

## New coalition for human rights mapped out in U.S.

by Nancy Spannaus and Christina Huth

More than 350 participants attending the Schiller Institute's Martin Luther King Freedom Day Tribunal on June 2 near Washington, D.C. passed a resolution calling for the formation of a new human rights organization. The organization will be called the Schiller Institute Coalition for Human Rights.

The meeting, the fourth international conference of the Tribunal since it was founded in early 1989 in the wake of the outrageous frameup of American political leader Lyndon LaRouche and six of his associates, was convened to honor the thousands of martyrs of Tiananmen Square. It was held in the Washington suburb of Silver Spring, Maryland, during the weekend of the first anniversary of their massacre by the Chinese communist dictatorship on June 4, 1989.

The call for the new coalition was presented by Mrs. Amelia Boynton Robinson, a prominent civil rights leader who worked with Martin Luther King, and has served for the past several years as a leader of the Schiller Institute, the international think tank established to promote republican principles by Helga Zepp-LaRouche.

Mrs. Robinson motivated the need for the new coalition to the participants, by citing the grave threat to humankind from the economic crisis, and particularly the AIDS crisis, which is being used as a means of wiping out the non-white and the poor. She argued that democracy and the world are on the brink of annihilation in the name of justice, and the U. S. Constitution and its principles have become a thing of the past; that man is being brainwashed to be a puppet, a robot and an animal whose mind can be twisted; and that man's role, as given by the Creator in Genesis, to have dominion over the animals, is being totally destroyed.

### **The individual as sacred**

The principles of human rights espoused by the new coalition were elaborated in a resolution read to the conference

as follows:

"The principle of reason, as is associated with creative science; the principle of reason as is associated with classical art; and the principle of reason as expressed by this quality of love to which St. John and St. Paul referred to, in their respective Gospels and Epistles, all go together. That is the essence of man; that is the essence of the law. The form of human society must always become consistent with this sacredness of the individual, and consistent with the development and furtherance and celebration of that principle of creative reason which sets mankind apart from, and above the beasts. Under this principle, there are no races.

"In the case of human beings, among all the so-called human races, all individuals, in our experience, have exactly the same kind of potential; and within the so-called racial group, so-called, the same potentials, the same height of potential, exists; there is no difference among human beings in respect to that which makes them in the image of the living God; and that is also a principle of natural law.

"These principles of natural law are higher than any government; they are higher than any constitutions; they are higher than any treaty agreement; they are higher than any law passed by any court, any legislature, or any other body within a nation. Those who violate natural law, even with the backing of the positive law of the state, of treaties, of courts and so forth, those are criminals. They have violated the law."

The conference voted to defend these principles of natural law as a matter of human rights, and reaffirmed its support for the Schiller Institute's Declaration of the Inalienable Rights of Man, adopted in November 1984.

### **Strategic crisis requires a Renaissance**

The day's proceedings were opened by Schiller Institute founding member Fred Wills, who served as justice minister

and foreign minister of Guyana during the 1970s. Wills received a standing ovation when he told the audience that the international freedom movement must fight with the same determination expressed by the 18th-century Prussian King Frederick the Great: "I will fight until my enemy is exhausted; I will fight until my enemy can no longer sustain the casualties I inflict upon him."

A summary of the global strategic crisis that has deepened since the Tiananmen Square massacre divided humanity into two opposing camps, separated by "a river of blood," was brought to conference participants via videotape from Helga Zepp-LaRouche, made in West Germany, where she is a well-known political leader. Underlining her husband Lyndon LaRouche's November 1988 call for an international anti-Bolshevik resistance movement, she said that events in China and Eastern Europe show that history has once again produced a moment in which "the people have to take their power into the streets, reach up for the stars, and take back their eternal, inalienable rights, given by natural law. It is exactly the kind of moment expressed in the Declaration of Independence in the United States.

"We must be the actors . . . we, represented in this room, representing a very broad coalition of people in many countries around the world," to create a global moral renaissance, she said.

The superpower summit convened in Washington just before the Tribunal shows "the immediate problem we are facing," Mrs. LaRouche said. As Gorbachov and Bush work to consolidate their condominium of world rule, starvation, disease, and repression are coming to the forefront of economic and political life in the Soviet Union.

"In the Transcaucasus, again, the army is brutally clamping down," Mrs. LaRouche reported. "The death rate is already in the dozens against the Armenians. In Ukraine, the situation is ready to explode. There is starvation, and, after the price increase, panic-buying; millions of people going to the stores in long, long queues. . . . The crime rate is increasing; police brutality is unbelievable."

Here in the United States, a crisis is also under way, Mrs. LaRouche continued. "There is a gigantic banking crisis looming, which can bring down the entire banking system any moment. There is an increasing poverty among an ever and ever larger group of people. Crime, horrible, here in Washington; the increase of the drug plague; violence; police brutality; the United States right now . . . is using repression toward the inside, and imperialist aggression toward the outside, as recently in the case of Panama—the Thornburgh Doctrine."

We are up against a consolidating "judicial fascism: the idea of using the apparatus of the state, especially the justice system, for political purposes and repression," Mrs. LaRouche said. "This is what was used against Lyn [Lyndon LaRouche]. One can say that the condominium between the two superpowers is exactly based on what the Pope once called the 'structures of sin.' "

## Petition text

The participants in the Martin Luther King Freedom Day Tribunal in Silver Spring agreed to begin a petition campaign for the founding of the new coalition. The petition will be circulated among people of all walks of life, and organizations, including ministers, churches, doctors, lawyers, fraternities, sororities, housewives, and others. The text of the petition reads as follows:

"Given the fact that the most precious of all rights, which must remain inviolable, is called human rights: a regard for the condition of the individual, for the opportunity for the development of the individual, for the opportunity of the useful expression for the good of the potentials of that individual: these, being matters of human rights, we hereby place our names as signifying our commitment to the defense of human rights for all people. We do this, this day June 2, 1990, in alliance with the Schiller Institute."

