

# The philosophical foundations of a just international order

If one examines the world today, one finds a reality that makes one shudder. Right before the eyes of the world public, genocide is committed repeatedly, such as in Ibero-America or Beirut, without the responsible personalities of the world being able even to comment on it. Politics is often identical to gangsterism; terrorism serves the naked whims of political circles; people tear each other to pieces in long, senseless wars and civil wars; children are born, only to then die immediately of hunger; many so-called people demonstrate a brutality of which no beast is capable. Evil governs in many ways. It is a poor, tortured world. Humanity finds itself now in its most fundamental crisis, and I am deeply convinced that we will only survive if we are now able to establish a just world order in time.

This is an immensely important matter. The disorder in the world has reached the point at which it is no longer possible to solve problems and conflicts individually. Indeed, if one examines the matter closely, one sees that most of the conflicts of this world can no longer be solved at the local or national level. Pragmatic agreements and *realpolitik* no longer help a degenerated system.

Overcoming the crisis can only occur on a global level. The preservation of world peace and the establishment of the new world order must be built upon the highest philosophical foundations. The new political order which we must create must be in accordance with the lawfulness of the universe in which we live. Up to now, all cultures and civilizations which have violated this lawfulness have all inevitably collapsed, while others survived. But today, the world has reached a degree of interrelatedness that the collapse of one part of humanity would lead to the collapse of the whole.

To state the matter clearly at the beginning, only a "plan for the universal and common progress of all," as it is demanded in the encyclical *Populorum Progressio*, is in accordance with the laws of the universe. And that is also the answer to the question of the meaning of human life.

## The purpose of man

The purpose of man is the continuous transformation of humanity to a higher level, and the task of policy, or, better said, of statecraft, is none other than the ennoblement of the character of the population.

It is easy to imagine the cry of outrage from the average

politician today, when he is confronted with this notion.

It is precisely the connection between politics and morality which is so vehemently contested nowadays, for only by denying that the connection exists can such a politician rationalize his own injustice. But each step in politics, and in the economy, each act of omission, has an effect, and it is for this reason that the proponents of a wrong economic policy will be made morally responsible for the consequences of their policies.

To my knowledge, the wise Solon of Athens was the first to define the task of politics in his legislation, such that policies must promote a definite purpose of mankind, and he asserted that this purpose was nothing else than the perfection of all of the powers of mankind.

Plato developed that principle further, and showed that it is the very essence of statecraft to realize justice, which means to achieve the highest potentiality of the minds of men as the expression of their perfected education. For the founders of the school which followed in his steps, the right to development was a natural law, which means that there exists an inalienable right of mankind, ordained in the divine order of things.

I know quite well that this right to life as a process of perfection also found expression in other cultures in the world. For example, in Hinduism, in Judaism, in the tradition of Philo of Alexandria, or in the Islam of Avicenna, and it will be one of the foremost tasks of the Club of Life to seek out this crucial conception in all civilizations of this world, to make it conscious, and thus to write a complete universal history. But Neoplatonic Christianity has a special importance, because through the Son of God becoming man, this idea has obtained a more comprehensive authority.

In Christ's being part of the divine Trinity, an equal part of that Trinity, and in his also being an actual human being, he makes it possible for all people to be *corpus Dei*, to participate in the divine, on condition that they behave themselves *imago Dei*, as the image of God. The Holy Spirit, however, issues not only from the Father, but rather, also from the Son, as it is said in the doctrine of the *filioque*. That means that the person takes the divine will into his own precisely when he replicates God's foremost qualities, namely, his creative capacities, and thus continues the process of creation on Earth.

I am not speaking of the theological significance which this has in the Catholic Church, but rather of the historical and present-day importance of the *flioque* and the *corpus Dei*, because it is this which is manifest from an ecumenical standpoint. As long as the human being, through his creative activity, participates in the divine, then his dignity and the inviolability of his life are guaranteed. The human being alone is the image of God, as no animal is, however cute it might be, and as no plant nor mineral is.

It is just this absolutely privileged status of human beings, all human beings, which the Club of Rome and the diverse environmentalist groups are attempting to eradicate with old gnostic and stoic arguments, because they can only implement their program of population reduction if the moral barriers that hold most people back from committing murder are also eradicated.

