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Helga Zepp LaRouche

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## By saving Africa, we can save the world

*Helga Zepp LaRouche is the founder of the Schiller Institute, and the president of its international advisory board. She is currently a candidate for the German chancellorship, for the Civil Rights Movement Solidarity party (BüSo). This speech was delivered on April 27. Some of the slides on the Eurasian Land-Bridge which Mrs. LaRouche used in her presentation have been omitted here; see EIR's Special Report, "The Eurasian Land-Bridge: The 'New Silk Road'—Locomotive for Worldwide Economic Development" (January 1997), for full maps and other graphic material on the Land-Bridge.*

I think everybody in this room agrees that Africa is the conscience of the world, and that if we cannot reverse what is going on in Africa, that the whole world will not have a chance. I want to remind you of the fact that we are meeting here in Germany, and in Germany it was about 52 years ago that people experienced a Holocaust, and the whole world community said, "Never again!" Yet today, where is the popular outcry; where is the popular revolt; where do people mass demonstrate in the streets against the new holocaust, which is brought by TV into everybody's living room? People cannot say they didn't know about it; it is reported; the horrible pictures are being seen. Where does this incredible indifference of the people come from?

I want to go a little bit into this, because something in all of human civilization has gone terribly wrong. It is my deepest conviction—as a matter of fact, that's the foundation of this organization, the Schiller Institute, and the LaRouche movement—that unless we remedy that, the future of all mankind will be like what we see in the Great Lakes Region. You have seen that in the case of Albania, a new Dark Age can come to Europe very quickly, if we do not reverse the situation strategically. If we do not change the parameters of everything that is going on, you will have an Albania possibly happening in Russia, where the disintegration of the state will then eventually lead to a situation where you have Kabilas running the world—mafia gangs, armed gangs basically being the only ones who have access to food.

So, we have to change those axioms of thinking, not only in one country, but around the world, which have led to the present catastrophe. Mr. LaRouche yesterday identified, on the one side, what went wrong in the last 30 years, where

you had a paradigm shift in values; where the idea no longer existed, which did exist at least a little bit in the 1960s, namely that there should be a Second Development Decade, which was proposed by the United Nations. Even though it was not a perfect idea, there was a commitment that eventually the underdevelopment of the Southern Hemisphere should be overcome. That idea has completely vanished, and it was replaced by new values, which I want to only very briefly identify, as the utopia of the "post-industrial society," the ideas of the Club of Rome, limits to growth, the idea of overpopulation, ideas of people like Prince Philip, who wants to reduce the world population to 2 billion people, or maybe 1 billion people, because this would be more in cohesion with his oligarchical views of a small oligarchical elite ruling over a large—or not so large—population, kept in ignorance, deliberately.

Now, these paradigms, which have taken over the world in the last 30 years, have now brought us to a point of absolute existential crisis of mankind as a whole. We are basically down to two possibilities. One is total collapse, total chaos of human civilization. And you have Samuel Huntington, who proposes that you will have a clash of civilizations; others propose a new *Limes* wall, where only a small portion of the world is to survive, and a large area of the world is to become *terra incognita*, which nobody has access to.

Well, I propose the opposite. I'm saying that we have reached in history, the point where mankind—which is only one race, it's not Hutus, Tutsis, Bavarians, and people from Thuringia; it's only one race, and that this one race is sitting in one boat. So, I want to explain to you where these ideas come from. Because I understand, when you say you are bitter about the reaction of the international community, but I think it is extremely important to understand that the reason this is happening, is because the West itself has been taken over by wrong ideology; but that that is not the only one which constitutes our history. I want to, very briefly, present to you the two completely conflicting ideas about the world which come basically from Europe, and which I think are relevant for the future solution.

### Cusa's concept of the representative system

The reason why we emphasize the Golden Renaissance of the Fifteenth Century so much, and Mr. LaRouche yesterday pointed to the fact that it was the Fifteenth Century which showed this incredible increase in the population potential in the world, going from several hundred million to presently 5 billion people in the world, is because this Renaissance signified a complete change. Up to that point, when you talked about human culture anywhere in the world, you would only talk about the culture of the upper 5% of the people. This was the case for Greek culture, Egyptian culture, Chinese culture, or any other culture, because 95% or more of the people had no access to education. They were in a de facto state of slavery or serfdom, because they were illiterate, they never could



Helga Zepp LaRouche: "Let's be warrior angels and save not only Africa, but the whole world."

move away from the place they were accidentally born. And even though, in Christianity, Islam, and Judaism, you did have the idea of Man being in the image of God, being *imago Dei*, still this was not realized politically.

