

The hope of mankind lies in a global moral renaissance

by Helga Zepp-LaRouche

Helga Zepp-LaRouche is the chairman of the international Schiller Institutes and the wife of Lyndon LaRouche. She delivered this address to the June 2 Martin Luther King Tribunal via videotape, from West Germany.

Dear participants at the Martin Luther King Tribunal:

From Europe, I'm sending you my warmest greetings.

There can be no question that we are in a very dangerous strategic situation. One could even say that the world is approaching, very rapidly, an apocalyptic crisis. And if the political events are not changed quickly, if the direction in which things are going is not reversed, we probably could reach soon a point of no return.

Most political developments, in nearly all the countries on this planet, are going very much in the wrong direction. The leading governments and politicians are either incompetent or sometimes very evil, or just the sin of omission of those people who could do better is contributing to these bad developments.

One can foresee right now, that down the road, not very far away, we could reach an irreversible catastrophe for all of mankind. We are in this sense, at a *punctum saliens*, the point in classical drama when the main actors can change the course of action if they courageously intervene and turn the situation around.

Today, we are not in a classical drama, but we are in world history. And therefore, we must be these actors. It is we, represented in this room, representing a very broad coalition of people in many countries in this world, who have to cause this change to happen. Unless we—you, I, all of us—realize the true moral renaissance, a global moral renaissance, I do not think that mankind has a lot of hope. On the other side, if we are able to accomplish such a moral renaissance, I think there is not only hope, but the prospect of a just world more worthy of the dignity of man and a new Golden Age.

The superpower condominium

What is the immediate problem we are facing right now? Well, you know, that just this weekend, in Washington, is this summit between Gorbachov and Bush. And we know

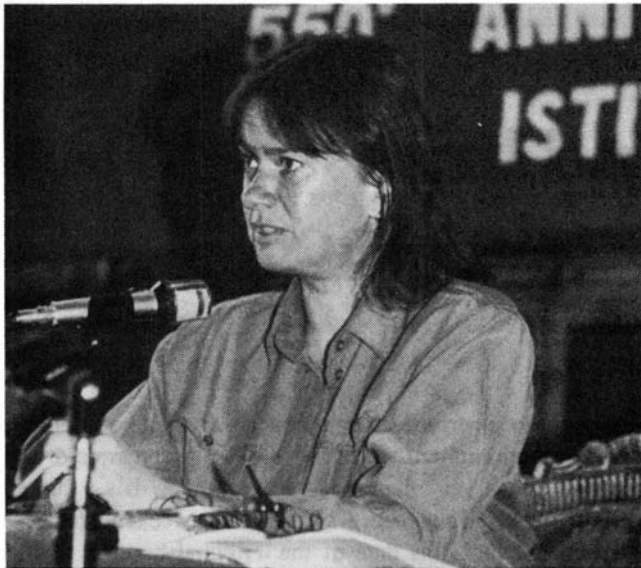
that the two superpowers right now are trying to consolidate their condominium of world rule based on repression of any opposition—a very dangerous development. It's a certain irony that our Tribunal occurs on this same weekend, because we did not pick this date of the Tribunal because of this summit, but because it is the anniversary of the massacre of the Tiananmen Square, and because we wanted to honor those martyrs who gave their lives for principles which are the most valuable to all of mankind, and who have inspired so much the freedom movement and the democracy movement which have become so strong since last year.

It was one year ago, that Lyndon LaRouche—who was then, and is now, innocently sitting in jail—said that when the Tiananmen Square massacre occurred, that the basis for the condominium between the superpowers, between the United States, the Soviet Union, and, in a certain way, China, had been already destroyed, because the Chinese regime had lost the Mandate of Heaven. Lyn said, in a very passionate comment on this horrible massacre, that from now on, the world would be divided forever by a river of blood. On one side, stand the martyrs of China. On the other side, stand tyranny and dictatorship.

