

## British cultural warfare is to blame for Africa's crisis

by Lyndon H. LaRouche, Jr.

*At the end of April, Lyndon LaRouche and his wife, Helga Zepp-LaRouche, visited Moscow for six days at the invitation of Russian scientists. Mr. LaRouche gave the following speech on April 27 at the Institute of Africa of the Russian Academy of Sciences. Subheads have been added.*

We have been directly involved—my wife, I, our friends—in the question of Africa in particular for, now, about 20 years. This has occurred as a part of our concern with the developing sector as a total, in totality.

Of course, my experience with the developing sector and concern there personally, go back to the last part of the recent Great War, during part of which I served in India and Burma, and participated, with that opportunity, in more than one way in the struggle for freedom of India during part of 1946.

As you all know, when you come from a European country for the first time as a young person, and you see the great injustice which exists in the so-called developing sector, it is a great shock. It was my reaction then, which I was later able to substantiate with scientific evidence, that, coming out of one great war, unless we arranged justice for the so-called developing nations, the possibility of a third great war globally, was likely.

As you know, the worst case for injustice on the planet is sub-Saharan Africa, so that, although we have been concerned with the relationship between the northern and southern part of the planet as our primary global view of problems, the problem of Africa stands out as the cruelest demonstration both of human misery and of the indifference—and worse—of leading forces in the northern part of the planet.

I recall that our first study of Africa occurred as a scientific study in 1973, when, from the standpoint of economic science and epidemiology, we examined the effect of policies

of the post-1971 period on the world, if they were extended. It was our conviction then, in a report we published first at the beginning of 1974, that unless these policies were changed, the trend which had been established from 1971 through 1973 under the International Monetary Fund and other institutions, would mean a global spread of epidemic disease which would probably be manifest in a global outbreak of new cholera epidemics, probably beginning in the Sahara region in the first half to middle of the 1980s.

We also believed that, under these conditions, because of the changes in population density, these conditions of malnutrition, suppression of immune systems through hunger, filth, diseases and so forth, would probably lead to the emergence of new pandemic and epidemic pestilences—diseases—throughout the planet.

While the emergence of what is called AIDS is probably (there is every indication of this) the result of an accident which occurred sometime in the 1950s, the fact remains that the spread of this disease coincides with other conditions of suppression of the immune systems of human beings.

We see now the spread of this disease in Africa, where we see 30%, 40%, or more of the population infected in various parts of Africa. We see what we feared was the emergence of the same infection in Southeast Asia, which would be a focal point for the spread of such pandemics throughout the planet. These were our views in the early 1980s on the AIDS problem, so-called; and these seem to be confirmed today—inside the United States and Europe, but especially in Africa and Asia.

### **An evil policy**

What this manifests, as I shall say strongly, but I think you in your experience will agree, is that while the problems



*Lyndon LaRouche (center) and his wife, Schiller Institute founder Helga Zepp-LaRouche, emerge from a meeting at the Institute of Africa of the Russian Academy of Sciences in Moscow.*

of Africa, especially sub-Saharan Africa, are manifold in nature, the primary feature of this, from the standpoint of policy, is that the worst expression of evil in the policymaking of nations is found demonstrated in sub-Saharan Africa.

The worst aspects of this are two. One, our consistent enemy through all this process has been the International Monetary Fund. Every attempt to do something positive for Africa is stopped by the International Monetary Fund. Any African government that moves to try to improve the condition of its people and its future, will be overthrown or its leaders perhaps murdered by the friends of the International Monetary Fund. We saw this in 1976 out of the Sri Lanka, Colombo conference of the Non-Aligned Nations—as some of you, I'm sure, recall, because as senior experts, you were active then, as I was.

At the Colombo Conference, the majority of nations agreed to the question of development, which came under a joint resolution for a just new world economic order. Most of the delegates to that conference agreed. They agreed to submit that to the United Nations General Assembly meeting a month later.

Only *one representative* of one of the governments of the developing nations actually presented that view to the United Nations a month later: my late friend Dr. Fred Wills, who was at the time the foreign minister of Guyana, who was a famous specialist in the affairs of Africa through his diplomatic and legal and other operations.