What happened in the Italian Renaissance in this period, was that a very important change occurred with the emergence of the modern national sovereign state, which introduced, for the first time, an idea that there was a common purpose to a nation. Up to that point, it was imperial cliques, oligarchical cliques, that ruled the world. But with especially the writings of a man you can call the founder of the nation-state, Nicolaus of Cusanus, who is also the founder of modern natural science—in his famous work *Concordantia Catholica*, he developed for the first time the idea of the *representative system*: that there was, between the governed and the governing, a reciprocal legal relationship, where the governed would choose, in secret elections, their representative, who would represent the interest of the governed to the government, but also would represent the interests of the government to the governed.

This representative system was supposed to be the guarantee of, on the one side, the maximum development of the state, the community as a whole; but on the other side, the maximum development of the individual, would be guaranteed. The key new idea was that these representatives would be accountable to the people who elected them; they would be accountable to the government and accountable to the population, and this was a very important new idea, because this was, for the first

time, the possibility for the individual to participate in self-government. The purpose of the state was not the oligarchical whim of some small elite, but the individual could participate in his own self-government. Now, therefore, one can say that, in terms of European history, the father of human rights, in this sense, was for sure Nicolaus of Cusa, who also influenced the Declaration of Independence of the United States and the American Constitution.

### The Renaissance vs. the Enlightenment

Now, Nicolaus of Cusa had a very important conception about how there could be peace in the world: Namely, he conceived of each nation as a microcosm, where only if you had the maximum development of all microcosms, would there be peace in the macrocosm. The same for the relationship among people: Only if each human person would develop to the maximum his creative potential, would there be peace among them. So, therefore, it would also be important that a nation not only develop in the maximum way itself, but each nation would contribute to the maximum development of all other nations.

Now, this was a very beautiful idea, and it was not only expressed in the Italian Renaissance, but also in the French state of Louis XI, and one can say that, ever since these ideas occurred, there was an absolute, fundamental conflict between the idea of the sovereign nation-state, and the fight of the Enlightenment against it. Because there were two fundamental different conceptions of Man. The idea of the Renaissance was that Man is in the image of God; that Man participates in the ongoing Creation through creative reason; Man is in the image of God, because he participates in God's most noble quality as the Creator; that there is a limitless perfectibility of Man, there is no limit to what Man can become. Obviously, this idea of Man was associated with a tremendous cultural optimism, the idea that the highest ideal of Man is a beautiful soul, and that the nation-state is designed for the common good of the people, and that this common good is associated with scientific and technological progress, because that is exactly what will contribute to the common good. Also, that the conception of the universe is that the universe is a non-entropic universe, which is continuing in the process of evolution.

Now, against that, you had the ideas of the Enlightenment, which had an image of Man, that Man is basically evil; that associated with that was a mechanistic thought process, that knowledge is not to be acquired through creative reason, but basically by sensuous experience; and also that the universe is entropic, it's winding down, you are using it up, eventually. Out of this, comes a tremendous cultural pessimism and cynicism.

As I said, the fight for the last 600 years has been between these two conceptions, and the problem we face today is that all leading institutions—what you call the international com-

munity, the IMF, the World Bank, all of these—have been taken over by the ideas of the Enlightenment.

### **Cusa on the microcosm and the macrocosm**

Going back to Nicolaus of Cusa: His idea, which is what we think should happen, is that we have to have a world in which each nation, each culture is such a microcosm, which contributes, as in a contrapuntal fugue, to the joint task of perfection of mankind as a whole. And, that common task of mankind must be the underlying basic continuity to which we all contribute. The notion of the *coincidentia oppositorum* of Nicolaus of Cusa, namely, simplified, that all differences can be united on a higher level, is not some kind of Aristotelian construction, but it is a way of bringing the political order—*Concordantia*—into cohesion with the fundamental laws of God's Creation. This order of Creation is a change which is characterized by the perfection caused by Man replicating God the Creator.

So, there is some extremely profound epistemological depth to what we are trying to do.

