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NOONOMY AND THE FUTURE OF THE WORLD ECONOMIC ORDER

Abstract: the systemic crisis can only be overcome if the political and economic orders are brought into harmony with the pattern of the real physical universe, which evolves from lower structures to higher ones, the highest expression of which is the creative spirit. The world has reached a point where it needs a new system, because the present one, characterised by 600 years of conflict between the oligarchic model and the nation state, has reached its total exhaustion, as Lyndon LaRouche predicted 51 years ago. A new architecture of security and development must be created on the basis of fundamental principles for which the Westphalian world can be a reference point. The concept of a new paradigm, which includes Noonomy, will make it possible to overcome the current geopolitical differences. Space exploration and space travel are a necessary extraterrestrial imperative for a new way of thinking. Aesthetic education is a necessary method to improve character and raise geniuses.

Keywords: thermonuclear war, physical universe, noosphere, creative thinking, human intelligence, civilization, sovereign nation-state, “coincidentia oppositorum”, the common good, “casino economics”, no limits to growth, Malthusian politics, Westphalian world, noonomy, extraterrestrial imperative, aesthetic education.

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智慧经济与世界经济秩序的未来

摘要:只有在政治经济秩序符合宇宙客观规律的条件下全面危机才可能被避免。宇宙结构由低级向高级发展,创造性智慧是其最高级表现形式。世界发展到了必须实行新制度的节点。当今制度已穷途末路,其历史可以概括为持续了600年的寡头模式与国家模式的冲突。林登·拉罗奇51年前就预言到了这种情况。需要以基本原则为基础建立新的安全和发展格局,威斯特伐利亚和约可以作为参照。包含智慧经济的理想新范式的构建,可以消除今天的地缘政治分歧。宇宙科学和旅行是创新思维所必须的地球外条件。美育是完善素质和培育创造性的必要方法。

关键词:热核战争、客观宇宙、地理力量、主权国家、无增长限制、威斯特伐利亚和平、智慧经济、对立统一、地球外条件、美育。

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Mankind has clearly reached the most important branching point in its entire history. On the one side there exists for the first time the actual danger that the present geopolitical confrontation between NATO and the US against Russia and China could lead in the short term to a global thermonuclear war, followed by a nuclear winter of about ten years, and as a result leading to the annihilation of the human and most other species [Robock, et al., 2007]. But at the same time there is more powerfully than ever before the emergence of a completely new and different world economic order, which carries in it the promise of a hopeful future of humanity. In this period of sudden changes in the political geometry and uncertain outcomes of various conflicts, what could be guidelines for evaluations and task definitions, of pathways out of this present existential dilemma?

It seems obvious, that these guidelines must be reality related. However, since the perception of what reality is, is subject to a cacophony of opinions which are all colored by the axiomatic underpinnings of the various personalities, it is important to arrive at a more unassailable definition of reality. That reference point should reasonably be our actual physical universe, the reality of which undoubtedly transcends whatever “reality” is perceived on the planet Earth.

If one studies the arc of millions of years of the history of our physical universe and the evolution of life as part of it, one can observe a growth-oriented pattern, driving the development from the simplest forms to ever more complex structures, of which human creative mentation is the highest expression. Vladimir Vernadsky wrote in 1925: “There exists in the biosphere a grand geological force, perhaps even cosmic in nature, whose planetary nature is not taken into consideration in our concept of the cosmos, that is in our concepts based on science. This force neither appears as a new special manifestation or form of energy, nor may it simply be an expression of known energies. Nevertheless, the action of that force exerts a profound and powerful influence on the course of the Earth’s energetic phenomena and consequently must undoubtedly have reverberations, albeit less powerful beyond the Earth’s crust, in the existence of the planet itself. That force is the intellect of Man, directed and organized through the volition of man in his social existence” [Jones, 2012]. He later would call that phase of development of the physical universe the Noosphere.

Obviously this “intellect of man”, his creative reason, is part of the physical universe, as is human history. But what is the relation of that objective process, which Karl Marx and Friedrich Engels had called *historical* and *dialectical materialism*, and the role of the subjective, the willful intervention of the individual? Are sections of history following their inner necessity leading to a conclusion, innate to the lawfulness associated with the axiomatic assumptions of that section? Or asked in another way: is the creative mind only discovering what is the logical next step, or does human creativity have the power to change that lawfulness into something completely different?