Once the human being is put on the same level as the rest of nature, instead of dominating nature, then the theorists who have done so may insist upon their ostensible right to a mystical experience in the wilderness and the preservation of trees, and this becomes more important than the preservation of the lives of many people in the developing sector. This is to say nothing of the completely inadequate way they are trying to preserve nature itself.

Augustine also spoke of divine law corresponding to natural law, and said that it had been cast into our hearts as an eternal law, by which he meant the exact opposite of what the gnostics mean.

### Cusa and the idea of progress

The Neoplatonic humanist tradition becomes clearest to me in the work of a thinker who I think lays bare all of the foundations for a just world order in the most profound way. This is Nicholas of Cusa, the great humanist and Cardinal of the 15th century, who not only founded the modern sciences as a forerunner of Leibniz, but who also developed the conceptual basis for an ecumenical order of peace in the world. I would indeed go so far as to say that a just world order can only come into being if the people of the 20th century rise up to the spiritual heights of this thinker of the 15th century.

Nicholas proceeded from the conception of a lawful correspondence between the macrocosmos, the total physical universe, and the microcosmos, which is human reason.

His astoundingly modern conception of the universe was based on the notion that cosmogenesis and the history of mankind have a common foundation, a common dynamic, in that both are a development from chaos into meaningfulness. Everything is in movement in that it develops. Nicholas proceeded on the basic conception that there is progress (*progressio*) in the cosmos, a development out of confusion and darkness into determinate forms, and an elevation (*ascensio*) from that which is more imperfect towards that which is more perfect. He even spoke of a natural drive toward form, of the potentiality for unlimited and continuous form-giving process. Modern natural science has in the meantime often pro-

vided the proof that the universe is not, as Newton or the Club of Rome claims, finite, but quite the contrary, that it is a self-developing negentropic process, in which multiply-connected manifolds continuously rise up to higher forms of order.

But Nicholas of Cusa saw already that nature indeed followed this evolution from chaos toward meaningfulness, from the mineral world, into the plant world, and into the animal world; that, however, only with human beings did this idea, this meaningfulness, become conscious, that since human beings exist as beings of reason, progress occurs through the creative activity of human beings.

On the other hand, the human spirit is oriented to the content of the manifold of the universe, which provides the knowledge which makes it possible for human beings to continually progress in their knowledge, and there is in principle no limit to this process.

Nicholas of Cusa then says that the concordance in the macrocosmos is only possible if all of the microcosmi fully and totally develop themselves. That is the central conception of Nicholas of Cusa. He says that peace, the concordance, can only be sustained, if the ontological structure of development is carried over into political reality.

At the same time, he emphasizes that this concordance can not be established on the foundation of a partial order of heterogenous elements, even if these elements mutually enhance each other. It is rather necessary that all of the microcosmi together, even if in a division of labor and in counterpoint, have a common principle as their reference point. This principle can only be the highest, reason as the correspondence of the lawfulness of the universe. Only at this highest level does the *coincidenti oppositorum*, the unity of opposites, occur.

Nicholas saw this as a totally practical, political matter. Peace between individual human beings, and between nations, is only possible if each develops all of the capabilities he embodies, and at the same time sees it as in his interest that all others are able to maximally develop. Thus he proposed concretely that each new scientific development should be made available to all nations of the world, in order not to hold up their development. Nicholas of Cusa thus provided the crucial argument for transfer of technology all the way back in the 15th century.

If, however, as he explicitly says, harmony is possible between the people of the East and of the West, between North and South, this is by no means because the one merely brings that which the other lacks (i.e., raw materials or technology), but rather because of that which the human beings working together mutually contribute. This is nothing that is external to them.

Rather, each part, each microcosmos, participates in the small, in principle, in the immanent whole, and contains in the pre-form all potencies through which real harmony between groups and individual beings become possible, as manifold as their forms may appear.

Therefore, von Cusa argues, the people of the North can trade with the people of the South because they too have speakers, jurists and theologians. Indeed, Nicholas of Cusa went so far as to say, as Wilhelm von Humboldt later emphasized, that no person can fully develop himself if he does not come into contact with other persons by traveling.