The sovereignty of the state is important, but unity among the different states is only possible if there is a higher ordering principle toward which the parts are oriented. These ideas became relevant for the first time in the Council of Florence in 1439, which was one high point of European culture, and represents a watershed of modern history. This Council was held around the idea of the *Filioque*; in Christianity, this means the idea that the *Logos* not only emanates from the Father, but also from the Son, in the same way. This means a lot for the identity of the human person. Another idea which was an important characteristic for this period, was the idea of Man being in the image of God—*imago Dei*—and Man being capable of participating in God, *capax Dei*. This is exactly the idea that Man is continuing the process of Creation in the world.

So, to recapitulate: The nation-state, national sovereignty, is the only way to guarantee the freedom of the individual; the nation-state being obliged to the common good of the people, and not to the interests of some oligarchical clique; the intelligibility of the laws of nature, of the laws of the universe. These were very beautiful ideas, so that Nicolaus of Cusa could write in the introduction, very clearly, that this represented the beginning of a new epoch of mankind. Man, all of sudden, was lifted to an incredible dignity, because it also put a special responsibility upon Man. Nicolaus wrote in the *De Ludo Globi* [*On the Game of Spheres*], that the soul is the power which creates the new arts and sciences. The soul invents the scientists, the sciences, arithmetic, geometry, music, astronomy, and in doing so, she experiences that they are folded in her power. Because the sciences have been created by Man, and have been developed, and because they are eternal, and always remain in the same way, the soul, looking at what she has created, recognizes that she is also eternal, and

also is remaining forever. Because the mathematical sciences are folded in her power, so much so, that they would not exist, if she did not exist.

Nicolaus further says that the lawfulness of the human mind and the laws of the universe are the same. That the microcosm contains in principle already everything which is contained in the macrocosm, and the microcosm, each human soul, replicates the entire human evolution which occurred up to that moment. It is really the same idea as the idea of Leibniz's monad: that each human being participates in all other human beings; that each human being is therefore absolutely connected to the entire evolution of the universal history of mankind as a whole up to that point. This is very important, because it's the epistemological basis of why there is only one human race.

I just want to add one crucial idea, and that is the method of thinking, which goes back to Plato, and was continued by people like Nicolaus of Cusa and Leibniz, which accounts for the change and improvement of human knowledge. Namely, that knowledge is not a fixed set of ideas or facts, but it is the ability of the creative human mind to make a creative hypothesis, which, if the hypothesis is adequate, leads to an improvement of knowledge about the physical universe. The truth is not what you know at one time, but it is the hypothesis of the hypothesis, which leads to a change in human knowledge. Obviously, if you conceive of Man like that, that each human being has the ability to recapitulate all of universal history up to that point, disregarding race, disregarding color, but that there is one universal history, and that furthermore—which started to occur in the Fifteenth Century—that you can mediate that through universal education, by teaching each pupil, each child, universal history, it is very clear that this idea would mean the end of oligarchism. Because once you have each child participating in universal education, the very idea that there is a small elite, let it be called Tutsi or British monarchy or whatever, evaporates.

### **The oligarchical assault**

What happened was that Venice, which was at that point the center of oligarchism, immediately perceived what had happened at the Council of Florence as a mortal threat, and a threat to the most vital interests of its oligarchical and financial power.

All of European history since 1440 to the present is characterized by the efforts of Venice, and its continuation in the form of Great Britain, to destroy exactly these ideas, to destroy the modern sovereign nation-state, to destroy science and culture associated with the Renaissance. They had a real problem, because the nation-state model was so much superior to the oligarchical model. For example, in the reign of Louis XI, the application of that, by increasing the percentage of the intelligentsia in the country, the living standard doubled within 20 years. So, Venice and its continuations, in espe-

cially Holland and Great Britain, had to subvert these ideas from the inside. It is extremely important, that whatever went wrong in European history was the fight of the Enlightenment against the ideas of the Renaissance.

The Enlightenment was the effort by the oligarchs to conquer the soul of the people after they were freed in the Renaissance, to make them slaves and serfs again, but this time, not slaves from the outside, but slaves of their own sensuous perceptions and desires.

It is those ideas of the Enlightenment which control every faculty in the universities today, every area of science. I want to just very briefly give you some examples.

