

New Winds From The United States

by Vakhtang Goguadze

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The United States has realized that no single country, regardless of how big and powerful it might be, can carry the whole world on its shoulders alone. One gets the impression that the U.S. leadership is ready to abandon the concept of unipolar management of the world. A multipolar world system should redistribute not only equal possibilities for countries to pursue their interests, but also responsibility for the future of mankind. Otherwise, the world is doomed to self-destruction.

A painless liberation of the world from the unipolar model is possible only on initiative from the United States itself. This would also be self-liberation for the United States, from such an excessive burden.

As the next election approaches, however, no party in the U.S.A. dares tackle this process. At first glance, such a step does not look patriotic, and is therefore removed from the populist platform underlying electoral battles. It is easier for the public to applaud those politicians who insist that "we, our imperial power" should rule the world, not anticipating the turn of events back the other way, so fraught with unpredictable consequences. The example of Iraq illustrates the problem.

Democracy Should Be the Servant of Justice

Not with flattery, but with honor, I would like to declare that I have pondered and found faith in the concept of Lyndon LaRouche. This far-sighted thinker keenly foresees the global problems mankind will face tomorrow. But prophetic vision is appreciated in the future, while being neglected by politicians, who work in their populist way to achieve instantaneous effects on the mood of the public. Such was the sorry lot

of all the biblical prophets. Lyndon LaRouche is a renowned and keen forecaster, whose analysis is based in reality and who does not deceive, though he might profit from doing so. I hope he will not be offended, if I express my view in the following terms: I am far from sure he will be elected President of the United States, but I am certain that any elected President, beginning on his second day in office, will rely on Mr. LaRouche's conception—the humanistic and moral theory of reconciliation between the United States and the rest of the world.

LaRouche argues convincingly, that a moral and principled attitude toward the world is to the benefit of the United States itself. Not an imperial relationship with vassals or colonies, but an attitude based upon equality. A unipolar system of governance, with no restrictions and no opposition, always develops into injustice. In his Declaration ["Sovereign Nation-States"], LaRouche gives a philosophical analysis of the danger hanging over American democracy. Loss of mankind's democratic heritage would cost dearly. In this regard, the United States has rendered historical service to modern civilization. LaRouche shows that if there is no counterbalancing, opposing force to the United States, justice will be replaced by violence. Democracy is not an end in itself, but was created as a way to achieve justice. Democracy without justice is a mendacious game against universal human values. Democracy should be the servant of justice.

I remind you of the example and explanation of this psychological law in Plato's *Republic* (Book II). Plato presents the legend of Gyges, who was a shepherd in the service of the ruler of Lydia at that time. Once, he found a magic golden ring: when the ring was turned with the stone toward the palm, its wearer became invisible. Making use of the ring's magic, Gyges seduced the king's wife, killed the king and seized power. Here is how the genius Plato interprets this fact: "If there were two such rings—one on the hand of a just person, and another on the hand of an unjust person, it would seem that neither of them would be of such firm temper as to persevere in justice. . . . And in so acting, the owners of the rings would do no differently from each other. . . . No one is just of his own will, but only from constraint."

But the greatest woe for mankind comes, when democracy empties out to its hollow shell. Then, as Plato says, injustice results: "The most extreme degree of injustice is to appear just, while not being so in reality."

Prometheus in Georgia

Now, let us look at what false democracy has brought Georgia. Allow me to be your guide through eternally blooming, yet long-suffering Georgia. One of the high mountain ridges of our planet is the beautiful, snow-white Caucasus, most of which is in Georgia. Kind Prometheus is still bound to a cliff in the Caucasus. His cries are heard by us, who are still dreaming about freedom and independence for Georgia. The disintegration of the Soviet Union ostensibly brought us

that long-awaited independence. The imperial forces, rulers of this world, perfidiously betrayed our people. But we do not lose hope, that Prometheus will soon be unbound.

South from the Caucasus, western Georgia is washed by an azure sea, though it's called the Black Sea. Its coast was known in ancient Greek legends as Colchis. The ancient Greeks stole the beautiful but crafty Medea from the Georgians, the people of Colchis. Jason paid a high price for kidnapping her. But since that time, Georgia has been suffering for loss of the Golden Fleece, stolen along with with Medea. Even in pagan times, we believed in God, and were sure that the loss of the sacral symbol, the Golden Fleece, was an ill omen for our country's future.