Lyn was very prophetic in saying this; all the developments in Eastern Europe in the last year have proven that Lyn was absolutely correct. The revolution in Eastern Europe has demonstrated, among other things very clearly, that communism, as an ideology, is dead. If you look at the situation in the Soviet Union right now, it couldn't have been more traumatic. Gorbachov has been exposed as being really not a peace-loving person, but being a very efficient public relations salesman for the communist regime. What the truth is, he has clearly shown in Lithuania. One should remember that the denial of independence for Lithuania by both superpowers, de facto, has occurred on the basis of the Hitler-Stalin Pact.

U.S. and Soviet Union in crisis

Now look at the other developments in the Soviet Union. In the Transcaucasus, again, the army is brutally clamping down. The death rate is already in the dozens against the Armenians. In Ukraine, the situation is ready to explode.



Nora Hancerman

Helga Zepp-LaRouche speaks in Rome at a conference on the 550th anniversary of the Council of Florence, May 6, 1989.

There is starvation, and, after the price increase, panic-buying; millions of people going to the stores in long, long, queues. There was just a movie produced in the Soviet Union, which shows in an absolutely unbelievable way how miserable life is in the Soviet Union. The crime rate is increasing; police brutality is unbelievable. And, concerning the general economy, the Soviet Union is reaching exactly right now the scissors crisis Lyn warned of in his presidential campaign statements during 1988.

We are, in the Soviet Union, on the verge of a horrible starvation crisis, civil war, chaos, and, as the British think tank IISS [International Institute for Strategic Studies] has just warned, military actions out of all this can no longer be excluded.

But then you look at the situation in the United States. There is a gigantic banking crisis looming, which can bring down the entire banking system any moment. There is increasing poverty among an ever and ever larger group of people. Crime is horrible, here in Washington; we see also the increase of the drug plague, violence, police brutality. The United States right now, very similar to the Soviet Union, is using repression toward the inside, and imperialist aggression toward the outside, like recently in the case of Panama. This is called the Thornburgh Doctrine: the idea that the American Army and FBI can go anywhere in the world, kidnap people, kill innocent people, and totally violate international law. But, as recent developments have shown, Thornburgh is like all tyrants: He can be very tough against [Washington, D.C. Mayor] Marion Barry, but when it comes to his own assistants who are involved in the drug business, then he's all of a sudden quite soft.

What is developing right now, is something Lyn has correctly called judicial fascism: the idea of using the appa-

tus of the state, especially the justice system, for political purposes and repression. This is what was used against Lyn. One can say that the condominium between the two superpowers is exactly based on what the Pope once called the "structures of sin."

The Pope recently, in Mexico, reiterated that, very much to the dismay of many people in the West, who arrogantly think that they're better than the East, the evils of capitalism are as dangerous as the evils of communism. If you look at the tremendous repression that the financial institutions, the structures of sin are committing, for example, in Africa, where they are condemning an entire continent to death, I think it is a correct description.

Taking back our inalienable rights

In the face of all of this, a little bit less than a year ago, Lyn called for an international anti-bolshevik and anti-fascist resistance movement. The developments in Eastern Europe have shown, in a very clear way, that when the governments are totally evil, when they do not respect individual life anymore, when they're totally corrupt, then there is only one way: That way is that the people have to take the power to the streets, and take back their inalienable rights, which are in the stars, given by natural law for all eternity. It is exactly the kind of moment expressed in the Declaration of Independence in the United States.

We are at this moment in history once again, and this time for all of mankind. We have to build a mass movement. All the different groups represented in this room and others have to build a mass movement around essentially one fulcrum. For all of these different groups from China, from Tiananmen Square history, from Lithuania, the civil rights movement, the pro-life movement, all these others, this is the idea of the sacredness of the individual human life, the idea of human freedom and inalienable rights of all people on this planet. We have to recognize our world historical responsibility to realize that.

The key is to reintroduce the idea of morality into the economy. The key obviously is to feed people; because if people don't eat, they cannot exist. Therefore, we have to ensure that the economic existence of all people living on this planet is guaranteed. That is the essence of economy.

This is possible only through the application of scientific and technological progress. Then, and only then, is the economy consistent with an image of man as *imago viva Dei*: man in the image of God. Only when the individual develops his or her creative potential to the fullest, can he or she contribute in the best way to the well-being of society as a whole. Therefore, we, and society, have to focus a lot on the development of education; education meaning first, the development of the character of the individual, and then, the specific skills added to that.

