

A New Economic/Cultural Paradigm Can Create a Beautiful Future for Mankind

Here are excerpts from the discussion with Helga Zepp-LaRouche at the conclusion of her [July 27 webcast](#), “Glass-Steagall: How To Stop the Global Financial Meltdown Over a Weekend; Who Is Out To Topple the Kirchner Government in Argentina, and Why?”

Q: From Nicolas Laos, University lecturer, feature writer for the Greek daily *Hellada*:

In Greece, the government cultivates the expectation that President Obama has an alternative, better policy than that of Chancellor Angela Merkel and the Eurozone, or at least that, in the coming meeting of Greek Prime Minister Antonis Samaras with Obama, the latter will offer the perspective of major U.S. investments, and the purchase of Greek debt by the U.S. under beneficial terms. What are your comments on this?

And from Spain: What would be the problem with leaving the euro?

Helga Zepp-LaRouche: I’m not optimistic about the promises of Obama, because, first of all, look at what he’s doing in terms of economic policy, to the United States itself, which is being turned right now into a new Third World country. Pockets like Detroit or the South don’t speak well for his good intentions; and the problem with Obama and Merkel is that they basically belong to the same category—that they’re not their own masters. I think Obama is not his own master, and I think Merkel is, unfortunately, not her own master: Both are carrying out the policies of the British Empire, or the global Anglo-American, Anglo-Dutch Empire, which is to the detriment of the interest of their own nations.

So, I would not bet my luck on these promises, because unless you have a complete change of the system. I think if you stay within the IMF and the present globalization system, you will have a blowout of the system, anywhere between a hyperinflation, like 1923 in Germany, in the entire trans-Atlantic zone; and you will have the bail-in, which was described earlier, which is the most brutal Cyprus template/Detroit tem-

plate, which none of the European nations would survive.

And since Obama is putting maximum pressure on the Europeans to go in the direction of a banking union, i.e., more Europe, nothing—nothing, not one iota of hope, can be combined with that.

I think no European country will survive this present crisis, if we remain in this system. It is very easy to get out of this, but people say, “Well, but what difficulties will we have if we leave the euro?” Well, this is nothing compared to the difficulty which everyone, including Germany, including Greece and Spain, will have if we remain in the euro. The euro is a complete failed experiment. It was supposed to be that from the beginning. It was never meant to succeed: It was, from the beginning, part of the effort to subdue Europe under the imperial structure of globalization, and it was just a regional expression of this global empire.

Now, we have developed a package of measures which really would remedy the situation. First of all, we need Glass-Steagall. Hopefully, the United States will go for the implementation quickly. Then in every European nation, we need Glass-Steagall legislation on a national basis. Then we need to have the immediate exit from the euro, which, according to international law, is very easy, because every country can leave an international treaty if it violates its fundamental national interests.

Then, however, we need for countries to have sovereign control over their own currencies, and their national economic policies. We have to go for fixed exchange rates, after we have implemented the new lira, the new deutschmark, the new peseta, the new drachma, or whatever currency. Then we have to have a credit system which is not only generating national credit for real production, but we need a long-term, multilateral agreement among the sovereign countries of Europe and other nations of the world, for long-term investments.

The only way that Greece and Spain can come out



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Helga Zepp-LaRouche: "As Schiller said many times, if many good people come together for a good plan, then the worst tyranny and the worst power of the tyrant can be broken, and we can create a good future."

of this crisis, is by building up the productive power of your own labor force. You have to repatriate the many skilled people who have left Spain, Portugal, Greece, and you have to create an incentive that they return.

A Marshall Plan for Southern Europe

Now, we have developed a development program for Southern Europe, which has many components, which you can see on our [web page](#). It starts with the infrastructure corridors, which already were agreed upon by the EU transport ministers in 1994: ten corridors into the Balkans, into Greece, into Spain, into Italy; then bridges and tunnels connecting Gibraltar with Morocco; Sicily with Tunisia; and then having the extension of these infrastructure development corridors along the Mediterranean, into the Middle East, into Africa; and then combining that with certain science-driver programs, like space centers in the Canary Islands, a science center in the city of Athens; and other projects such as water management, irrigation, developing the interior parts of Spain, which right now are poorly developed, and poorly populated.

In that way, you create a Marshall Plan for Southern Europe, which may cause some hardship in the beginning, but it would give you a perspective of turning Greece once again into a transport hub between Asia

and Europe, and turning Spain into a transport hub and connection between Europe and Africa. And that way you develop a future.

If you have these kinds of developments, based on high energy-flux densities, then you have a perspective of repatriating young people, of having a serious development plan.

Essentially, you need to do the same thing as FDR did with the New Deal in America; what Germany did after 1945 with the Kreditanstalt für Wiederaufbau (Reconstruction Finance Corporation), which was modeled on the situation in the United States, and then you can have something like the German economic miracle after '45.

If there are multilateral agreements among the nations of Europe and Eurasia, there is no reason why this whole region—which is now

torn by horror, by refugees, by war, by insecurity—cannot be turned into a very prosperous part of the world, if you combine that with a revival of the Classical tradition of ancient Greece, of the great ideas of the pre-Socratic thinkers, of Homer, of Socrates, of Plato, of the great tragedians, of the idea that Greece once was the cradle of European civilization. The same goes for Italy, the Italian Renaissance; for Spain, the Andalusian Renaissance, which helped to bring Europe out of the dark ages.

We have to rekindle these ideas, and then I think that the future of Europe will be absolutely great. But it has to be a complete change of the paradigm, and there is *no* solution possible within the present one.

The Worldwide Battle for Glass-Steagall

Q: We understand that the central strategic battle to restore Glass-Steagall is being waged in the U.S., led by your husband Lyndon LaRouche. What role can and should Europe and Ibero-America play as part of this historic mission? What do you recommend, and what does your good friend Nicholas of Cusa recommend?

