

Bringing The U.S. To The Bonn Summit

Here are portions of Lyndon LaRouche's keynote address to the conference.

The key to the world situation at this moment is the series of events which centers around the Bonn summit in the middle of the coming month, to be preceded by another little festivity, the EEC meeting on July 8.

While there is some differentiated perception of aspects of the Bonn summit in Washington, the White House, in particular, does not wish to believe the Bonn summit is occurring. Within the belief structure of the Administration, the White House is trying to manipulate the situation with a lot of things that aren't going to work; these are things which at best could not produce any of the results the White House desires, but could only produce chaos with a risk that chaos might set into motion the chain of events which could lead to World War III.

One of the reasons this Bonn summit process is occurring is that a number of people, in West Germany, France, Italy, the Soviet Union, and in other countries, correctly perceive that unless the Grand Design is put into effect with significant, irreversible steps this year, there is nothing in sight that can stop World War III. . . .

Among those confronting Washington at the Bonn summit will be the Japanese. The Japanese understand economics better than anybody but us. Leading Japanese are the only force in the world which has an understanding of political economy that converges upon ours.

The Japanese say that the basis for economy is the development of labor power; that the resource of a national economy is to develop and export knowledge; capital goods are the mediation for *the export of knowledge*. The source of new wealth, therefore, is to be able to create higher forms of capital goods as higher forms of mediation of higher qualities of knowledge. Therefore, the development of a population's ability to produce knowledge is the source of wealth.

The Japanese understand this, which is very important in Japan. But it is also important because the Japanese are accumulating a big surplus of dollars. Therefore, since the dollar is the world's reserve unit of trade, when the Japanese possess dollars and the Japanese have an understanding of economics which for practical purposes is interchangeable with our own, the kind of thinking we represent has control of those dollars!

We may win, although not necessarily at the Bonn summit. Nobody can know what is going to happen there. These are diplomatic charades. The British are going to launch terrorism, murderous covert operations, and every dirty thing of which the British are uniquely capable. The Bahai Shi'ite operation in the Middle East is going to destabilize governments there. The Israelis and Pekingese made a little mistake in Yemen. That area, to their discomfiture, has been stabilized. The Pekingese and the Israelis lost out in the little, dirty game they were playing in Yemen.

But they will pull every dirty game they can. They will murder wherever they consider it prudent and advantageous to do so, and so forth.

Nonetheless, in terms of the correlation of forces, we have a chance to see in the process coming out of the Bonn summit, a convergence on the policies for which we have campaigned. These policies are being developed with foreknowledge, and are converging upon the potentialities expressed by the May 1978 Schmidt-Brezhnev accords.

The basis of this is to develop an economic cooperation among the industrialized nations in order to entirely transform the developing sector into modern productive nations in approximately 25-year increments. Twenty-five year increments are generations. We must, with the current generation, transform the coming generation in the developing sector by providing the technology, the infrastructural development that they need. Following that, we have to have another 25-years — a new generation — to develop further; fifty years from now, the human race must be in a condition for new things to happen.

That is why I must be in the White House between 1981 and 1985 — four years — to secure the future of the human race for 100 years to come. That is what I am dealing with among leading circles in the United States acting on the same basis of reality.

This reality has affected the perceptions of people in continental Europe, Japan, and elsewhere. I am the only person in sight who is remotely qualified to get this nation through the crisis and to secure the future of humanity for a century to come.

If we've got a century of insurance ahead of us, within 100 years the human race can figure out what to do with the succeeding centuries. But we have to get that 100 years of security and 25 years of immediate security before us to lay the foundations for the future. . . .

There are two ways at present of dealing with this problems in the economically advanced sector of the world. We have the industrial capitalist development approach, which is workable; it is politically workable and it is economically workable — particularly if I'm running it. I know how to make it work. Those who are presently running it don't know so well how to make it work. They think Adam Smith was a human being. (If they saw his portrait, they would know better.)