*Every other government of the Non-Aligned nations*

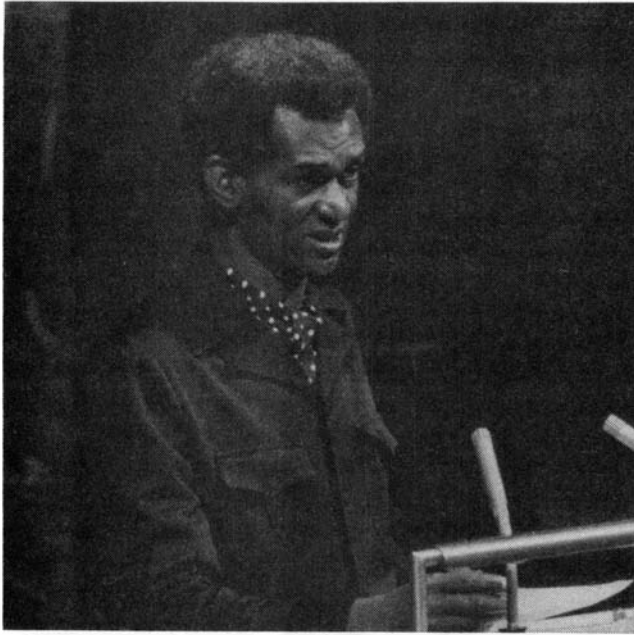
*which had agreed to present the Colombo resolution at the United Nations capitulated.* And every government which sponsored that resolution as a host of the conference, was soon overthrown. Mrs. Bandanaraiké's government was immediately overthrown. Mrs. Gandhi's government was overthrown within a short period of time; Prime Minister Bhutto of Pakistan was overthrown soon, and murdered on orders of Anglo-American circles, including personally Henry Kissinger, secretary of state of the United States.

In 1983, we had a conference in Delhi of the Non-Aligned, which dealt with the same matters. Mrs. Gandhi the following year was murdered; our mutual enemies did it. It was not some poor Indian, hired or enraged into doing it; the people who were the authors of the assassination were in British intelligence and their U.S. collaborators.

Since you are specialists, I need not give the number of cases in Africa of governments which have either been overthrown by coups organized by metropolitan forces, shall we say, or through known intelligence agencies which organized wars between countries to ruin those. An example is the case of the war in the Horn of Africa, which was organized by Henry Kissinger in 1975 as a part of a general plan which had been adopted by British intelligence and adopted by Kissinger's friends in Washington.

### **The basis for economic program**

On the other side, it is our view that the economic problems of Africa are soluble in the sense that an improvement



*The late Fred Wills, former foreign minister of Guyana, addressing the United Nations General Assembly in 1976, called for implementation of the Colombo resolution on a new just economic order.*

could be begun physically, which could be a sustaining improvement.

We see simple things. I did a study with my friends in the mid-1970s on the development of the northern part of Africa. I did a study later on behalf of the government of Nigeria and other countries—they asked me if I would do something, I did it—in looking at the Lagos Plan of Action, which was just an assembly of fine-sounding words; there was no substance to it, of course.

But as an economist, I took a look at the concrete problems of particularly the sub-Saharan region. Some of my collaborators went to Nigeria, and we had friends, of course, from the African community, who assisted us in determining certain facts.

We looked essentially at the fundamental infrastructural problems. For example, Africa has no east-west railroad, though one had been planned from Dakar to Djibouti in the 1870s, which was stopped by the British in 1898 with the Fashoda incident. Even though there's water there, the lack of development of water management is crucial. The Nile system, up to Lake Victoria, is such that, very easily, a global East African system from the Nile down into Tanzania, through a water cooperation project among the participating nations, could be developed.

The southern part of Sudan, in which the Church of England, with support of some Americans, has fostered a continuing war, is an area which could be the breadbasket for most of Black Africa.