Even though this was before, in the Middle Ages, there was Roger Bacon, an empiricist who introduced the notion of the difference of human beings and the resulting legal order, according to geographical positions of where they were born, and the positions of the stars.

This idea that there is not one human race, but that geographical differences are important, became extremely important later in Montesquieu, and the social theory of the Enlightenment, and also modern anthropology. This is the root of racism, and especially when you have the debate among the Anglo-Americans of today about the “Dead, White, European Males,” that basically all the European philosophers should not be considered. I would suggest that we should introduce such a category of “Dead, White, European Males” for the representatives of the Enlightenment—but please do not throw out the baby with the bath water.

Another important figure was William of Ockham (1285-1347), a radical nominalist who had the idea that the world was a conglomerate of objects, that knowledge is not the result of creative reason, but also through sense perception, that there are two truths: Theology and philosophy are different, you cannot have cohesion between them. This obviously led to a tremendous skepticism, because if the laws of the universe are not intelligible, then there must be blind faith, there is no purpose of Creation, and there is only the limitless arbitrariness of God as the final cause. This skepticism obviously leads then to an absence of responsibility, because if you cannot understand the laws of the universe, you are not responsible for what happens, and therefore, immorality sets in.

This all later was perpetuated in the British Enlightenment, empiricism, especially Thomas Hobbes, and his mechanistic notion of society, which basically says that society consists of the kinetic interaction of isolated particles; that human beings are just like atoms. Then, you had the ideas of the famous Bernard de Mandeville, that Man is by nature evil, and he even had the abstruse theory that it is the individual sin, the individual vice, which leads to the social good. For example, he argues that private prostitution is a good thing, because it leads to social chastity. He says that if all people would be moral, this would be very bad, because then the lawyers would all starve! He also says that individual luxury

is the motor for industrial progress, because it motivates people to build things.

I want to point to another representative of this Enlightenment School—Montesquieu (1689-1755), especially his book *The Spirit of the Laws*, which was regarded as the greatest production of the age. It was a blatant defense of feudalism; he completely reduced the role of the individual in history. It was Montesquieu who was the foundation of all sociology today. He emphasized, as important for the human person, the role of the climate and the soil. For example, he argued that women in the South, the Southern Hemisphere, should be in a state of dependency, because the climate is such that women in the South should just be dominated. He denied universal truth and laws.

One of his co-thinkers obviously was the infamous Voltaire. There I want to point to his *Traité de Métaphysique*, in which he pretends to be a visitor from Jupiter who lands in Africa, and concludes that Man is an animal with black skin and woolly hair, and that therefore, Man has different ancestors and is not one species.

And obviously what was said here yesterday about Hegel, fits entirely in this category. One should only note that Hegel was a Prussian agent, a police agent. He really worked for Metternich, and Metternich was the incarnation of the oligarchical system. Hegel was just a paid scribbler. Also, his theory of the *Zeitgeist*, which was the idea that it was not the individual who makes history, but that the *Zeitgeist* functions, and only in the end do you know what the history was all about, which obviously is a retrospective legitimization for oligarchical power.

One should take away the dignity of all of these philosophies.

### **Leibniz and the idea of physical economy**

I just want to counterpose the Enlightenment, because they were fighting against especially the ideas of Leibniz, and Leibniz is very important for our own tradition. First of all, he was the inventor of physical economy, and therefore, the idea that it's not raw materials which cause wealth; raw materials are totally irrelevant. It is the level of technology which defines what is a raw material. You can use a stone to kill your neighbor, and then it's a weapon, or you can say, no, this stone is very interesting; it has the following iron ore, or other minerals, in it, and I can use it for a different purpose. So, it's not raw materials. Raw materials are useful and necessary, but they are not the source of wealth.

According to physical economy, which was invented by Leibniz, it is only the creative powers of the mind which are able to develop again and again higher levels of technology, with which you can increase the productivity in the process of production. So, Leibniz was not only the inventor of that, but he was actually the first to propose this Eurasian Land-Bridge to integrate Europe with China, and taking Russian



*The opening of an international symposium in Beijing on May 7, 1996. "China is probably the only country in the world . . . where the elite drew the consequences from the fact that the axioms of thinking of a previous time were completely wrong, namely, the axioms of the proletarian Cultural Revolution," says Mrs. LaRouche.*

quasi in the middle, through infrastructure projects. He had the idea that Europe should divide up: France should develop Africa, Germany should develop the East, and so forth.

