the daily life of 95% of the population has become even more unbearable than it was under Idi Amin. A solution can only come from carrying out the kind of struggle that the Schiller Institute is waging internationally, the struggle for a new, just world economic order.

Mahmoud N. Alkoronky, the press attaché of the Sudanese embassy in London, attacked the campaign of slander against Sudan, which is being accused of terrorism, persecution of minorities, and all sorts of other crimes. The campaign against Sudan was crafted by the same Western strategists who supported the anti-human feudalists of the Taliban in Afghanistan, he charged. And the same governments that are telling Sudan to adopt “Western democracy,” are supporting murderous dictatorships in Sudan’s six neighboring countries.

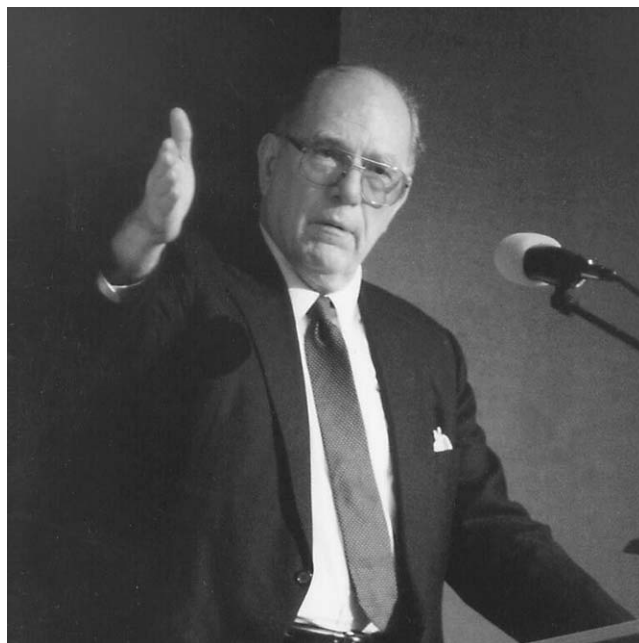
Jerome Ndiho, spokesman for the opposition group CNDD, reported on the situation in Burundi, and Jean Gahururu, spokesman for the RDR, discussed Rwanda. “I am a Hutu,” he said, “but that does not interest me. Because I know that the genocide between Hutu and Tutsi is being maliciously instigated by foreign powers.”

### **Between hyperinflation and systemic collapse**

“Just imagine that, one clear night, you looked up through the crisp night air, to see a familiar heavenly body suddenly become brighter than usual. . . . Call that heavenly body, the famous Asia tiger, South Korea. Each morning, when you arose, South Korea’s currency had lost 10% of its value over the day before.”

That is how Lyndon LaRouche began his keynote speech on Dec. 14. The systemic collapse is coming nearer and nearer, like an approaching comet. A Korean default would hit Japan, Southeast Asia, and East Asia, and would lead to a global chain reaction. In the worst of all possible situations, the IMF would attempt to prevent a systemic collapse, by more and more bailouts and injections of liquidity. This would lead to hyperinflation, like that of the Weimar Republic in 1921-23.

LaRouche outlined the most important steps of a real alternative to this systemic collapse and hyperinflation: The fi-



*Lyndon H. LaRouche, Jr. addresses the conference at Bad Schwalbach.*

ancial system must be placed into bankruptcy; nothing must be done to save the speculators; we must return to dirigist economic policies; the productive economy must be relaunched, through infrastructure projects like the Eurasian Land-Bridge, and the development of the machine-tool sector of every national economy.

Michael Liebig, in the next presentation, showed how Weimar inflation came about: Any sane person knew that the financial system since the Versailles Treaty was completely unworkable; Germany would never be able to pay off its reparations for the First World War. First came the inflation of 1921-23, then the financial crash of 1929, and, when U.S. President Hoover in 1931 decided on a moratorium on German reparations payments, it was already too late—the tragedy took its course.

Lothar Komp then reported on the speculative degeneration of the world financial system, giving a profile of the exposure of German banks to derivatives.

The chairman of the Schiller Institute in France, Jacques Cheminade, spoke on the “subjective question”: The instructions for how a New Bretton Woods System should work, he said, are ready at hand, just as a new car has an owner’s manual; it is only the driver that is missing. And that driver must be a person who “knows how to drive well, not someone who has just learned how.”

Jonathan Tennenbaum spoke on how scientific discoveries are made, using the example of the calculation of the orbit of the asteroid Ceres, by Carl Gauss, in 1801.

Anno Hellenbroich discussed Beethoven’s reworking of his opera *Leonore* (1806), its transformation into what we know today as *Fidelio* (1814).