And so on; you know the problems as a group better than

I do. The simple lack of potable water in a well for a village; rudimentary logistical problems in rural areas; simple logistical approaches to reverse the spoilage of food. The most rudimentary kinds of obvious infrastructural improvements would make a revolution in the conditions of life of the Africans.

For us, living in countries which have high capital intensity because we're already somewhat developed, the costs of making significant changes may appear to be greater. But when you deal with poor countries, where people are on the very margin of existence of life, a very slight improvement in sanitary and logistical conditions can be vital for the process of moving upward.

### **British malthusianism is the problem**

There is no excuse for what we see in Africa. If the responsible leading nations of the world wished to reverse this, it could be easily done. The obvious thing is that it does not occur because these nations do not wish it to occur. The reason can be summed up in one word: Malthus. The best exposition of that, to understand the British and other thinking on this, is that the same people, who are the Malthus people, who put Hitler into power in Germany—from Britain and the United States, not from Germany—are the same people who are behind the Cairo Conference proposed by the U.N. for September of this year.

You can read this, for example, in the 1920s and later in the writings of Bertrand Russell, who, in speaking of the problems of industrial civilization, is very frank. He says that if the populations of the black, brown, and yellow peoples of the Earth do not reduce themselves, we shall have to use, says Russell, "methods which are disgusting"; and Africa is an exposition of a *policy commitment* by these malthusians, who see Africa as the weakest point in the attempt to defend humanity against these kinds of policies.

Although I was able to uncover the fact that Henry Kissinger is a British foreign intelligence service agent—not really an American—the fact remains that my fight with Kissinger (and with Kissinger's friends) over the period from 1974 into even the present centers around a document which has been recently declassified. It's called National Security Study Memorandum 200, from 1974, which postulates the thinking of Hitler's eugenics people as the policy of the United States.

One of the last documents of the Carter administration was called "Global 2000," which laid down as formal U.S. policy the policy of Bertrand Russell and Henry Kissinger's National Security Study Memorandum 200.

In conclusion, while we must deal with the cultural and other problems, into which one must have insight in dealing with Africa, one would look at the very elementary problems from which we start, the simple, practical economic problems, then look at the attitude of leading governments as I have indicated over a period of more than 20 years now, in

my direct experience.

What you see as a problem is not the problems *within* the country, though there are many problems within the countries. What you see primarily is a savage, brutal, inhuman attitude run by political ideologues who have too much power in the world. Problems of the type that the Schiller Institute deals with, that my wife and I have dealt with for years, the kind of work that you do here, nonetheless can be useful and even indispensable in making people aware that Africa is not a hopeless case. The problem of Africa lies outside Africa.

What you are able to do, as we are, in a sense, able to do, is to demonstrate that there are practical solutions if there were the political determination to assist those solutions.

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## Questions and answers

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**Q:** Mr. LaRouche, it would be interesting to hear your view of the first report of the Club of Rome, the *Limits to Growth*.

**LaRouche:** It's a complete, unscientific fraud, which was later admitted to be a fraud by the authors, Meadows and Forrester.

Let me say this on the whole proposition: The origin of modern malthusian policies is little understood, though the writing is very plain, as some of you, as historians, may know.

The first record, apart from the practices of Moloch in Canaan, of what we call modern malthusian policies, like all of the policies of the British radicals since 1759, come directly from the writings of a certain famous Venetian writer of the 18th century, Giammaria Ortes, whom you will find referenced, say, in Karl Marx's Volume I of *Capital*. Ortes's books were the basis for the writings—almost plagiarisms, almost direct copies—by Adam Smith. All the writings of Adam Smith come from Giammaria Ortes. The entire philosophy and system of Jeremy Bentham, who is the father of modern British intelligence, come entirely, directly, explicitly from Ortes.

Not only do the entire writings of Malthus on population come directly from a book by Ortes, but there's an important feature of the modern malthusian of today, who cites Ortes directly—not Malthus—on so-called "carrying capacity," which is very crucial in Africa.