I know of no more powerful reason for the equality of all people, regardless of race and sex. It is this *spiritus universonum* which is the mutually enriching multiplicity in unity, which is what brings the human species together. The system of Cusa is the deeply founded ontological precondition for a just world order.

I am naturally quite aware that today's reality is very far from this necessity. There is nearly no sovereign developing country. Colonial status has been formally lifted, but in its place oligarchical institutions like the International Monetary Fund and GATT dictate conditions which no one in developing countries would ever choose of their own free will.

The reason why the world is in such a miserable condition is directly connected to the fact that nearly all of the leading institutions are dominated by oligarchical circles, by the despotic and arbitrary whim of a small power-elite which tramples the dignity of man and his right to life and fulfillment.

As long as oligarchical forms of government exist, world peace is in increasing danger, because, as even Immanuel Kant correctly observed, war is the most unobjectionable thing in the world for these oligarchs. Wars have been decided upon as though it were a party game, and then it was left to the diplomatic corps to dream up a reason for them. The war over the Malvinas shows clearly how real this is today.

Kant also remarked that evil not only has the tendency to want to destroy the good, but also that it seeks to destroy other evil. Now, we might just wait around until all of the evil persons had torn each other to pieces, if only a sufficient number of people would remain to carry on the game. That, however, will not be the case after a nuclear war. We are at the absolute point of decision.

We urgently need a reform of the world order which takes into account the human rights of all people.

### Changing 'human nature'

That brings us precisely to the point to which Schiller referred to in his *Aesthetic Letters*. If the improvement of policies is supposed to proceed from the ennoblement of the character, how then is the character to be ennobled under the influence of barbaric conditions of states?

And, with Schiller, I answer: "Of everything which is positive, and of everything which human convention has invented, art and the sciences are free, and both enjoy an absolute immunity from the arbitrariness of men. The political legislator may erect barricades against them, but he can not thereby rule them."

Here lies the essential task of the Club of Life. In addition to refuting the cultural pessimists and working out concrete programs for development, most urgently, the world today

needs a new humanism. As Pope Paul VI called for in his encyclical, *Populorum Progressio*, one must seek for the wise ones who in turn seek the new humanism, which can help humanity back to itself. Or, as Pope John Paul II said, "Wisdom is called upon to unite itself with science."

Herein lies the important reason for the hope that we can still overcome this crisis. Although the Club of Life today only consists of some one hundred persons from four continents, we must remember that the human species has overcome each preceding dark ages only due to the initiative and the passionate commitment of a few individuals, and through a new renaissance.

Up to now, it has always been only the few, the better part of humanity, who have struggled in their lives for reason and truth, and who often paid for this goal with their lives. And so now it must be the same, it must be that at the beginning only a few want to confront the truth, so that then the light of wisdom may proliferate in millions of beams throughout the world.

I would like to quote Schiller: "Be bold enough to be wise. The energy of courage belongs to this. The energy of courage is necessary to struggle against the obstacles which the stubbornness of nature and the cowardice of the heart



**Helga Zepp LaRouche** was born in Trier, West Germany, in 1948. After college graduation in 1968, and training as a journalist, she became the first female German journalist to travel to China after the Cultural Revolution.

Mrs. LaRouche has worked intensively, since the beginning of the 1970s, on questions of development policy, and programs for the industrialization of the developing sector nations.

At the Population Conference of the United Nations in Bucharest, Romania in 1972, Mrs. LaRouche made her first public appearance, speaking against the genocide perpetrated against the developing sector by the population control lobby. In 1974, she was a co-founder of the European Labor Party, and is now the party's Chairman. In 1977, she married the American economist Lyndon H. LaRouche, Jr., who was a candidate for the Democratic nomination for the presidency of the United States in 1980.

In the spring of 1982, Mrs. LaRouche visited India where she and her husband met with India Prime Minister Indira Gandhi. Mrs. LaRouche's 1982 travels included a trip to Mexico, where the LaRouches met with Mexican President José López Portillo.