Professor Bodrunov speaks in his introduction “What is Noonomy” to the “Anthology of Noonomy” that we as a civilization are reaching a “choice point”, where either the threat to that civilization’s existence becomes irreversible, or we progress to a qualitatively new stage in our development [Bodrunov, 2022a]. And so the underlying fundamental question he raises is, are we witnessing the exhaustion of the entire previous paradigm of human civilizational development? The answer is emphatically yes, with one caveat, that it is the specific form of the oligarchical model of neoliberal finance capital, that has exhausted its options, other than going to war and causing its own self-destruction as a collateral damage.

According to the Arms Control Association quoting senior U.S. Officials, “that Biden has decided not to follow through on his 2020 pledge to declare that the sole purpose of nuclear weapons is to deter a nuclear attack against the United States or its allies.” [Kimball, 2022]. Instead, he approved a version of a policy from the Obama administration that leaves open the option to use nuclear weapons not only in retaliation to a nuclear attack, but also to respond to non-nuclear threats.

In response to that change Russian President Putin has now declared in a press conference¹ in Bishkek, Kyrgyzstan, that Russia will have to reconsider its nuclear doctrine up to now to use nuclear weapons only if the existence of the Russian state is threatened and respond to the US doctrine of Preemptive Strike by adopting the same policy, the US preemptive strike concept. Given the enormous potential, that even a wrong reading or mistake could trigger a launch, means we are one step away from the thermonuclear catastrophe.

The paradigm of human civilizational development, which reaches its point of exhaustion is that dual system, which existed for the last approximately 600 years [LaRouche, 2001], the conflict between the oligarchical model of Venice of the 15th Century – becoming the center to which shifted the continuing traditions of empires from the Babylonian to the Persian, Roman, and Byzantine – and the emerging sovereign nation state, which first emerged fully with the reign of Louis XI in France. The actual emergence of the sovereign nation state was the result of a long struggle to break free from the supranational structures of the empires and the Papacy, and had required many steps which had to be conceptualized, in order to finally arrive at a form of government which was not serving only the interest of the respective oligarchical elites. While earlier governments, such as Henry II Plantagenet (1154-89) in England, Louis IX (1226-70) in France, Frederick II Hohenstaufen (1194-1250) in Sicily, and Ferdinand III and his successor Alphonso the Wise (1252-58), had seen already a certain increase in the urbanization of people, it was only the form of the representative system of the nation state that started explicitly to focus on the common good of the people to be realized with the help of scientific and technological progress. Government by consent of the governed and an elected representative who has a reciprocal legal relationship to both the governed and the government, was the first form of government, where the individual can participate in the government.

Nicolas of Cusa (Kusanksy) writes in the *Concordantia Catholica* (1433): “Therefore, since all are by nature free, every governance – whether it consists in a written law, or in living law in the person of a prince ... can only come from the agreement and consent of the subjects. For, if men are by nature equal in power and equally free, the true, properly ordered authority of one common ruler, who is their equal in power, can only be constituted by the election and consent of the others, and law is also established by consent.” [Cusa, 1991, p. 25].

The Venetian and all following oligarchies regarded this conception of a system that was designed to protect the common good as a mortal threat. For the following 600 years these two systems were in a constant fight, one time favoring a form of government devoted more to the common good, then vacillating towards more oligarchical forms. Now that the liberal western system has given up the earlier emphasis on the welfare state in favor of the unbridled profit maximization for the privileged and rejects the rise of a new partnership of states devoted to the common good of all, that coexistence is no longer possible.

The American economist Lyndon LaRouche had made a prophetic prognosis in 1971 [LaRouche, 1971], when President Nixon dismantled the Bretton Woods System by taking the dollar of the

¹ President Putin Press Conference in Bishkek, Kyrgyzstan. URL: <http://en.kremlin.ru/events/president/news/70061>

gold standard and replaced the fixed exchange rates with floating ones. He forecast that a continuation of that monetarist policy would necessarily lead to a new depression, a new fascism and the danger of a new war, unless one would establish a completely different economic order. He also pointed out each time that the financial institutions took one more step in the direction of complete deregulation of the markets to remove all barriers for the Casino economy, the consequences this would have. Because he had a very clear idea how this new just world economic order and a new credit system should be organized – which he presented the first time with the proposal to replace the IMF with the “International Development Bank” [LaRouche, 1975] in 1975 – he recognized more than anybody else the consequences of steps going in the direction of pure monetarist policies at the expense of the physical economy.