Some people consider me eccentric for saying this, but it is historical and scientific fact: The British Empire, which was actually conceived and founded in this period of the late 18th century, following Britain's defeat of France in 1763, where Britain set out to become a world maritime power—the entire body of ideas which is known by historians as British 19th-century radical philosophy, can be traced entirely to one man whose writings were the bible for the British circles of that period: Giammaria Ortes.

And so, when we're dealing with free trade; when we're dealing with comparative advantage; when we're dealing

with British ideas of democracy; when we're dealing with savage, malthusian mass murder; when we're dealing with Hitler's eugenics philosophy, which he got from the British—these ideas all have a common root in a conception of man identified popularly with Bentham's works on morals and legislation, and so forth, which all have a common root in the writings of Ortes. So this man is actually historically more significant; what we're dealing with, is what the British call a *mindset*.

It's the same with the policies which you face in Russia today, which were introduced in 1989 and 1990 by George Bush under the direction of Margaret Thatcher.

Those of you who are specialists in these developing countries and their recent history should recognize that what's being applied to Russia today, is exactly what has been done clearly to Latin America, so-called, over the recent period—a policy which you see in its ugliest possible features in the recent history of sub-Saharan Africa. And the name of science is prostituted to justify a rotten political ideology.

**Q:** Please say how you see the process of modernization in Africa. There are discussions on this theme, which alternate with actual events. The governments of Africa, for example, attempt to institute programs of education, but those come into conflict with the traditional forces in Africa itself, with traditional African culture; they come into conflict with what one might call the African mentality, meaning the social-psychological type of a person brought up in a traditional community, with relationships whereby a person counts on the support of his relatives and family; and this circumstance lowers human productivity and reduces to impulse to carry out productive activity.

To what extent does this heritage of African culture hinder the development of modern technological progress, which would further the development of the African continent?

**LaRouche:** The problem here takes a different form, but it's the same problem. First of all, if we look at the question of culture in the largest framework and look at the real history of Africa, which is a history of the recurring influence of slavery back to the time that Africa or Ethiopia was a colony of the so-called Harrappan culture, we find two things.

First of all, as scientists, we have to recognize that the human species is not an animal. This becomes clear when we compare hominid behavior with that of the higher primates.

According to a very evil fellow called Solly Zuckerman, and others, the baboons of Africa are very smart. When you look also at the recent British studies of the chimpanzees, they also seem to be very intelligent omnivores. But if you look at it from the standpoint of *physical economy*, and you say that if mankind were comparable in its characteristics to an animal, at no time in the past 3 million years could the human population of this planet have exceeded, say, 10 million persons. Into the period of the Roman Empire, and up to

about the 14th century, mankind had increased to a maximum population level of several hundred millions. In the past 600 years, mankind's power over nature per capita, has increased *more than in all human existence before that time*.

These things occurred as a result, obviously—in some cases we have the history, we can trace it—of certain changes in cultural values. What this forces us to do, is to choose between *what is truly human* and what is an accidental or passing phase of being human.

I would suggest, that when we look at man as a creature which is capable *willfully* of increasing its power over nature, that this defines the human being as a *creative species* unlike any other species that exists; which means, if I can have a healthy black child from any part of Africa, if that child is nurtured properly and educated, that child can become a genius. And therefore, the first thing I see is the individual.

The second thing: We know that, despite the experiments done by the Bolsheviks here, you cannot have healthy emotional development without the nurture of a loving family. We know that the individual is fragile, the family is fragile. Therefore the right to have a society in which the individual participates as a sovereign individual, is essential to the individual. We know also, from our personal experience (in my case personally, I can say it goes back to a great-great-grandfather who was born in 1809, the same year as Lincoln, who was a rather leading abolitionist in the United States during his time) that the extended family is a very important part of the individual family culture.

So I think, in dealing with the variable effects of technological change upon culture, it is important to sort out what is essentially constant, because we are human beings, from those things which are variable. . . .

We have other empires. Remember that in the 18th century, Lord Shelburne, the Second Earl of Shelburne, and Adam Smith told Edward Gibbon to write a book about the decline and fall of the Roman Empire.