Mrs. Zepp-LaRouche first made her call for the founding of the Club of Life to the December 1981 conference of the International Caucus of Labor Committees in New York City. At that time, she stressed the urgent need for a global institution which could serve as a counterpole to Malthusian organizations such as the Club of Rome, and defeat the influence of cultural pessimism and zero economic growth ideology on an international scale.

erect. It is not without importance that the old myths portray the goddess of wisdom in full armament emerging from the head of Jupiter, for even her first act is warlike. Even in birth she had a hard struggle with the senses, which did not want to be torn from their sweet rest." Let us too be warlike angels.

A new humanism, through which humanity may find itself again: that means nothing else than that we strengthen humanity to develop and to unfold its full potential. We can only encourage humanity by presenting that which has already been achieved in human knowledge and the brilliance of culture, but that is only the means to awaken in humanity the yearning for more knowledge and wisdom. We can only strengthen in humanity the yearning to be what it can be.

Only the person who, out of his own volition, is committed to the interests of the world as a whole, possesses moral beauty. It only occurs when for him duty becomes nature, when he makes divinity into his own will, when he finds himself in accordance with the process of creation, and, happy and passionate, works further upon this creation.

Despite the fragmentation of humanity of our time, and the miserable condition in which our human race finds itself, we must not give up the unshakeable faith in reason and the perfectability of man.

Even if the New World Economic Order be implemented in a very short time, that does not automatically mean that the Age of Reason has been established, nor that the unique guarantee for a lasting and just world order has been erected. That the Age of Reason is secured is, after all, the only guarantee for a durable and just world order.

Therefore, it will be the noblest of our tasks to work for the building of humanity's education and to make sure that all the children in this world do not only have enough to eat and have a place to live in, but that the whole richness of human wisdom is spread before their eyes, that we invoke in them respect for the bold thrusts of mind of great scientists, that we educate them for tender loving of that which is poetically beautiful, that we awaken in them concern for the struggle and the efforts of all the generations which preceded us, and that we finally free them from the state of need and guide their eyes to the stars and the tasks which we will face there, in the expanse of the universe.

A just world order is not only necessary if we want to survive, or to make all the present unjust things disappear in order to make equality of man a practical expression. The great humanist and poet Friedrich Schiller, who like no one else understood that improving man is a question of culture and of the arts in the first place, would have gladly asserted that the temple of political freedom is the highest form of art man is capable of.

Therefore, let us fight for the realization of this plan for universal and balanced progress for all human beings, and if, then, beauty is defined as being the free and self-subsistent shaping of the inner necessity into a form, let us work for children in this world getting the chance of developing into beautiful souls.

## The hoax that people hinder development

Having seen this anti-natalist escalation which seeks to replace social and economic development with birth control, we must ask ourselves: What is the basic axiom of the anti-natalists? That population growth is a functional variable which causes backwardness and misery. According to them, the more population, the less development; and, the less population, the more development. In that way, every lack of satisfaction of social needs is the result of population growth, of the "demographic explosion," as they like to say.

But the simplest example shows that this inverse relation between population growth and development does not exist. In Puerto Rico, the guinea pig for birth control since 1925, they have managed to reduce population growth so much that instead of a projected 1985 population of over five million, they will really have less than four. Nevertheless, the U.S. colony shows all the problems of "demographic explosion." This proves to us that population is not the active variable in the process of social development. Everything indicates that population is more related to economic growth than to social development; but, even so, that relationship cannot be considered to be determinate. We must not fall into the foolishness of measuring growth or development with coefficients coming from dividing the volume of production by the number of inhabitants. On this point, the difference must be explained between economic growth—that is, expanded reproduction—and social development—which involves general increase in living standards and improvement of working conditions by means of the growing satisfaction of the material, social, and spiritual needs of the population. Therefore, it is totally possible for there to be economic growth accompanied by accentuation of backwardness or "underdevelopment." Inversely, it is possible that social development be accompanied by little—or even negative—economic growth, if there is a better distribution and utilization of the wealth created.

The case of economic growth without development is palpable in a country like Colombia during the 1970s, as we shall see. Likewise, Cuba shows the opposite case; during the 1960s and 1970s, Cuba had moderate economic growth