I cannot do justice to Leibniz here; I just want to identify why the Enlightenment went crazy about him. They attacked Leibniz's conception of the so-called best world, which obviously did not mean that each individual would have the maximum happiness in his own mortal life. It just means that God has created the world in such a way that the maximum degrees of freedom are possible. They tried to exterminate the influence of Leibniz, and our movement is trying not only to revive that, but to do today, with modern technology, what Leibniz was proposing.

### **Origins of the Land-Bridge concept**

Dennis Speed yesterday ended his presentation with this map (see Figure 2, p. 45). I want to start with it, because this is really the solution which we have to think about. The world has come to a point of financial collapse, and we will reconstruct the world. This is a very rough outline of bringing, through the land-bridge conception, development into all corners of the world. This is a drawing by an artist, and does not represent the actual development projects. I

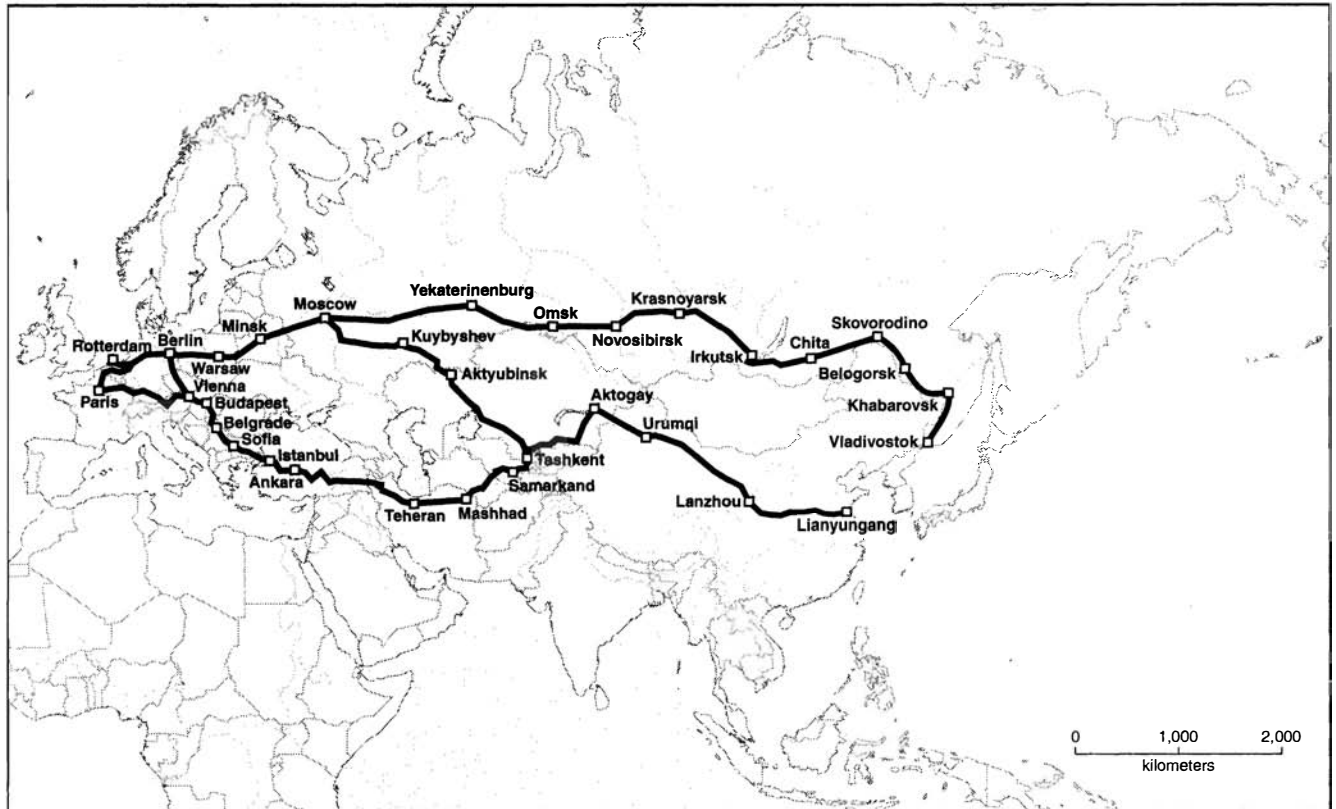
only use it as a way to show you that through infrastructure development, connecting the entire Eurasian continent through the Bering Strait to the United States, through new tunnels and bridges down to Indonesia, through the Middle East to Africa, we can connect the entirety of the world with each other.