Zepp-LaRouche: Well, the simple level is that we have to have a mass movement for Glass-Steagall because of the revolving door policy between the banking

system and the parliaments: We can not just rely on the parliaments, but we have to create the pressure from the base, from the trade unions, from the mayors, from city councils, from the social workers, from the base of people demanding that the parliamentarians introduce very quickly Glass-Steagall laws.

Now, that is possible. We had, for example, in Italy, as I mentioned, already five bills for Glass-Steagall; practically every single party has introduced their own Glass-Steagall law, and the good thing is, they all think it's their idea! Naturally it's not, but it doesn't matter. When people start to think an idea is their own, then they naturally start to fight for it more passionately. We are trying right now, to get these Italians to unify their efforts nevertheless, to make it one, single Glass-Steagall bill, and have the national unity to implement it.

In France, where we had the unfortunate complete disaster of a fake banking separation law, nevertheless we have, I think, presently more than 250 mayors, who have come out to endorse Glass-Steagall. Forty of them have now put it in front of their councils, so that they also should adopt Glass-Steagall, to again make pressure from the base on the National Assembly, to go for Glass-Steagall.

Now, I think mayors and city councilors and these kinds of people are much closer to the problems of their constituents, their villages, their local budgets, their municipal problems, and therefore, they normally understand much, much better why you need this change.

So I think the best thing people in Latin America and in Europe can do, is to create this kind of pressure on the local governments, the local mayors, upward, to the national parliaments, so that people are prepared for Glass-Steagall, that they study what it is, what it was historically, what Roosevelt did, what is happening in the United States.

Feed the battle we are waging in the United States in real time, into each country in Latin America and in Europe. Because the media normally do not support this. We have a gigantic battle; we have turned Washington upside down, and not only Washington, but many state capitals, where we have a gigantic mobilization. And the chance *is* quite realistic that this will be adopted.

If the United States goes for Glass-Steagall, this will mean an *instant* change! And if we then have many national parliaments in Latin America and in Europe,

which already are prepared, with an existing bill, then that can lead to the immediate implementation of similar legislation in each country.

So on that level, it's fairly simple: It just means a lot of work. We need to talk to and educate a lot of elected officials. But that can be done under conditions of this present, very pregnant revolutionary moment in world history, relatively easily.

What Cusa Would Say

That part is easy. And I think if I would ask my friend Nicholas of Cusa what advice he would give, I think he would say, "Go for the new paradigm in thinking." Because, when he was writing his great works *De Docta Ignorantia* and others, he was *completely, completely* aware, that he was thinking something which no human being had ever been thinking before! As a matter of fact, he said so. He said, "I'm writing and thinking now something which has never been thought by anybody, and I know it will create a completely new era of thinking." And you know, if you look at the method of thinking, what he developed, it is true: He developed this idea of the *coincidentia oppositorum*: that you can think on the level of reason, that you can think above all the conflicts, that you can find the One which has a higher quality than the Many.

Recently, my husband has emphasized the role of the Chorus in the Shakespeare play *Henry V*. Schiller wrote a lot of similar things about the role of Chorus in the Prologue of the *Bride of Messina*, and he also applied that method in the Prologue of the great *Wallenstein* trilogy; he applied it not only in the Prologue, but also in *Wallenstein's Camp*: How do you address that level of thinking on the higher level, of not being just self-evident with what you seem to feel and think, but how can you look into the future? How can you have a vision of what the future must be, and then judge what is going on, and should be going on, in the present, from that vantage point?

And when he—Nicholas of Cusa—developed that method of thinking, he *consciously* broke with the entire body of knowledge of his time! Because, if you remember, he lived from 1401 to 1464, which was just the beginning of the 15th Century, leaving behind the Dark Age of the 14th Century; and university life at that time was completely dominated by scholasticism, a kind of mysticism and superstition—the Peripatetics, the neo-Aristotelians—who could not elevate their level of thinking to this kind of thinking from above; so

he consciously polemicized against that, and attacked it. He said, these people who think on that low level, they don't understand anything; and you have to elevate yourself to the level of thinking from above, from the *coincidentia oppositorum*. And since that is not so easy, he wrote, for example, in the beautiful *On the Vision of God*, he developed a metaphor, of how you can actually throw your thinking behind the wall of the coincidence, into one of the opposites.

It is worth studying these works, because these pedagogical writings tell you how you can train your mind not to fall into the trap of empiricism, or positivism, or whatever people nowadays are thinking, but you actually think in terms of a creative human being.

Now, what would be the new paradigm for the future today, in the same way that Cusa broke with the paradigm of the Middle Ages, and introduced the axiomatic thinking for modern times? I think it would mean going away from the idea that war can be a way of conflict resolution in the time of thermonuclear weapons; to go away from the idea of greed; of all these attributes which go along with globalization and monetarism, and go into a new era of civilization, of

adulthood of mankind, where people start to treasure what is most valuable about themselves: their minds and their souls.

Become scientists, become artists, become great teachers, become loving parents, become the kinds of people who reach for the stars, and make sure that civilization will go on for many millennia to come, which may be a mind-boggling idea for most people, but if we want to become the immortal species, the one species which is not going to go extinct in a great extinction which periodically happens, but we prove that we can, through our creative mentation, conquer every problem and become more human. Because *only* if we become more aesthetically educated, if we become more loving, if we become more beautiful human beings from the standpoint of creative minds and beautiful souls, only then is it worth the effort!

So I think we can do it. If we have a good plan, and, as Schiller said many times, if many good people come together for a good plan, then the worst tyranny and the worst power of the tyrant can be broken, and we can create a good future.

So I think that's what we should do.

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