He forcefully countered as complete scientific quackery the theses by the Club of Rome and the fraudulent book by Meadows and Forrester “Limits to Growth”¹ with his own book, “There Are No Limits to Growth,” [LaRouche, 1983] pointing to the obvious fact left out by the authors, that it is the level of technology which determines what a resource is. “Limits to Growth” was published in many languages and was designed to create the so-called ecologist movement around the world. LaRouche was also the most vocal voice against the publication of the long-range strategic plan of the New York Council on Foreign Relations, the “Project 1980s” [“Controlled Disintegration” ... , 1979] series, written by a number of members of the Trilateral Commission, who would then join the cabinet of the Carter administration. These studies, published in full by McGraw-Hill, was an elaborated proposal for the “controlled disintegration of the economy,” designed especially to prevent the emergence of “another Japan” in the developing sector. This Malthusian policy has been the underlying kernel of US policy ever since. Paul Volcker’s high interest rate policy and the massive outsourcing of production into cheap labor producing countries were additional features of the same policy, to streamline the policy orientation away from the physical economy in favor of a monetarist profit maximization. Step by step, the sound basis of the real economy was removed and replaced by the principles of “money makes money,” of shareholder values, initial public offerings, of “just in time production,” and an eventual far-reaching deregulation of the financial markets.

When all these measures to destroy the productive basis of the economy led to the systemic crisis of 2008, rather than addressing the causes of the failure, the central banks decided to escalate the casino economy with quantitative easing (QE), zero-, and even negative interest rates, leading to a hyperinflation of financial aggregates which are unleashing soaring prices of consumer and producer goods, making them unattainable for more and more segments of the population in the so-called developed countries and out of reach for the developing sector. The dilemma now is that a continuation of QE is threatening to end up like the hyperinflation in Weimar Germany in 1923, except, that it does not occur in only one country, but the entire transatlantic world and all countries which have not cushioned themselves against this policy. When the central banks try to counter this trend with Quantitative Tightening (QT), there is the danger of mass bankruptcies of over-indebted enterprises and a capital flight out of the emerging countries, triggering chain reactions that way. Between this Scylla of QE and Charybdis of QT, there is no solution to solve the dilemma within the system. The essence of the neoliberal dogma, that the power of credit creation must be under the control of private interests – thus the “independence” of the central

¹ Lyndon LaRouche, “There Are No Limits to Growth”. URL: <https://store.larouchepub.com/product-p/eirbk-2015-1-0-0.htm>

banks – in order to guarantee the unrestrained profit maximization of speculative interests, is the deadly virus, the systemic flaw, why the system has exhausted all options within it. It is the recognition of the untenability of that system, which has greatly increased the dynamic for the creation of an alternative system, apart from other political factors.

There are not many options on how to remedy the situation. Faced with the obvious danger of a far-reaching deindustrialization of Europe and a deep crisis in the United States, for which the fifth year in a row of a reduction in the life expectancy is only a symptom, the obvious solution, lying in the fundamental self interest of both European nations as well as the US, would be if they would decide to give up the geopolitical confrontation against Russia and China, and decide to cooperate with the nascent economic system of the BRICS-Plus, the SCO, the EAEU and the Global South in general. Under all circumstances it would require an orderly bankruptcy reorganization of the financial system in the tradition of Roosevelt's Glass Steagall banking separation and a return to the American System in the tradition of Alexander Hamilton, as it was revived by Roosevelt with the New Deal and the postwar reconstruction in Germany with the Kreditanstalt für Wiederaufbau (KfW), which was based on the FDR Reconstruction Finance Corporation. The New Deal transformed the US economy from the great depression into the strongest economy in the world, and the policy of the KfW helped to create the German economic miracle, transforming it from a rubble field into what eventually became the fourth largest economy in the world. For a real economic recovery for both Europe and the US it would require the return to the economic paradigm before that fateful decision of President Nixon to end the Bretton Woods System, which Lyndon LaRouche presciently had identified 51 years ago as leading to the present crisis. If the "West" cannot mobilize itself to recognize, that such a change in policy would be in its best interest, it will fall by the wayside of history. The only problem is, that one can not expect the "West" to disintegrate as peacefully as the Soviet Union did. To the contrary, it is the acceleration of the crisis of the financial system which increases the war danger. Both, because the rise of China and Asia in general is seen more as a "systemic challenge" the more the neoliberal system is failing, as well as the profits from the defense industries for Military-industrial complex (MIC) – even if these profits are at the total expense of the physical economy at large – and where methods of social control, deriving from the condition of war, appear to be desirable for the neoliberal establishment. The more determined that side becomes to insist on the maintenance of the unipolar world model, even when that model already has been replaced, the more a new arms race is accelerating, "for which there can be only one finishing line – total nuclear war" [Scott Ritter ..., 2022].