There is also the socialist form. Lenin understood this perfectly when he wrote "Two Tactics." Marx had an understanding of this — not a perfect understanding, but it was a working understanding.

In any industrialized society, you have two alternatives. The industrial capitalist, as a political force, must accept the responsibility which Count Witte and Czar Alexander II tried to impose on the Russians: to undertake the Grand Design, in that case, for the industrial development of Russia. However, if that strata of society will not commit themselves to an industrial capitalist form of development, the only possibility for continuing human progress is to have a political labor movement take over the responsibility of industrial development and the progress of humanity. It's very simple . . .

Therefore, the primary political consideration is not specific political forms of government. We go back 3,000 years! We have only one thing that concerns us, and its political expression is the Grand Design. The particular concern in each time and place is to find political instruments which are capable of implementing the Grand Design on a global scale.

Our objective in continuing warfare over 3,000 years is to eradicate at last the influence of the oligarchists, the forces represented by the debt bankers, Otto von Habsburg, and the British monarchy today. Our objective at this time — our strategic war commitment in a fight against fascism on a world scale — is to eliminate from power in every part of the world everything that Otto von Habsburg and Felix Rohatyn stand for; to secure for the human race the global rule of the Grand Design under the leadership of the viable existing states which are themselves committed to the Grand Design.

It is possible that China will not enter the Grand Design. Even so, we establish the hegemony of a combination of forces on a global scale, states of different types, which are committed to the Grand Design. Given 25, 50, or 100 years of the Grand Design's advancement of humanity and the security of humanity on that basis, we need not concern ourselves now with what the future in particular will bring.

We are not the end of the human race, let us hope. We do not exist to realize in our time everything which might be desirable for the future; we exist in our time to make a permanent, immortal contribution to the future of the human race; to enable our descendants to live; to enable our descendants to have the power, and means, and opportunities to make further decisions on the problems which confront them down the road.

We do not live to make the last discovery in physics. We live to advance physics to a higher state, so that our followers and descendants are thus empowered to make new and greater discoveries. We do not live to realize in ourselves, in our brief lifetime, every joy and specific pleasure which the human race might enjoy.

We live to make an immortal contribution to the future of humanity and to ensure the future of humanity the opportunity to do what is beyond our capacity to do now. That's the Grand Design.

We exist to realize as the dominant institution of the human race, the species nature of mankind, which is based on the creative powers of mind. This is an order of mankind in which the individual uses his creative powers and develops them, knowing that he or she as an individual is of immortal importance to the human race as a whole because of the contributions of discovery and advancement of knowledge and practice which that individual makes by applying those creative powers to the discovery, assimilation, propagation, and application of new knowledge.

We know that the development of such powers means that the human race describes what it has demonstrated itself to be since the Pleistocene. The human race, by applying knowledge, can transform itself and transform its mode of practice to increase the power of the human race over not just the earth, but over the universe.

I am not concerned whether I can get into a space vehicle and travel to some distant point in the universe; that is not important. I am concerned that my descendants be able to do that. I am concerned that the human race have the quality of conditions, the arrangement, the configuration in which the potentialities of man as a species can be realized.

Man must value himself as a member of the human species, not as some talking animal as the environmentalists would like. Man must not put himself down on the same level with a lousewort, or the snail darter, which only exists in one part of the world. This must mean it's pretty useless; if it was useful, you could put it in other parts of the world. It's useless except for rubbing against each other . . . and for the abstract sexual gratification of the environmentalists.

Our goal is for human beings to recognize themselves as human beings, to regard themselves as important to the entire human race, and to regard other persons as important or potentially important to the human race as a whole on the same basis. To realize this identity in practice — is what the Machiavellian problem is: take what you've got, and move it! Make it move in the right direction. Don't try to solve every problem. The basic problem is to get the human race organized and dedicated to moving in the right direction.

Our descendants will take care of the rest. It is necessary, however, to have descendants.

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