Georgian Orthodox believers have faith, that sometime the grace of the Iverian Mother of God will descend on their land. The fate of this icon is shrouded in divine mystery. History does not reveal just when the icon sailed across the sea to the Iverian (Georgian) monastery on Mount Athos. Her miracles became famous throughout all Russia, where believers have thanked her for saving Russia more than once. Last year on television, we saw the President of Russia as he carried a copy of the wonder-working Iverian icon with great reverence, pressed to his breast. We sensed in his comportment his great respect, his reverential, truly religious attitude to the icon he was venerating. Many of my compatriots saw this very fact as testimony to the miraculous power of the icon. Mr. Putin carried the icon into the Church of the Wonder-Working Iversky (Georgian) Icon in Valday, Novgorod Region, which was built by Patriarch Nikon in 1656. The icon inspires hope: a noticeable thaw took place in relations between Presidents Putin and Shevardnadze.

This year marks the 220th anniversary of the historic Treaty of Georgievsk, between Russia and Georgia. This date was celebrated 20 years ago, too, with nationwide pomp and proper attention to historical truth, when Soviet Georgia was ruled by Eduard Shevardnadze. But today, the mass media in pseudo-democratic Georgia are dumb over this date. "With Russia, all you can do is fight" is the reigning ideology in Georgia—the thinking of Allen Dulles, Zbigniew Brzezinski, and George Soros. Henchmen of the anti-Christ, Soros and his mercenaries in Georgia despise everything sacred, historical and cultural. But these exposed agents of Soros have the sense that their days are numbered! The eclipse will end, in Georgia. The dark forces of these internationalists have exploited and applied the craftiest methods of graft.

The Treaty of Georgievsk

"An outright enemy is not so harmful, as one under the mask of a friend." These words of the great 12th-Century Georgian poet Shota Rustaveli are poignantly eloquent today. But now a new wind has blown from America, for the idea of humanistic relations with the entire world is becoming more efficient there. Lyndon LaRouche's concept is rooted in the

American national soul, in the legacy of the advanced thinkers of America. Such ideas do not grow in a desert. Therefore, congratulations from America on the 220th anniversary of the Treaty of Georgievsk are of special significance. And then we ourselves may recollect, that one must not despise the roots of one's own existence.

In order that readers of this magazine have a certain picture, it is necessary to shed light on the historical past. The Treaty of Georgievsk was signed by Russia and the Kartli-Kakhetian Kingdom (eastern Georgia) on Sept. 4, 1783 in Georgievsk Fortress, following the appeal of Georgia's King Irakli II (1720-98) to Empress Catherine II of Russia (1729-96). The small village where the Georgievsk Fortress was located became a city within three years.

On the eve of the signing of this treaty, the geopolitical situation of Georgia was as follows (drawing on the 1983 book by Prof. V. Macharadze, *The Treaty of Georgievsk: Research and Documents*). Little Georgia was surrounded on all sides by the growing forces of the Ottoman Empire and Iran. Georgia was bleeding, and about to expire. No alternative remained: either find salvation, or disappear—and the latter was hardly an option! This centuries-old Christian country was about to perish. Much later, Stalin described Georgia's joining the Tsarist Russian Empire with the words of Plato: It was the least of all evils, since the others would have led to the complete annihilation of the country and its people.

According to the census of 1245, the population of Georgia consisted of 810,000 families, or 4-5 million people. By 1770, there were 87,000-90,000 families, i.e., close to half a million souls. The population had fallen ten-fold. In eastern Georgia, the population was 56,000 families, or 280,000-300,000 people (western Georgia, at the time was a vassal of Turkey and was not under the rule of Irakli II. On the brink of total annihilation, Georgia was saved by the help of God, by the persistent striving of the great King Irakli (affectionately called "Little Kach" by the people). King Irakli's prayer was heard by God, and God undertook the salvation of Georgia, united with a country of common faith—Russia.

Allow me to conclude my article with an oriental poetical dream. It is hard to find a place and time in the world more beautiful than Kakhetia in Autumn, the birthplace of Georgia's blessed King Irakli. Allow me to dream, and to invite Mr. Lyndon LaRouche and his esteemed wife to Georgia, to Kakhetia in the Fall. May your congratulations on the 200th anniversary of the signing of the Treaty of Georgievsk be heard also on Georgian territory. Little Georgia has a great vocation. The voice of the Caucasus—Iveria, Colchis, inspires us from the depths of time, to this endeavor.

Blessings and ablutions with Kakhetian wine impart a spellbinding, divine strength to your Presidential plans. May God bless the great peoples of the United States, Russia, and Georgia, each after their own way.