"How shall we react to suppression, violence, and brutality?" Mrs. LaRouche asked. With a non-violent mass movement: "Exactly in the same way as Mahatma Gandhi did against the evil British colonial masters, as did the great Martin Luther King, in whose tradition we are celebrating this tribunal; and as has been demonstrated by the students in Tiananmen Square, in Lithuania, East Germany, and Czechoslovakia.

"We will build a mass movement around the idea of man in the image of God; we will build on that basis the new, just world economic order, and the idea of the inalienable right of self-government. If we do this, with this Tribunal as a launching point, we shall overcome; and not only overcome, but we will win this fight for mankind."

## From Beijing to Panama

The first panel featured spokesmen for democracy movements from East to West, including Ukraine, Romania, the Soviet Muslim republics, Panama, China, Vietnam, and Cambodia. Most expressed concern about the role of the Bush administration in providing support for tyrannies in their countries.

The most poignant presentation, given the anniversary of Tiananmen, was made by Chinese student Yadi-Hu. Yadi-Hu called for the reimposition of economic sanctions against the Deng Xiaoping regime, the rejection of Most Favored Nation status, and a boycott of the Asian Games planned for Beijing in September, as indispensable measures for aiding the democratic movement in China.

An eyewitness account of brutality by the communists was given by the Cambodian speaker, Kassie Neou from the Cambodia Genocide Survivors' League. Kassie Neou pinned responsibility for the Cambodian genocide, in which one out of three Cambodians were killed by the Pol Pot regime, on the Soviet and Chinese communists. But he argued that there was not just one "killing field," but three—since the Vietnamese and current government of Cambodia are also carrying out massive violations of human rights.

Stirring up the most controversy, however, was the graphic report from two Panamanians, Leonardo Sidnez and Professor Cecilio Simon. Sidnez introduced Simon, by describing some of the history of racism against Panama, and the incident on Jan. 9, 1990, when nine Panamanian students were killed for raising their flag. Sidnez heads an organization formed in their memory.

Simon stressed that he was at the Tribunal to get out the truth of what happened in Panama, including the truth of the casualties of both Panamanian civilians and U.S. soldiers. He proved, incident by incident, that deaths of U.S. soldiers had to be at least ten times greater than the 23 which were mentioned. He also presented a devastating case on how the invasion was based on the three Ds—Drugs, the suppression of Democracy, and Demilitarization. The last, of course, involves preventing Panama from taking over the canal, as provided for in the Canal Treaties of 1977.

### **Genocide by economic policy**

In addition to Mrs. Robinson's speech, this panel concentrated on asserting the principles of the right to life against the genocide being carried out in abortion, economic austerity, and euthanasia.

Joining in support for the coalition was the Rev. James Bevel, who had worked with Mrs. Robinson in the civil rights movement with Martin Luther King. Bevel called on the audience to wage war for the good, in support of two fundamental principles: 1) God's injunction that we are all made in the image of God and to have dominion over the earth; and 2) the Declaration of Independence's assertion of man's inalienable right to "life, liberty, and the pursuit of happiness."

The right to life movement was also represented by individuals who are fighting abortion, fighting the brain death statutes that are leading to euthanasia in the name of "organ farming," and combatting Planned Parenthood's racist "family" (sex) education curricula in schools.

A final panel presented in the fight against judicial tyranny in the United States, in several domains. The LaRouche case was reviewed by Senate candidate Nancy Spannaus, and, in a highlight of the entire proceedings, a 45-minute video from LaRouche's recent testimony in Roanoke, Virginia was played.

Other constituencies confronting police state measures were also represented. This included a sharp indictment, by

Democratic Party activist and attorney Mary Cox, of the political-judicial witchhunt being carried out against Washington Mayor Marion Barry, as well as a spokesman for the Crow Indians, the Mexican American League against Crime, and the farm movement.

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## Documentation

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### Excerpts from LaRouche's remarks

Lyndon LaRouche, who sent his remarks to the conference from prison via audiotape, dedicated them to "the late martyr, the Reverend Martin Luther King." He addressed the fundamental principle that only man, among all of God's creatures, possesses the power of creative reason, a power which distinguishes him from, and raises him above, the beasts. This principle, said LaRouche, is "the essence of all proper law, inclusive of relations among states and people," and has been the "motive for all of my public activities."

Mankind's sovereign power of individual creative reason, expressed in creative scientific breakthroughs, celebrated by classical art, and accompanied by the fundamental emotion of love for all mankind, LaRouche continued, "renders all individual human life sacred. . . . The form of human society must always be consistent with this sacredness of the individual, and consistent with the development, furtherance and celebration of that principle of creative reason which sets mankind apart from, and above the beasts. Under this principle . . . [which] casts mankind in the living image of God, . . . there are no races."

The human rights bestowed on mankind under natural law are today threatened by "the environmentalist alliance between Moscow and Washington," which is furthering a new "pagan religion, akin to the religion of pagan Imperial Rome, or Sparta, or the Persian Empire before them," LaRouche said. This evil, Satan-worshipping religion has been set forth to destroy Christianity. Wherever it has spread, society and the right to life are being destroyed. This is the enemy we must fight, said LaRouche.

"We must insist on the right of the individual, and of the nation, to those conditions which are in accordance with natural law, and in accordance with the sacredness of all individual life, and which are in accord with the fact that there is only one race of the human species; and that race is the human race. These are natural rights.

"It is also a natural right to fight for those political and other causes which defend human rights, against those political forces, governments and causes, which deny human rights," he concluded.