

Italy's Amato Wants Return to Middle Ages

by Claudio Celani

This article is excerpted from EIR, Aug. 11, 2000 (the original headline was "The Multiple Personalities of Italy's Premier Giuliano Amato"). Since that time, Giuliano Amato has emerged as one of the key figures in Europe promoting the fascist program known as the "Lisbon Treaty" (see p. 4). Amato, who currently holds the position of Interior Minister in the Italian government, was the vice president of the Convention on the Future of Europe, which drafted the European Constitution, which has now been reformulated as the anti-nation-state Lisbon Treaty.

Giuliano Amato is one of the many technocrats who have recently become prime minister without being beholden to a constituency. Amato was chosen as an "anti-parties" prime minister in 1992, when he made sure that the attack against the Italian currency, the lira, planned on board the British royal yacht *Britannia*, and eventually unleashed by the British-directed global speculator George Soros, would meet no serious reactions (on those events, there is still an investigation in Naples, opened after a legal brief submitted by the LaRouche movement). After the lira crisis of the Summer of 1992, Amato implemented the most severe austerity package seen in Rome since the time of Diocletian.

In April 2000, Amato was again appointed prime minister by President Carlo Azeglio Ciampi (who, in the Summer of 1992, was Amato's pal at the Central Bank), as a result of a palace coup against Massimo D'Alema. It was clear that, with Amato, the international oligarchy again had their man in the driver's seat.

Amato revealed his intentions in an astonishingly candid interview given to the daily *La Stampa* on July 12. He confessed that he wants to sabotage anything opposed to what he believes to be the inevitable transfer of power away from the sovereign nation-state—not in favor of a supranational European institution, but in favor of a state of anarchy! He called it a "post-Hobbesian world," or better, a "medieval" world.

Anybody who thinks that Lyndon LaRouche exaggerates, when he accuses the international oligarchy of planning to go back to the Middle Ages, where 90% of the human population is thrown back into the condition of animals, should carefully read what the current prime minister of Italy, a former head of the Aspen Institute, says.

Out of the Closet

It may be to the credit of the *La Stampa* interviewer, Barbara Spinelli, that Amato's thoughts came out of the closet. Spinelli believes in the utopia of a supranational European government, and is provoked when Amato bluntly replies that this will never come into being. "The Italian premier," she writes, "indicates that projects can be ambitious, but in order to overcome the political obstacles, one must hide, dissimulate them. You must act 'as if,' in Europe, ... as if states remained sovereign, to convince them to no longer be sovereign. The Brussels [European Union] Commission, for instance, must act as if it were a technical body, in order to operate like a government. And so on, dissimulating and leaving things unsaid. Amato ... let it be understood that this is a tactic the better to enter through the [narrow door]. The narrow door is the December conference in Nice. ... Until that day, one must act 'as if.' ... Amato, in reality, envisages an evolving world, abstracted from the balance of power still prevailing in the West: He envisages a world he calls post-Hobbesian, post-sovereign, without hierarchies. He seemed enthralled by this mental speculation, so much so that he became a prisoner of it. Hence, his criticism of the Federalists, who still believe that the United States of Europe will be born of a transfer from the old sovereignties to a superior, supranational sovereignty. According to Amato ... the sovereignty lost on a national level does not go to any new subject. It is given to faceless entities: NATO, the UN, at last the [European] Union. The Union is in the vanguard in the evolving world: It points to a future of princes without sovereignty. In this sense, it supersedes the United States itself, which is bound to the old idea of the prince. ... The new one is headless, and the driver is neither catchable, nor electable."

"The truth is," Amato says, "that sovereign power, by changing, evaporates. Powers are moved to higher levels, without these levels taking on sovereignty, and therefore I speak about changing functions and not powers."

In reality, sovereignty, like power, does not disappear. What Amato does not say is that power will be "privatized" in the hands of the oligarchy, which will pull the strings of the "higher levels." In this picture, citizens' rights will be also privatized.

Amato goes on: "What is taking shape, and the European Union prefigures that perfectly, is a new post-Hobbesian, post-state order. ... Today, nobody is sovereign any longer ... [as in] the classic state expressed by princes with exclusive powers. Such powers today become dispersed, without, however, giving life to a new sovereign figure, as the Federalists thought."

Being a radical positivist, Amato believes, or speaks "as if" he believed, that the modern nation-state was born with Hobbes. What he means really, is a "post-Leibniz" world. He also lies when, later on, he adds, "This is how Europe was built." In reality, the original European Common Mar-

ket was built as a community of nations, and only afterwards, was the European idea subverted by a supranational conspiracy. The method of the conspiracy, however, is accurately described by Amato: “By creating community bodies, such that these bodies, where they overlapped with states, gave the impression that they were imposed by a higher power. The Court of Justice as a supranational body was born in this way.” In the same way, Amato suggests that the European Commission must act “as if” it were a technical body, but should enforce policy. By saying this, Amato reveals that he is in reality against the French proposals *in toto*.¹

Mother England

“Frankly, I do not want a continental Europe only, without the immense patrimony of England, and of the Scandinavians linked to England. Nor would I like to lose Spain, which is skeptical of the vanguard.... To have England among us would not be bad: In many ways, London is already where we would like to be. It would not be bad if England [which is not part of the euro bloc], with its experience of economic reforms, were present in the Council of States belonging to the euro.... Therefore I prefer to go slowly, to crumble little by little pieces of sovereignty, avoiding sudden shifts from national to federal powers.... I do not believe in a federal sovereign, because our globalized universe is post-Hobbesian.”

Amato’s profession of anarchy is evidently too much for the interviewer, who challenges him: “The world you describe seems to be pre-Hobbesian. It seems to precede the nation-state.”

“And why not go back to the period before Hobbes?” replies Amato. “The Middle Ages had a much richer humanity, and a diversity of identity which today can be a model. The Middle Ages is beautiful: It can have its policy-making centers, without relying entirely on anyone. It is beyond the bounds of the nation-state. Today, as then, nomads are reappearing in our societies. Today, also, we have powers without territories.... Without sovereignties, we

1. The French proposal was for a continental policy, based on “strengthened cooperation” between France and Germany, as a counterweight to the British.



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will not have totalitarianism. Democracy does not need a sovereign.”

Amato is campaigning for a return to feudalism, which is the true word for his system. In his clinical insanity, he calls “beautiful” a system which was characterized by the enslavement of most of the population, by the absence of individual rights and a system of justice, and by short life expectancies. But, he is accurate when he says that we are in a transition to that system. The Black Death (HIV-AIDS) is again there, already threatening to eliminate one-third of the African population as a sacrifice to keep the international financial system alive. Maybe Amato thinks that by reducing world population, there will be more wealth for the oligarchy, their money managers, and for himself. That is what he calls a “richer humanity.”