The British imperialists, through such institutions as the London Institute of Race Relations today, and Britain's junior imperialists, who speak French, present us in Africa with, on the one side, what was called black nationalism and anthropology British-style; and in Francophone Africa, with *négritude*, which is somewhat different; one is ethnology, the other is anthropology.

When you deal with Africa, you come up with a very systematic British intelligence operation through anthropologists and through the British churches—missionaries—who used the African telegraph system, along the pathways among the villages, to spread these fears of tribal rivalry which could lead to war; it's a psychological warfare manipulation.

I think it's important to understand this, because this is what I run up against constantly in Africa.

How do you create a world empire?

First you go in with muskets and battleships. But you

don't intend to rule with bayonets forever. So the first thing you do is kill off all the nationalists. You kill off the people who think independently, and you promote the lackeys. You tell the people that western culture is no good for them.

I refer you to a book which I think is fairly famous in Russia, Jonathan Swift's *Gulliver's Travels*. In the last story, Jonathan describes the state of England under the liberals in the early 18th century, the travel to the land of the Houyhnhnms, in which this island is ruled by horses—I think, the rear ends of horses, but nonetheless, that's what rules the country, in which the human-looking creatures behave like baboons incapable of speech.

What they do to the African, as they do, for example, in their black operations in the United States or elsewhere, is say: "No, you don't want to think. That's bad for you. It's bad for women to think. Women should *feel*, not think." They will say: "You're Africans. You're not Europeans. You don't use *cognitive thinking*, you use emotional-associative thinking." They say: "Evil Europeans are coming in here and trying to teach you to think *cognitively*, while you want to *feel* and think emotionally."

That's what British "black nationalism" is and that's what French *négritude* is. But the intent is to reduce the people to a people who are content to be self-subjugated.

**Q:** I would like to ask you several things about this unusual presentation. For me it was a big revelation to know that Henry Kissinger is a British intelligence agent. Until now, I hadn't known about this. If you have some proofs, I would like to have them. It was also new for me, that the Somalia-Ethiopia war was initiated by Henry Kissinger. As far as I know (I was in Somalia) there were internal problems which led to this war, especially on the Somalian side. If you would like to comment, I would be very glad. And my last question is: Are you *sure* that Indira Gandhi was killed because of the situation in the world economy, and not because of internal strife with the Sikhs? Should we consider always *post hoc ergo propter hoc*? Sometimes, that something occurs after something else, does not mean that it occurs because of it. Could you comment?

**LaRouche:** First of all, Henry Kissinger was taken into a British intelligence unit in the early 1950s. It was called the Wilton Park Unit, it was maintained at Harvard.

**Q:** Pardon me, I should know about this, since I participated in Wilton Park also.

**LaRouche:** Many people did.

**Q:** I had not known that I was a British intelligence agent.

**LaRouche:** Kissinger was bounced out of there. Kissinger had been in U.S. intelligence at the end of the war, after the war. He started as a jeep driver in Oberammergau in 1945. Then, as a result of the recommendations of certain people in the U.S. Army intelligence/counterintelligence unit, par-

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ticularly Gen. Julius Klein, who was head of the unit, he was recommended to the unit under Elliott. He replaced Zbigniew Brzezinski. Brzezinski was dumped from the unit to make room for Henry Kissinger. Brzezinski then went to a Harriman payroll on Russian Studies, mostly centered on Harriman's unit at Columbia University.

Kissinger was then graduated, after a stint there. He wrote a scandalous book for which Harvard refused to give him a doctorate at first. Tremendous pressure was put on. They took the manuscript and sort of tore it in half and published half of it, rewritten, under pressure. It was a scandal. It was rewritten later as *A World Restored*. It was published in a cleaned-up form later, his praise of Metternich in that particular book.

He was then sent to London Tavistock Institute for training in psychological warfare. He was then assigned back to New York to work under George Franklin at the New York Council on Foreign Relations. His particular personal sponsor became McGeorge Bundy, who was then a young man. He worked actually with John Deane, who wrote a book for which Henry Kissinger was given credit.