We are talking about the economic tradition of Leibniz, Alexander Hamilton, Friedrich List, and Lyndon LaRouche,

who has developed this even further. This tradition is based on the idea that the only source of wealth is technological progress, and the increase in the productivity of labor caused by that increase in technology. Therefore, the development of the creative potential of the individual, to produce and assimilate this technological progress, is key. Therefore, society must strengthen the capacity for creative reason for all individuals.

This can be done through the teaching of science, but also through exposure and understanding of the great classical arts, great music, to study how the composer composed, and through the great drama, the great poetry of universal history. But it means especially, and essentially, also the strengthening of agape and the capacity for agapē of all people. Agapē means the love for God, the love for mankind, and the love for your neighbor. Agapē is the essence of man. All human activity must be centered on this fact, including the organization of the political and economic life. The protection of the family is very important in this respect.

Man in the image of God

Politically, I'm talking about the fundamental difference between oligarchism and republicanism. Oligarchism means the rule of a small power elite, some evil establishment over a mass of backward and exploited people. We do not want that, and mankind can no longer afford to suffer from it.

We are fighting for republicanism, in the way of self-government by all the people through a representative system; that each person relates to the other on the basis of respecting, in the other person, the *imago viva Dei*—the image of God.

We will build a worldwide international mass movement on that basis, and by teaching people self-government. We will conduct, in the immediate future, many, many, town hall meetings; we will start precinct organizing; and all of this will occur on the basis of the concept of non-violence.

How shall we react to suppression, violence, and brutality? Exactly in the same way that it was done by Mahatma Gandhi against the evil British colonial masters; that it was done by the great Martin Luther King, in whose tradition we are celebrating this Tribunal; and as it has been demonstrated by the students in Tiananmen Square, in Lithuania, the people in East Germany, and in Czechoslovakia.

There are many, many poor people in the world today, and we have to organize them for the same reason Gandhi and Martin Luther King did. We will build a mass movement around the idea of man in the image of God; we will build on that basis the new, just world economic order, and the idea of the inalienable right of self-government. If we do this, with this Tribunal as a launching point, we shall overcome; and not only overcome, but we will win this fight for mankind. When we will have acted at this *punctum saliens* in the right way, then we will realize a world worthy of the dignity of man. I ask you all to join in this noble fight.

Conference Report

A worldwide outcry for human rights

More than 350 people from many nations and walks of life attended the Schiller Institute's Martin Luther King Freedom Day Tribunal on June 2. Here is a brief rundown of the speakers.

Panel I: Democratic movements and the fight for freedom

Dr. Frederick Wills, former justice minister of Guyana and ambassador to the United Nations, vice president, Commission to Investigate Human Rights Violations, opened the conference with a welcome to participants from all over the globe. "There's no other organization I know, now, in these United States, that can get so many people of diverse cultures and views and attitudes together, under the banner of Justice."

Our mobilization, he said, is a *moral* mobilization. The people here are dedicated to moral causes, like the right to life. "What distinguishes mankind from the animals, is his capacity to identify the moral issues. That's what makes you human beings. And the day you leave the moral high ground, is the day you return to the bestiality of the Middle Ages. . . ."

"If somebody told you three years ago, that people would be coming from Eastern Europe and from Romania, and wherever, if somebody had told me on Jan. 1, 1989, that we'd be able to speak of a German reunification, and that Mandela would be out of jail, I'd have said, 'You're a kook; you must be one of those LaRouche kooks.' You know, those 'kooks' who have the enormous capacity to be right in the long run."

He appealed for all present to work to free those who are unjustly imprisoned. "Frederick the Great was once asked, 'How long can you carry on this battle, and fight?' He said, 'I will fight until my damn enemies give up!' And that is what I want to say to you: We have to fight until the enemy cannot afford any more casualties."

Helga Zepp-LaRouche, Federal Republic of Germany, the chairman of the Schiller Institute, addressed the conference by a videotaped presentation, published above in this *Feature*.

Lyndon H. LaRouche, Jr., candidate for Congress in Virginia's 10th district, political prisoner, delivered a