This is a proposal which Mr. LaRouche made for the first time in 1975, when he proposed to replace the IMF with a new International Development Bank. We started in 1973-74, to develop a very concrete development project for Africa. Later, we added a development project for Latin America, for the Middle East—an "Oasis Plan" for the Middle East. We worked with Mrs. Indira Gandhi on a 40-year development plan for India. And this is now the Eurasian Land-Bridge, basically the north Siberian line, and then the two southern lines, and especially the southern line, being the revival of the old Silk Road. The reason why the Eurasian Land-Bridge has a certain dominance is very clear.

A map of the population density of the world shows clearly that the highest population density is in South Asia, in Southeast Asia, and a little bit in Europe—Belgium is very densely populated. But Africa is totally underpopulated. So, whoever says that the problem is overpopulation, just

FIGURE 1

**Eurasia: currently existing main routes of the Eurasian Land-Bridge (simplified)**



does not know what they are talking about, and you can refute the argument very simply by just looking at the map.

This Eurasian Land-Bridge, as the cornerstone of global reconstruction, is not only an idea, but it is already moving ahead, and is therefore a reason for optimism. Last May, in Beijing, I participated as a speaker in the “Beijing International Symposium on the Economic Development of the Regions Along the New Euro-Asia Continental Bridge.” Emphasis is on the regions—not only infrastructure, but the entire regions are supposed to develop. I can assure you, I was in China 25 years earlier, in the middle of the Cultural Revolution, and I have never had such a positive cultural shock, as to see the difference of the development in China in these 25 years. As a matter of fact, really only the last 10-12 years. China has economic growth rates of two digits.

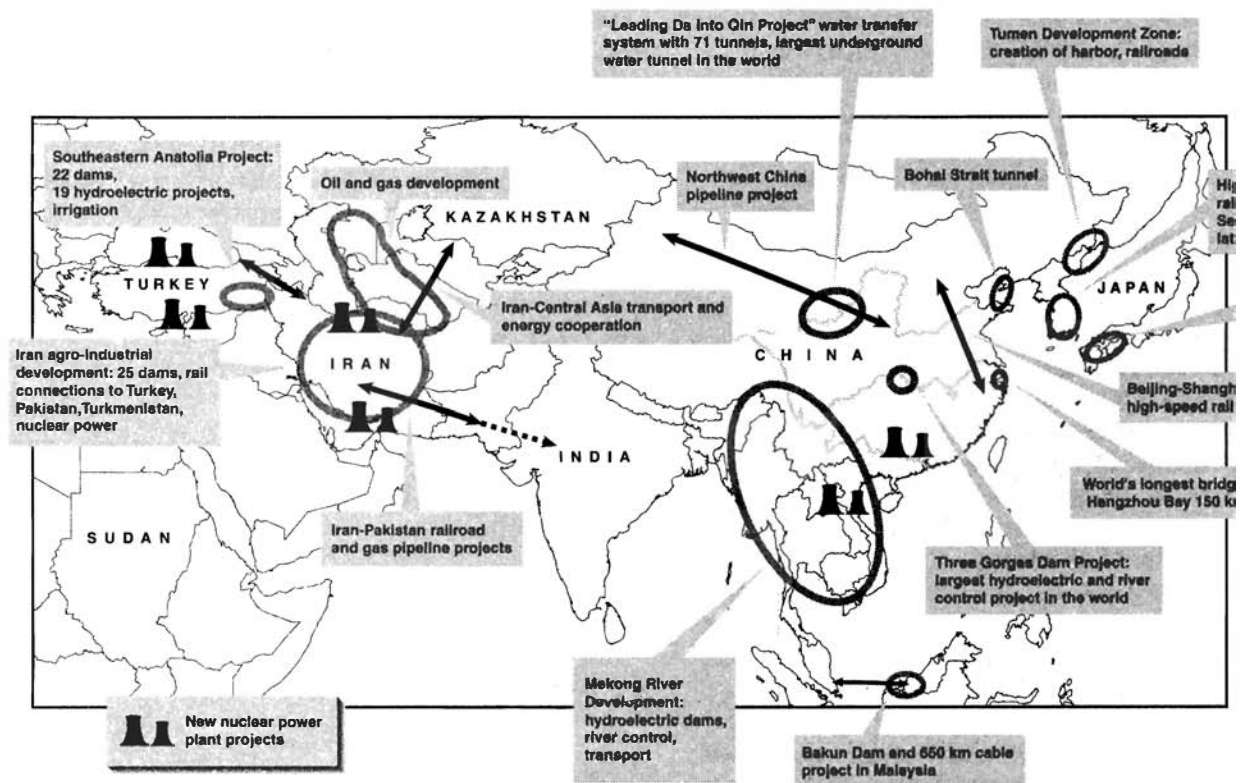
What was most impressive was that many speakers at this conference announced that with this land-bridge conception, for the first time in human history, the geographical conditions of the world would no longer be decisive, but that through the land-bridge conception, you could drive the development into the land-locked areas of the world, by opening up every area, through infrastructure, for economic development. It is very important to understand that China

