
Dialogue with Lyndon LaRouche

Development and freedom are the same

At a conference of the Schiller Institute and the International Caucus of Labor Committees on Feb. 20, 1994, Lyndon LaRouche responded to questions from African participants on the prospects for their nations.

Q (leader from Cameroon): I have two questions: Which in your opinion should come first, economic development or political freedom? Two, I'm acquainted with some of the programs that you have designed for Africa. If your economic policies for Africa cannot be known because of the existence of authoritarian regimes that refuse to allow freedom of thought and expression, such as the freedom of the press, how can Africa under the present circumstances build constitutional, democratic, and economically viable republics?

LaRouche: First of all, the situation is not hopeless in terms of authoritarian regimes. Take the case of the government of Nigeria, which has recently come into conflict with the International Monetary Fund in particular. Let me compare this with the case of Central and South America, which we know very well as well.

Today as you know, the U.S. government, or a faction of it associated with Luigi Einaudi (a long-term consultant to the State Department) is backing, through the Inter-American Dialogue organization, terrorism throughout Central and South America. The Sendero Luminoso [Shining Path], the terrorists of Peru, are backed by the International Monetary Fund (IMF), the Security Council affiliates, and the Inter-American Dialogue. They are backed also by sections of the U.S. State Department. It's a fact! One of the reasons they give for backing them, as they do in Chiapas province, which is an external-internal operation aimed at destroying Mexico—it has nothing to do with Indians; that's a fraud—is to destroy the military of all of the countries of Central and South America: Brazil, Mexico, Venezuela, Colombia, Peru, Bolivia, Chile.

Why do they wish to destroy the military?

Once they got rid of Juan Perón and his friends in the 1950s, effectively by overthrowing the government of Argentina, what remained were military regimes which generally were willing, at the point of bayonets, to enforce the requirements of the London and New York banks. The military was essentially the debt collector for the New York and London banks.

Now, why do these people wish to destroy the military? Because the military in the present crisis, has functioned as a patriotic force of resistance against the total destruction of those nations.

I have been watching coups in Nigeria which are like a fast-spinning revolving door for a great number of years. Why suddenly does a new military regime come in to attack the IMF? The same phenomenon. Nigeria is the most populous of the sub-Saharan countries; not the largest, Sudan is the largest, but Nigeria is the most populous. It is the Brazil of black Africa. If it does not resist, all black Africa is destroyed. It is resisting. Why? Because they are decent people on a certain level. They are fighting against a force that is trying to obliterate their nation. More power to them!

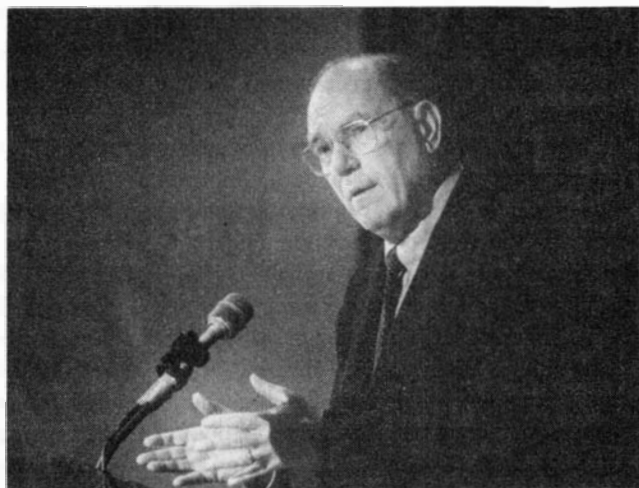
They are not hopeless. There are no really hopeless people. Wherever a human being is, there is the spark of *imago Dei*; and wherever that spark exists, we must find a way to address it. Because that's the only force we've got, the force of ideas connected with the fact that every human being is potentially in the image of God; and you must touch that. Without that, you won't succeed.

Now let's look at this situation in another way. There are two questions. Freedom and economic development are interdependent; they are the same thing. What is economic development? Is it "having" something? Economic development is utilizing the principle of the human mind. *The only power that humanity has, lies within that which makes man individually in the image of the Creator, the power of creative reason.* The only thing that differentiates man from an animal is *reason*, the power to make scientific and artistic discoveries, to develop man's behavior through these conceptions, these discoveries. The only power and the greatest power in the temporal universe is the power of ideas. Not formulas, not recipes, not force, but ideas. It is the only reason the human race has survived what it has survived.