The question therefore is, can the international community be organized around a realistic great vision of a new paradigm, to put on the agenda a way out of the present geopolitical confrontation in time, before that "finishing line" is reached?

When after 150 years of religious war fighting in Europe, of which the 30 Years War was only the concluding part, the warrior parties realized, that none of the warring parties would enjoy a victory, because most of them would be dead, if the fighting continued, they decided to negotiate a peace treaty which became the Peace of Westphalia of 1648.

Confronted with the prospect of global nuclear war, which nobody would survive, hopefully the nations today can agree on a perceptible to end the conflict in that tradition. What is needed therefore is a new international security and development architecture, which builds on one of the most important principles, which came out of the four years of negotiation for the Peace of Westphalia. That principle is that there can be no peace, if one does not take into account the

“interest of the other”, which is what led to the concept of the “indivisible security”. The second principle was that for the sake of peace, all crimes committed during the war by one or the other side, must be forgiven, and a third principle was the emphasis on the role of the state in the reconstruction after the war, which was a concept that led to the evolution of cameralism.

Not only was the Peace of Westphalia the beginning of international law, which did not exist before, and which led to the principles of the UN Charter, but it worked, while the Versailles Treaty, which did not adhere to the principle of respecting the interest of every participating power, was just the stepping stone for the next war, WWII. So the concept of a new negotiating process like that leading to the Peace of Westphalia must be urgently discussed, this time proposing a new international security and development architecture, which does take into account the security interest of every single country on the planet, which emphatically includes Russia and China. A very important initiative in this respect has come from the Vatican and Pope Francis [Zengarini, 2022], proposing a return to negotiations as a method of conflict resolution in the tradition of the Helsinki Accords and offering the venue of the Vatican for peace negotiations concerning the Ukraine crisis without preconditions. While the Helsinki process implies a return to the paradigm of detente, change by approach and the 10 points of the “Declaration on Principles Guiding Relations between Participating States” (The Decalogue¹), given the epochal nature of the change going on right now, some more fundamental principles are needed.

Because of recent events and the behavior of leading figures ², trust in the honesty of politics is at the zero point. Also, many words, like “human rights” or “freedom of expression” have been misused so much, that they are sounding shallow. Something much more fundamental is needed, if this very broken world order is to be fixed and a trusting and cooperative relation among nations is to be reestablished. If in the beginning a group of nations – which hopefully would become more as the process unfolds – were to start a discussion process, of how the international community could organize a new international security and development architecture, they would have to search for fundamental principles, on which it must be based, if mankind is to survive. The common ground, which must be established, can not be simply some political or economic “program”, which can be subject to changing political trends or particular interests. What is needed instead are universal principles, which pertain to the actual nature of mankind and its role in the physical universe. The following suggested principles are meant to be a starting point for a discourse among truth-seeking individuals.

First: The new International Security and Development Architecture (ISDA) must be a partnership of perfectly sovereign nation states, which is based on the Five Principles of Peaceful Coexistence and the UN Charter.

Second: The absolute priority must be to alleviate poverty in every nation on the planet, which is easily possible, if existing technologies are being used for the benefit of the common good.

Third: The life expectancy of all people living must be prolonged to the fullest potential by creating modern health systems in every country on the planet.

This is also the only way how the present and future potential pandemics can be overcome or be prevented.

¹ Helsinki Final Act (1975). URL: <https://www.osce.org/helsinki-final-act>.

² “Hatten Sie gedacht, ich komme mit Pferdeschwanz?” (2022): Angela Merkel über ihren neuen Lebensabschnitt, mögliche Fehler ihrer Russlandpolitik, ihre Rolle in der Flüchtlingskrise und die Frage, ob mit deutschen Kanzlern ungnädig umgegangen wird / Interview: Tina Hildebrandt und Giovanni di Lorenzo. URL: <https://www.zeit.de/2022/51/angela-merkel-russland-fluechtlingskrise-bundeskanzler/komplettansicht>.