is probably the only country in the world—at least to my knowledge—where the elite drew the consequences from the fact that the axioms of a previous time, the axioms of thinking of a previous time, were completely wrong, namely, the axioms of the proletarian Cultural Revolution, which was “learning from the countryside,” sending the few skilled laborers to the farms to learn. They have reversed that, and they have basically gone back to the ideas of the founder of modern China, Dr. Sun Yat-sen, who already had, in the 1920s, the idea of developing the interior of China through infrastructure, through many projects which the Chinese government has adopted today.

These are the existing lines for this infrastructure project (Figure 1). As you can see, not only does the trans-Siberian railway exist, but this line, which goes through China, Iran, central Asia, and from there to Turkey. That line has existed since 1990; the first containers have been going through since 1992, and the last part around Mashhad was concluded last year. So, this is already moving, and not only that, but, in this past year, a tremendous dynamic has developed. First of all, China, Iran, India, the countries of the Central Asian republics are now fully on board. The recent visit of Jiang Zemin in Moscow was very important, because there was

FIGURE 2

## Large development projects related to the Eurasian Land-Bridge



a conclusion of a special alliance between Russia, Iran, India, and China, with the idea to bring this kind of development into this entire area.

This is a map which I only want to very briefly identify (Figure 2). These are some of the big projects which exist, in addition to the Eurasian Land-Bridge. You have in Turkey, the very large southeastern Anatolia project, which includes 22 dams, 19 hydro-electric projects and irrigation projects. You have enormous projects being developed in Iran right now. You have, especially in China, a lot of major projects, which I only want to identify very briefly. One is the famous Three Gorges Dam project, which is the largest hydro-electric and river control project in the world. Then you have the Bohai region project, which is basically an investment of \$100 billion, and 3,600 individual infrastructure projects. China wants to build 200 new cities in the next 20-30 years, because they expect a population growth of 200 million people. They want to build 200 cities with from 1 million inhabitants each, 100 ports, 100 airports, and so forth.

Now, the Three Gorges Dam project, which is the largest project in the world, and will, when it's ready, eliminate the danger for 15 million people who have been repeatedly threatened by floods; it will produce hydro-electric power equivalent to 13 large nuclear plants; it will also eventually

enable the bringing of the flood water from the Yangtze River through a canal system to the Yellow River to irrigate the entire north of China, including the Gobi Desert, to make the Gobi Desert bloom, and irrigate for agriculture an area much larger than the territory of Germany. They have very ambitious projects to make a system of canalization for the entire Yangtze. So, the Yangtze will look like the Rhine very soon, where, on a length of 700 kilometers, you will have cargo ships going up and down, which obviously is a very cheap way of transporting cargo.

Now, this project, which is attacked very much by the Greenies internationally, is a beautiful idea. First of all, in the past, there were floods where hundreds of thousands of people died. The Greenies never mention that with one word. But this is a gigantic, very optimistic project, which will be concluded by the year 2010. Parts of this are the building of eight large highways over the Yangtze, between the Three Gorges Dam and Shanghai.