The significance was that, as you may recall, in 1955, there was a conference. Four people from here attended that conference in London, Bertrand Russell's World Parliamentarians Conference, which was a signal of friendship to Bertrand Russell, who had not been exactly a Soviet favorite during the preceding Stalin period.

The result was a negotiation of the doctrine which Russell had publicly enunciated in 1946 in the *Bulletin of the Atomic Scientists*, proposing a condominium arrangement with the Soviet Union on the basis of nuclear blackmail from the western powers while they still had the nuclear exclusiveness.

As the result of the great Russian scientist V.I. Vernadsky, Russia had nuclear weapons by the end of the 1940s, which spoiled Mr. Russell's plans. So once Stalin was dead, once the new Soviet regime was consolidated, the door was open to renegotiating this offer; and Khrushchov sending the four representatives to speak in his name at Russell's conference in London in 1955 was the beginning of that negotiation. As a result of that, there was a great furor on the U.S. side, in which the British side was pressing the United States to accept this kind of arrangement. The New York Council on Foreign Relations was used as a forum in order

to try to establish this kind of negotiation. And Kissinger was assigned as a British intelligence intern to that work.

In order to qualify Kissinger for this, they had him claim the authorship of a book written by John Deane called *Nuclear Weapons and U.S. Foreign Policy*. The actual policy was elaborated, on the U.S. and British side, by Leo Szilard, who was one of the famous Hungarian group of scientists who went through Britain to the United States to work on the atom project. The policy was laid down in 1958 at the second Quebec conference of the Pugwash Conference.

There were certain conflicts about that at the time on the Russian side, as well as on the western side. Kennedy was not entirely for the policy either, later, though Robert McNamara was, as was McGeorge Bundy; and Bundy had an assistant who was in the National Security Council as a contract employee: Henry Kissinger, his protégé.

Kennedy ordered McGeorge Bundy to fire Kissinger. So Kissinger had a nervous breakdown of sorts at that time, divorced his wife, stopped being Jewish, gave up his Jewish Orthodox views, had a very active, strange sex life, went back to Harvard, in part, and began working actively on Pugwash Conference negotiations, and other negotiations of that type.

In 1968, the Rockefeller people put pressure on Nixon to accept Kissinger in the Hotel Pierre transition, as a national security expert; and Kissinger essentially gained more and more power through British intelligence operations, including the so-called Black September incident in the Middle East, which eliminated the former secretary of state (who had been a Rockefeller man also). Kissinger replaced him eventually, and took over the Nixon administration from the inside.

The essential thing that Kissinger was assigned to do, was to destroy the U.S. intelligence services from the inside, which he did, and to negotiate with Moscow and Beijing new agreements, which is what he did. Once those agreements were reached, the people in the United States decided they had had enough of Richard Nixon.

Then, in 1982, Kissinger went to London, to a series of meetings sponsored by Chatham House. At that meeting, Kissinger was given a new company called Kissinger Associates, set up for him by Lord Carrington. And he made a famous speech, in which he professed to have been an agent of the British Foreign Office during all the time he had been

national security council adviser and secretary of state of the United States. He stated that he had often made Africa policy, in particular, on orders from the British Foreign Office, while not informing his President of what he was doing in Africa. This is particularly the Rhodesia case.

You'll recall that during the middle of the 1970s, there was a point in the Somalia business where there was a switch in relationships, in the superpower sponsorship of Ethiopia and Somalia. Kissinger was the one who orchestrated that switch in relationships between Somalia and Ethiopia. The reason Kissinger gave, was to start a war.

The policy was called the Bernard Lewis Plan. Bernard Lewis, of course, was a fellow who was assigned to Glubb Pasha in the British Arab Bureau. Lewis comes from Oxford. He's now at Princeton, has been there for some time. He's been in the United States for most of the time since the early 1970s.

We covered the policy in a number of books, including the question of the Khomeini case, the way that British intelligence orchestrated its agent, Khomeini, into power in Iran, because the Anglo circles were not too happy with the idea of the Shah establishing Iran, using its oil revenues, as a second Japan in the Middle East. They didn't want that to happen at all.