Fourth: Since mankind is the only creative species known so far in the universe, and given the fact, that human creativity is the only source of wealth through the potentially limitless discovery of new universal principles, one of the main aims of the new ISDA must be to provide access to universal education for every child and adult person living. The true nature of man is to become a beautiful soul, as Friedrich Schiller discusses this, and the only person who can fulfill that condition is the genius.

Fifth: The international financial system must be reorganized, so that it can provide productive credits to accomplish these aims. A reference point can be the original Bretton Woods System, as FDR intended it, but as it never was implemented due to his untimely death, and the Four Laws proposed by Lyndon LaRouche. The primary aim of such a new credit system must be to increase dramatically the living standard of especially the nations of the Global South and of the poor in the Global North.

Sixth: The new economic order must be focused on creating the conditions for modern industries and agriculture, starting with the infrastructural development of all continents to eventually be connected by tunnels and bridges to become a World Land Bridge.

Seventh: The new global security architecture must eliminate the concept of geopolitics by ending the division of the world into blocs. The security concerns of every sovereign nation must be taken into account. Nuclear weapons and other weapons of mass destruction must be immediately banned. Through international cooperation the means must be developed to make nuclear weapons technologically obsolete, as it was originally intended by the proposal, which became known as the SDI suggested by LaRouche and made as an offer to the Soviet Union by President Reagan.

Eighth: In former times, one civilization at one corner of the world could go under, and the rest of the world would only find out years later, due to the length of distances and the time needed for travel. Now for the first time because of nuclear weapons, pandemics, the internet and other global effects, mankind is sitting in one boat. Therefore, a solution to the existential threat to humanity can not be found with the help of secondary or partial arrangements, but the solution must be found on the level of that higher One, which is more powerful than the Many. It requires the thinking on the level of *Coincidentia Oppositorum* of Nicolas of Cusa.

Ninth: In order to overcome the conflicts arising out of quarreling opinions, which is how empires have maintained control over the underlings, the economic, social and political order has to be brought in cohesion with the lawfulness of the physical universe. In European philosophy this was discussed as the being character of natural law, in Indian philosophy as cosmology, and in other cultures corresponding notions can be found. Modern sciences like space science, biophysics or thermonuclear fusion science will increase the knowledge of mankind about this lawfulness continuously. A similar cohesion can be found in the great works of classical art in different cultures.

Tenth: The basic assumption for the new paradigm is, that man is fundamentally good and capable to infinitely perfect the creativity of his mind and the beauty of his soul, being the most advanced geological force in the universe, which proves that the lawfulness of the mind and that of the physical universe are in correspondence and cohesion, and that all evil is the result of a lack of development, and therefore can be overcome.

What is lacking at this moment in the international debate is a generally recognized beautiful vision for the future. Chinese President Xi Jinping has defined such a goal for the Chinese nation

for the centenary of the founding of the PRC, that China will be a “great, modern, socialist country with Chinese characteristics, prosperous, strong, democratic, culturally advanced, harmonic and beautiful.”¹ But also the people of the other countries in this world should have a better, healthier and happier life.

But given the present ideological division of the world, that message is not perceived without prejudice by the international public, also the people of the world are in desperate need for such a hopeful outlook. Many of the so-called “ordinary” men and women in the countries of the “West” are almost paralyzed from fear of nuclear war, no matter if they accept the mainstream media narrative or not. Lacking any visible way of causing a change, they either compensate by psychological displacements or become deeply pessimistic about the future, which has historically always been the breeding ground for right wing outlooks. Billions of people in nations of the Global South on the other hand, who are food-insecure, don’t have access to clean water, and are deprived of living a creative life, are suffering in ways no human being should be condemned to.

A discussion of a beautiful vision for the future of all of humanity, coming from a growing number of countries, such as for example the BRICS Plus and other organizations representing the “Spirit of Bandung” and the principle of non-alignment, can become a political force functioning as a game changer.

It is here where the shift to Noonomy can uplift the awareness of the world public. Rather than being suppressed by the burdens of daily life, the perspective of the change in the role of human beings in the production of the material basis opens up a completely different viewpoint: Artificial Intelligence and robots are replacing the traditional human workforce. The use of technetic beings will create the basis for setting free the potential for lifelong learning and creative self-perfection. That means that the great vision of the humanists of the end of the 18th Century, who had hoped that the Age of Reason was on the horizon, will be in tangible proximity. With the Noonomy for the first time the material basis for man to realize his true nature will exist.