I mentioned the Bohai project already, because this is a very strategic project involving South Korea, North Korea, China, and Russia, and therefore also has a very important peace stabilization function for these different regions.

I want only to point to this question of economic corridors, because when we say that we want to open up the

landlocked areas, we do not only mean to build railways and waterways and highways from Point A to Point B. It is supposed to be, let's say, a high-speed railway, a highway, gas pipelines, electricity grids. Then take a corridor of usually 100 kilometers wide, to have cities along it, to have the density functions of the industrial process at a maximum increase in this corridor. At that point, you can basically forget the cost of the infrastructure, because simple infrastructure would only be to bring out raw materials, or to transport raw materials. The idea is to reprocess them, so that the wealth is increased. So, you create an expanding market in this corridor, while you are building it.

With this conception, it can be demonstrated that the profit you make will always be higher than the initial investment, simply for the reason that you add something to the wealth, because it is the creativity of the individual which creates wealth, not the raw materials. This is a very important difference between the free-market proponents and the proponents of physical economy.

### **The development of Africa**

I'm not saying that this is the only possible proposal, but there is absolutely no reason why we cannot think about Africa as being an absolute integral part of this development. I think it is extremely important that, as Mr. LaRouche was saying yesterday, when he talked about the Hannibal principle, that people start to think that this oligarchical system will come to an end very, very quickly. There will come the decisive moment, an incredible historical chance to finish off the system of oligarchism. I would encourage leaders from Africa to now engage in planning and studying physical economy to decide what priority projects you want for your region at the moment of reconstruction. Especially because peace *is* development.

There will be no lasting peace if there is not a development perspective which unites the people on a higher level. If there is some common purpose, some common plan to develop the African continent, it is much easier; as a matter of fact, it is the only way you can encourage people to overcome the bitterness of the past, to overcome the wounds of the fighting of the past. We published, in the mid-'70s, a plan for the development of Africa. Unfortunately, the edition has run out, and because of our permanent money shortage, we can only make photocopies, but I would really encourage you to include that in the discussion of what the reconstruction of Africa should be.

Therefore, from our standpoint, we have reached a point where this conflict between oligarchical philosophy or epistemology or ideology, and the idea of the universal dignity of Man, are coming to a point of decision. In a certain sense, I'm absolutely convinced that the idea of a global reconstruction with this Land-Bridge conception must be connected to the idea of a cultural and moral renaissance, in which we get rid of all of these rotten ideas. Nations and cultures must work

together like a family, where each one estimates the talent of the other, and the best of all cultures will become part of one universal culture. I am absolutely convinced we can do that. I'm very optimistic that despite the suffering, and despite the horrors which we are experiencing right now, if we do what we should do, we are at the beginning of an incredible new renaissance worldwide. But it obviously requires that we act; we, in this room, have a very specific responsibility. I'm not saying that the whole world will depend on what we are doing, but, as you well know, we represent right now, the warrior angels for all of Africa, because we are privileged: We know who the enemy is, we know what the problems are. I would like to end with the idea: Let's be warrior angels and save not only Africa, but the whole world.

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William Munyen Babazi

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## **Restoring democracy to Burundi**

*Mr. Babazi is the secretary general for Burundi's National Council for the Defense of Democracy (CNDD). He addressed the conference on April 27. His speech has been translated from the French and subheads have been added.*

Thank you. My name is William Munyen Babazi and I am secretary general of the CNDD. I have no permanent address, but I can be contacted through our representations around the world. Mr. and Mrs. LaRouche, Mr. President [Binaisa] of Uganda, thank you very much for having organized this very important framework for us. This is the first time we have had such a venue in which we can express ourselves on basic issues concerning our region. Here, we know that the language we are hearing is frank, and one that can be understood by our suffering people. Thank you for organizing this seminar.

Burundi is a small country in Central Africa, with 6 million inhabitants composed of three ethnic groups, the Twas, Hutus, and Tutsis. The Hutus comprise 85% of the population, the Tutsis 14%, and the Twas 1%. These percentages have probably changed in the meantime, since so much has happened since our independence.

The big problem we have is that the party which led Burundi to independence lost its head, Prince Henri Rwagasore, and the Uprona party was taken over by what we call a military-political oligarchy. The power exercised by this oligarchy is based on "anti-values" such as discrimination, con-