One has to understand, of course, that this whole thing goes from the old British India Office, which used to cover from India and South Asia through the Middle East, into Turkey, and down into Egypt and the Horn of Africa.

The destabilization of this whole region was called the Bernard Lewis Plan. It was later called the Arc of Crisis by Brzezinski, which Brzezinski sometimes referred to, as did President Carter publicly, as "the Islamic fundamentalism card."

You refer to the instabilities in this region, in the Horn of Africa, in Ethiopia, and so forth, the Eritrea case, all of these things; these were pre-existing. In my observations, the method by which a country is destabilized, or was, is using pre-existing problems to create bloody conflict. Instead of trying to prevent the conflict, you accelerate it.

The case of Indira Gandhi: The Khalistan movement was a project which involved some Americans, including the Anti-Defamation League of B'nai B'rith, and a certain Morton Rosenthal; but also primarily Nicholas Bethel's crowd in British intelligence. The assassination of Mrs. Gandhi is what is called in the intelligence parlance a *derivative assassination*, in which two or three powers create an area of conflict in a separate entity, which is co-sponsored and does the assassination.

I was in India in 1982 and 1983, and I talked with some of the highest-level people in India about these problems that were developing, including circles close to Mrs. Gandhi. We were well aware of what the problem was.

The sponsorship of this was complex, the involvements were complex; but if you look at Nicholas Bethel and what

he represents in London, you have your finger on the center of the problem.

**Q:** I also found myself not fully convinced of the correctness of some of the examples. Let me simply list two or three facts that prompted doubt. I don't care so much about Kissinger and that side of things. But what was of interest to me, is your accusations against the IMF, which came down to saying that any African government that objects to IMF conditions is overthrown.

I'll just give you one example: Tanzania, which, rather successfully over a long period of time, resisted the demands of the IMF. As you know, there was no coup there, although I must say this may be the only known example of where there were open, organized demonstrations in Dar-es-Salaam against the IMF.

That's the first note. The second has to do with Malthus. If I am not mistaken, you cited draft policies in the United States, intended to apply eugenics in Africa and other countries. Then the question arises: Can it really be the case that *American* blacks don't represent more of a problem for the ruling circles than would the Negroes in Africa?

And my third observation has to do with the behavior of the missionaries in Africa. I think that you know Lord Hailey's *African Survey* as an encyclopedic summary of African life. He, I believe very convincingly, documented the policy of assimilation carried out by the French Empire—assimilation in the sense that they transformed the black elite into Frenchmen. The same sort of policy was implemented in the Portuguese-held territories. It may be that this was *less* characteristic of the English colonies.

Therefore, your examples intending to show that the West wanted to prove that the Africans are incapable of assimilating western civilization, are unconvincing.

**LaRouche:** No, no, no. Not to *prove*, but to *establish*. There's a difference.

Of course, your observations on the Portuguese and the French, as distinct from the more nakedly racist British approach, are quite correct. You will also find, of course, that you have civilized Americans and uncivilized, and you will get a differentiation in attitudes toward Africa.

I can also assure you, from my wife's and my own and our associates' deep involvement in the civil rights movement in the United States today, you will find, from George Bush and his friends, who are part of the hard-core malthusians, racism in the United States which is comparable (maybe not as extreme in practice but comparable in attitude) to what you see in Africa.

For example, let me identify one case. Take the former head of the FBI, J. Edgar Hoover. J. Edgar Hoover, apart from his other peculiarities as head of the political police force, was very close to organized crime, personally. That's interesting for a person who heads the FBI. But also, he was the president of an affiliate of the Ku Klux Klan at George

Washington University.

The FBI leaders who were leading officials under J. Edgar Hoover, were often drawn from the ranks of the same members of the Kappa Alpha Society, which is the collegiate complement to the Ku Klux Klan in the United States.

The United States is divided between people who are very much for civil rights, whether from an understanding attitude or simply out of sincere regard for human beings. You could say that the two factions which were involved in the Civil War in our country, are still in conflict today.