Nevertheless, the more individual freedom increases due to Noonomy, the more it is the role of the state and not private interests to optimize the framework for transformation of populations according to the principles of Noonomy. There are two areas, where it is the state which has to set the course so that the culturally pessimistic outlook of Hannah Arendt is proven wrong, as Professor Bodrunov quotes her view in his “Technological Revolution, Industrial Development and Transformation of Society.” Arendt argues for the exactly opposite image of Man expressed in the above proposed 10 Principles, stating that “the spare time of the “animal laborans” is never spent in anything than consumption” and that “eventually no object in the world will be safe from consumption and annihilation through consumption.” [Bodrunov, 2022b, p. 16].

One of the most important examples, how the identity of human beings can change for the better, is provided by space science and travel, by the extension of infrastructure into first nearby space, as the precondition for future interstellar space travel as the indispensable next level of the evolution of the human species.

As the international cooperation on the ISS and the impact of the findings of first the Hubble Space Telescope and now the James Webb Telescope have demonstrated, the emphasis on mankind as a space-faring species completely upshifts the sense of identity of all astronauts, scientists and engineers involved. It replaces the notion that we are small-minded earthlings with the idea that we are making the first baby steps into a universe that has at least two trillion galaxies. This “Extra-

¹ Xi Jinping’s report at 19th CPC National Congress, 2017.

terrestrial Imperative” which drives the evolution beyond its planetary limits and which is built into the laws of the physical universe, enables every child, pupil, student and adult to directly access the cohesion between the laws of their own creative mentation – the production of ideas – and the lawfulness of the universe. If immaterial ideas would not be efficient in the physical universe, we would not be up there. It is the most direct way to demonstrate the essence of noonomy, the cohesion of “noos”, and “nomos”. The goal of noonomy is therefore to bring the political, social and economic order into cohesion with the actual lawfulness of the physical universe.

The outstanding German-American space pioneer and rocket scientist Krafft Ehricke wrote already 1957 in “The Anthropology of Astronautics” about the unique significance of space research and travel for the sense of identity of the human species.

The concept of space travel carries with it enormous impact, because it challenges man on practically all fronts of his physical and spiritual existence. The idea of traveling to other celestial bodies reflects to the highest degree the independence and agility of the human mind. It lends ultimate dignity to man’s technical and scientific endeavors. Above all, it touches on the philosophy of his very existence. As a result, the concept of space travel disregards national borders, refuses to recognize differences of historical or ethnological origin, and penetrates the fiber of one sociological or political creed as fast as that of the next. As a technical concept, astronautics is all-embracing, and more revolutionary than anything conceived so far, including even atomic technology. As a scientific concept, it is bound to stimulate and rejuvenate practically all fields from astronomy to zoology. Its sociological and political implications are such that future generations may well describe as “cautious” even the boldest predictions of our time.

Because of this, space travel holds perhaps the greatest general appeal for our complex and divided world. It seems to promise less immediate material gain than atomic technology. Yet, or perhaps therefore, its spiritual appeal is extremely powerful, symbolizing as it does that man, after all, has not yet lost his capability of cutting the Gordian knot, of exploding old notions which retard his development, and of overcoming seemingly invincible physical obstacles. If it can be done here, it can eventually also be done in other segments of our life today, where man seems to be hopelessly and perpetually deadlocked. A feeling of enthusiasm and genuine interest seems to prevail among all those who deal with space flight and astronautics: school children learning about it; Congressmen allotting money for it; political leaders of the East and West praising their nations’ contributions to its progress; and last, but not least, scientists and engineers blazing the trail toward its eventual accomplishment” [Ehricke, 2017].

As Krafft Ehricke eloquently demonstrates here, it is the experience of being in space, which quasi automatically supports a mental attitude, to “think from above”, to think in terms of the above suggested principles eight and nine, to think in terms of the higher One as a solution-oriented way of thinking, and to think in cohesion with the laws of the physical universe. Ehricke calls this the “Extraterrestrial Imperative”.

