

of neo-colonialism. Sometimes the desire arises to resolve national problems in the name of the needs of Third World countries. Even in Italy, a huge political-cultural debate is under way on these issues. The two bills approved by parliament . . . while they make available a not insignificant amount of money (about 10 trillion liras), have not given the results we expected, and we are considering a new law which links emergency [aid] to long-term projects, through integrated multi-sectoral programs in circumscribed zones.

The autonomy of the countries concerned, the maximalization of their capacities for self-development, the respect for their dignity, the construction of bilateral relations of solidarity and cooperation also in politics and culture, the realization of a great international friendship, must be the industrialized countries' aims.

Technology and progress, therefore, at the service of development and of life and not of destruction and death: This is the new, great, ideal frontier in the wake of Augustine's teachings.

## Defend civilization from the 'Visigoths'

by Senator Vincenzo Carollo

The dedication to St. Augustine of this conference has a relevant and emblematic value for present history. On the one hand, the sum of the ideal and moral contents of Augustine's "Heavenly City" still conditions life in the "Earthly City," the life of peoples who justly pose the problem of their liberation from poverty and from exploitation; and on the other hand, the new "barbarians" show that they profit, as in St. Augustine's times, from the unsatisfied needs of these peoples, to promise exactly the opposite of what they intend to deliver.

Thus the Vandals and Visigoths of today are believed, as in the fourth and fifth centuries A.D., to be liberators of the Third World, and succeed in penetrating the Earthly City, which needs development and freedom, to replace the promise of well-being with the authoritarianism of their own power.

In *The City of God*, St. Augustine brings out this contrast, recalling that the "pagans" of that time professed the cult of tolerance and freedom, but carried out oppression, i.e., exactly the opposite of what they had induced people to believe. Over 1,500 years have passed since the birth in Africa of St. Augustine; the African peoples today, as then, are emerging from colonial status, and some of them are convinced or hope that, since the centuries-old colonial imperialism of the major European powers, they can trust in those who have but one

real aim: to replace the colonialism of past centuries with another type of colonialism. . . .

This oriental imperialism, in which the political power is totally emersed in love for itself and in contempt for Man and for God, re-emerges in present history as a characteristic trait of the "guiding state" of the Marxist-Leninist International. . . . Today the aims and content of the international policy of Soviet Russia are the destabilization of the geopolitical balances, with particular attention to the countries of Africa and Central and South America.

What must these countries—and in that context and harmonically, the Western powers led by the United States—do?

To win the battle against the guiding state of international communist imperialism, the Western powers cannot just concern themselves with maintaining the geostrategic military balance; they must face the problem of geo-economic disequilibrium.

It is well known that, for Marxism-Leninism, the generalized poverty of the "working masses" justifies the imperious wealth of the worker vanguard or feudalistic *Nomenklatura*; it is likewise well known that authentically democratic power, the independence of peoples, and the freedom of man and citizen bring progress by means of the solidarity of the richest for the needs of the poorest.

If the underdeveloped countries of the so-called Third World therefore have an overall debt of \$900 billion to the financial and political system of the Western powers, it is not admissible to imagine that for the next 10 years, they will have to work only to pay the debt and die afterwards of hunger.

Granted, Russia prefers to supply weapons and not bread to Ethiopia and to Angola, but the West cannot hope to arouse and expand the consensus in its favor, the friendship and the trust of the non-communist countries of the Third World, by offering only the reminder of unpaid loans and not the new resources needed for further economic and social progress.

In turn, the numerous underdeveloped countries must clearly demonstrate that their adherence to the Western democratic world is not a political commodity to be sold to the highest bidder, but a choice of principle and historic value. I permit myself to say this, because it is known, especially to the Mediterranean countries, that some states want to resolve their problems by selling their own strategic-territorial positions for the best offer. . . .

The present debts should be frozen, other financial means should be supplied in the hope that the development of the countries being aided today can easily pay within 10 years with the resources of already realized progress.

If this is not done, the illusion of liberation from poverty by means of systems of government opposed to the democratic-Western ones, will succeed in gradually destabilizing the present geopolitical and geostrategic balance in the entire world over the next 20 years.