But the essential thing is not the racism. Racism is a specific evil which is not necessarily associated with malthusianism. But the *policy* here, the malthusian policy, is a policy either racist or not-racist in its formal expression. The imposition of IMF conditionalities by itself would assure mass death, it doesn't take any more to do that; just like oppressive austerity here in Russia, increases the death rate. It's calculable.

So apart from the use of economics as a weapon of malthusian policy, which is the most savage and vicious of the forms you'll find, the French *négritude* has usually been considered a more sophisticated method of rule, like the Portuguese method, which is more assimilationist. In the Francophone African country, up until recently (there were recent changes), the leader would often feel that he was in principle a citizen of France, treated as an equal.

The characteristic here is not a racist attitude; the characteristic is simply *self-subjugation*, to accept certain conditions as being natural.

For example, take the case of Kwame Nkrumah, who was undoubtedly a very amiable person. Or take any number of my African friends, who were leaders in one degree or another of their own country, part of their countries' African elite. You're talking to a friend. You suddenly have the impression that this friend has been living in a goldfish bowl, and you are emptying him into a tank, and he swims in circles.

What these fellows do, by going to a London university, or the London School of Economics, is they come back filled up to here with the idea that the British were the masters, and now they are going to be British masters in their own country; and they impose upon their own people Adam Smith or something like that, and British cultural assumptions.

This is the way you build an empire, the way the Romans tried to build the empire, the way the British have tried to imitate the Romans. They're no longer an empire in a flag sense, but British ideology is imperial today, even in my own country, to a large degree.

**Q:** And in your view, they're no longer Africans?

**LaRouche:** The point is, the question of the ability to use one's own mind to come to a scientific conclusion, as opposed to having ideas imposed upon you which will destroy you, and believing those ideas are good for you. That's the

best way to keep someone in subjugation: a self-subjugated slave. We are fairly familiar with that in the United States. I know many people in the United States are self-subjugated slaves of some crazy ideology which has no scientific merit.

**Q:** While reading your textbook [*So, You Wish to Learn All About Economics?*], I found that one of the founders of the theory which you share, Mr. Leibniz, proposed certain divisions among different disciplines, which can be traced to future analysis; as far as the humanities are concerned, he recommended that they be kept separate.

**LaRouche:** Not Leibniz. I would say that this came into German teaching of Leibniz when Germany became corrupted, and of course they started to rewrite their own history. This idea was introduced by Kant in his famous *Critiques*, which are attacks on Leibniz. It was revived in Germany in the 1840s on, particularly around Hegel and Savigny, who were the two big enemies of physical science at the University of Berlin. A Professor Bierman, who I understand is retired, who was, in the G.D.R. [communist East Germany] one of the leading Berlin university professors, produced for us once the documentation showing that the Prussian police knew that Hegel was always an agent of Metternich. A very embarrassing part of the story.

But these people introduced what was called in German a division between *Naturwissenschaft* and *Geisteswissenschaft*, the idea that natural science and politics, art, so forth, should have no relation. These people in Germany were called the Romantics at that time. The idea that art is irrational, as opposed to Classicists such as Bach or Haydn or Mozart or Beethoven or Brahms, who were anti-Romantic; they were Classicists. They believed there was a knowable, understandable principle from a musical standpoint, which would lie at the root.

For example, in 1780, Haydn composed six quartets (the so-called Russian Quartets), of which the first, which is number three, introduced in the first movement a new principle of composition, as Haydn himself called it. A friend of mine, Norbert Brainin, who used to be the first violinist of the famous Amadeus Quartet, called this *Motivführung*, which can be more generically called a principle of thorough composition according to principle. The highest expression of this principle in the Classics, is in the Beethoven late quartets, which are all on a very rigorous application of this principle of thorough composition first discovered by Haydn, then amplified by Mozart, immediately.

The late work of Brahms (he died in 1897), is also thoroughly the same Classical principle. I would say the Classical movement is thoroughly equivalent to Leibniz's view, as to Cusa's view, and so forth.

The human being is one. The distinction I mentioned earlier, just to be as brief as possible, is the creative principle that man can willfully increase man's power over the universe as no animal can, by creativity.