He described the freedom of thinking, in what it means not to be forced to think in terms of being reduced to “Earthlings” in what he called the “Three Fundamental Laws of Astronautics” [Ehricke, 2017]:

First Law. Nobody and nothing under the natural laws of this universe impose any limitations on man except man himself.

Second Law. Not only the Earth, but the entire Solar System, and as much of the universe as he can reach under the laws of nature, are man’s rightful field of activity.

Third Law. By expanding through the Universe, man fulfills his destiny as an element of life, endowed with the power of reason and the wisdom of the moral law within himself.

For Ehrike, the goal was not even a village on the Moon, which he described in detail already in the 50s, nor even a city on Mars; rather, he was concerned with the long-range interstellar exploration of the universe. In an unpublished book, he considers relativistic interstellar flight on the basis of Einstein's Special and General Relativity. Recently the proof was found that Einstein's assumptions about gravitational waves are correct. That means that we are living in a relativistic universe. So when we engage in the process leading to the possibility of interstellar space travel, we are obliged to think in terms of the actual physical universe, which was stated in the beginning as a precondition for humanity to overcome the present crisis.

As Professor Bodrunov states in his article "Sustainability": "new technologies not only open new opportunities, but also generate considerable potential risks and threats" [Bodrunov, 2021]. But it is never the technology, which is good or bad, it is always the human being which is in charge of employing that technology, whose character traits decide for what aim it is used. Since we proceed from the conviction laid down in principle 10, that man is good by nature and that all evil comes from a lack of development, then the question is, what is the best scientific way, to further that development toward the good.

Naturally, there is religion, which calls on man to develop all of his or her talents and to be good. Johannes Kepler has referenced the subject in front of us by pointing to his experience, that the more one studies the laws of the universe, the more one discovers that the Creator must be unbound goodness. A similar idea is expressed by Schiller's "Ode to joy", composed by Beethoven's Ninth Symphony, "Brüder, über'm Sternenzelt, muss ein lieber Vater wohnen" (Brothers, above the starry canopy, There must dwell a loving father).

But apart from religion, the scientific method to improve the character of man is the method of aesthetic education, as it has been developed most prominently by Confucius, Gotthold Ephraim Lessing, Friedrich Schiller and Cai Yuanpei. A very important part of the teachings of Confucius was devoted to the ennoblement of the student through certain arts, especially music and poetry. Lessing developed a whole theory about the pedagogical effect of classical theater. But it was Friedrich Schiller, whose "Aesthetic Letters", which he wrote after the hopes of the French Revolution had been drowned in blood by the Jacobin terror, who elevated the aesthetic education to level of scientific principle.

In these 27 letters and other aesthetic treatises he introduced a method, how the emotions can be educated up to the level of reason, so that one can blindly follow them, since they would never advise a course of action, which reason would not do as well. According to Schiller it is the immersion into the beauty of classical composition, be it in music, poetry, painting or architecture, which reconciles reason and the emotions, and uplifts them. Schiller was extremely critical of Immanuel Kant, who's notion of the arbitrariness of art upset him as much as Kant's approach to rigorously suppress the emotions with his Categorical Imperative in order to be moral. It was the specific contribution of Cai Yuanpei [Luo, 2021], who was called by Sun Yat-sen to become the first education minister of the New Republic of China in 1911, and then the President of Peking University, to introduce Schiller's conception of aesthetic education into China, where it is cherished by President Xi Jinping today for the education of the youth. It was Lyndon LaRouche, who demonstrated in many treatises, that the creative faculties of the mind which produce qualitative new scientific discoveries are the same as those which are the source of classical compositions in the arts.

Schiller's aesthetic education through great classical art is the most advanced and scientific method to transform the "wants" into "noo-wants". It ennobles each person, who has from birth a "noo"-potential, to become a "beautiful soul", a person for whom according to Schiller, freedom and necessity, passion and duty are one, and the only person, for whom his applies fully, is the genius. So the goal is, that every human being in noonomy has not only the potential, but will become a genius, and each different, because in the realm of creativity the degrees of freedom are infinite. So with noonomy, the Extraterrestrial Imperative and the aesthetic education we are on the way, that human beings will appreciate the "sweetness of truth" as Kusanky calls it, and overcome the condition of that poor person, who is caught in Plato's cave of sense perception, or Hannah Arendt's pessimistic views.

So the future of mankind is bright, provided we are thriving to understand the scientific principles of our universe better and better and act to bring the political and economic order into cohesion with them.

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