The power of economy lies entirely in ideas, in scientific and related discoveries which give man increased power over nature. There is no possibility of development without the freedom to generate, to transmit, to assimilate, and to practice better ideas. You can't have freedom in a zero-growth society. You have only dictatorship, the suppression of ideas.

Why didn't the Bolshevik system work? Because it didn't have a market? That's a fairy tale! We've got a market system, and the whole thing is collapsing. Obviously the lack of a market was not a virtue of the Russian system. They put a market in there, and look what happened; it is worse than ever. You've got a cold and they give you cancer; that's not a cure.

The failure of the Russian system is called the peasant problem, at least from all the literature I've studied for many years on the Russian question. You couldn't get a lot of the Russian population to accept technological progress. And in many parts of the world, people don't accept technological progress; they want to go back to the old ways. They don't



LaRouche answering questions at the Washington conference, Feb. 19.

want to be pushed. You see, it's the great genius of western civilization that we did solve that problem. That's the gift of Christian civilization: the ability to organize technological progress. Until we discovered it, no other civilization, no other part of the planet, was able to do that in the entire history of mankind. That's our gift; it belongs to all humanity. Deliver the gift.

Development and freedom are the same thing, because they both involve the freedom of ideas for change. Not libertarianism; not the right to change your sex ten times a day, but the right to use your mind, to assimilate, develop, and apply different choices of idea to improve human practice, morally and physically. That is what economic development is, which requires infrastructure. You are not going to develop a desert by sitting there and having ideas; you must have water. Therefore you must use reason to get yourself water. You require power; you must have power. You must have sanitation, you must have all these other things. So you apply the power of reason with ideas to give your country development.

Q: How do we get this message through to the people in Africa when there is no freedom of thought and expression? How do we do it?

LaRouche: I'm telling you, I've been through this. The first time we got into Africa significantly was with a dear friend of ours, the late Honorable Fred Wills, who was the foreign minister of Guyana. We fought a war together. It was together with our friends from Peru and other countries, which led into the August 1976 Colombo, Sri Lanka conference of the Non-Aligned nations. The proposal which we had designed, for which we had fought over the preceding several years, prevailed at that conference. The forces of London and New York overthrew every government which played a leading part in supporting that resolution. It overthrew the host gov-

ernment, that of Mrs. Bandaranaike, promptly. It overthrew the [Indian] government of Mrs. Gandhi a little later, with help from Moscow. It overthrew the [Pakistani] government of Mr. Bhutto. It not only put Mr. Bhutto in prison, but killed him, because he offended them by supporting that policy. It overthrew the government of Peru, the Velasco government, using Kissinger agents in the Peruvian government.

The same process has happened in Africa: Every government that got on to this has been crushed. It has been crushed by African forces which have been hired and which accepted the pay to overthrow a government that moved in the national interest.

One of the governments that is now resisting is the government of Sudan, and the government of Sudan is marked for extinction by the Church of England, which is leading the pack in the determination to unleash genocide in Sudan, and has so far been unable to secure, even with the help of forces in Egypt, the people who are capable yet of overthrowing the government of Sudan.

We have to understand that there is an inner problem in Africa, because they are not well-educated; because people who are educated and have power have a tendency to behave like yuppies, to live at the expense of people less fortunate than they are, rather than uplifting them; who would rather be accepted in London and not be executed the way it happened in Congo, when it was Belgian Congo, in the time of [Patrice] Lumumba. They would rather live in safety and have a nest egg in a London or Swiss bank, and be tolerated by the metropolitan countries. They are not going to fight for their people. And if the people themselves are illiterate and don't know, how are they going to fight?

In South America and elsewhere, in the United States, in the British Isles and on the continent of Europe, in Russia and in eastern Europe, and in China, and elsewhere soon tomorrow, around this world people are faced with the reality that what has happened cannot continue. And they are looking, and *will* be looking for ideas. There are people I know throughout black Africa who are very well aware of what we are doing and who would respond, who have tried to respond in the past, but they are terrified. My being in prison didn't give them any courage either. Because they said: "Look at that fellow—he's the only fellow in the United States who is for this, and they stuck him in prison. He's finished. There is no one to turn to," they said.

I'm free. I may be dead tomorrow, but I'm free today. We know how to win, and we shall win. But we do not have the almighty power to decree when victory will occur. We must do what we should do to bring about victory, and have confidence that the opportunity will be presented to us. We will have the opportunity; let us be prepared; let us be persistent; let us work through frustrations and defeats; let nothing deter us. We will fight, and we will fight until we win because that is our duty, and that is our hope, and that will become our victory, whether we live to see it or not.