

balanced exploration and use of natural resources; and

2) an excessive emphasis on the dangers of *the population explosion*, which [supposedly] poses risks and dangers as great as the atomic bomb. Brazil's point is that the environment must be saved by action—not inaction or inertia—and there is no reason for certain areas to be reserved as “green areas” under some sort of universal “zoning,” as though there were a scientific basis to “lungs of humanity” demagoguery. . . .

Brazil also insists on preserving total and unrestricted freedom to establish its own *population policy*, on whatever basis it considers proper and adequate for its development needs and in order to effectively occupy its immense territory. In all these matters, Brazil prefers to preserve the broadest

freedom to discuss and to act, as the adult and responsible country it is, without accepting norms or precepts imposed by countries or groups of countries or by supernational organs or entities.

The world powers appear to be contemplating a new neocolonialist and protective world order based on and organized around power centers; they show a tendency to circumscribe consideration of solutions to international problems to an ever-smaller circle of interlocutors, whose will will be imposed on that of other nations. This “policy of freezing of the structures of world power” cannot be ours in the current stage of our development, when we still have so much uncharted territory ahead of us.

‘Vital decade’ is outline for Pope John Paul II’s ‘third way’

Following are excerpts from the May 1990 Ombro a Ombro, a journal published by Brazil’s retired Army officers. The article appeared under the headline “‘Vital Decade:’ The Third Way.”

The bankruptcy of the communist regimes and the failure of the liberal wave makes the order of the day the search for a *third way* which reconciles economic development with the principles of the common good and social justice, values inherent to our Western Christian culture. The past decade especially has brought to light how Marxist collectivism and savage liberal capitalism sustain themselves through constant violation of the inalienable rights of man, such as life, liberty, and the pursuit of happiness—rights which were not granted to man by other men, but by God.

The proposal for this *third way* is supported by the words of Pope John Paul II—the true promoter of the revolutions in the East—in his encyclical *Sollicitudo Rei Socialis*, where he characterizes Marxist collectivism and liberal capitalism as part of the “structures of sin,” given that both systems, due to a desire either for power or money, negate any moral objective such as love of God or one’s brother, in favor of political or ideological interests, advocating utopias which are very quickly discovered to be profoundly cruel. Even more dangerous is the fact that these two hegemonies intend to maintain their domination through the artifice of a condominium of power, to which Brazil cannot submit.

We quote John Paul II’s words just at the moment when the document *1990-2000: The Vital Decade*, a study by the Superior War College (ESG), has come to light . . . providing Brazilians with a body of principles capable of guaranteeing the restarting of our growth. . . .

The ESG document states: “In the historical period just ended, two synthesis-values must be emphasized, the common good and social justice, as beacons to illuminate the entire decision-making process. . . . Greater equality cannot be obtained by sacrificing freedom, nor is freedom preserved within extreme inequality. There are two extremes, then, to be avoided: the perverse utopia of socialist paradise, and the inequity of savage capitalism. Rather, it is possible and necessary to find, dynamically, in growth, the path to social justice . . . and, in the spirit of modern *social capitalism*, promote the conciliation of freedom with equality of opportunity.”. . .

Vital Decade emphasizes: “It is therefore necessary to seek, in our national organization, *the conciliation of efficiency, freedom, and equality*, which translate into growth, pluralism, and equity—or, in other words, in development with social justice. . . . And in Brazil, the state came before society. We were a state before becoming a nation. We were an empire before becoming a people. For years now, we have been a republic but we do not yet have a democracy. . . .

This study, available to those who, on the various political and administrative levels are responsible for determining Brazil’s future, could become the body of principles for a national movement which guarantees the emergence of our country as a power capable of occupying the place it deserves in the concert of nations. It was written by those who recognize that:

“The 19th century was Great Britain’s; the 20th century belonged to the United States; and we firmly believe that the 21st century will belong to the great nation of the tropics—*Brazil*.”