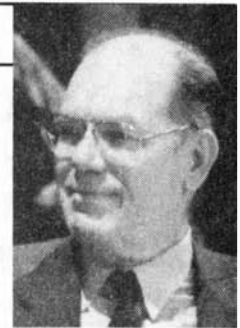


Interview: Lyndon LaRouche



You can't fight guerrillas if you submit to the IMF

The following are excerpts from an interview with Lyndon LaRouche conducted on April 12 by Robyn Quijano, the editor of EIR's Spanish-language magazine, Resumen Ejecutivo, and published in its May 15 issue.

EIR: In the late 1970s, you formulated a policy of oil-for-technology for Mexico, and after you had a meeting with then-President of Mexico José López Portillo in 1982, you wrote the famous document *Operation Juárez*. Since then, Ibero-America has been destroyed, particularly in terms of the labor force which has been nearly ground up in those 10 years. Given the depth of the destruction of the labor force, what should we do right now?

LaRouche: We should do the same thing. Of course, we have seen that, in the past 10 years or more, Pemex has been destroyed, by the looting policy enforced by the Anglo-Americans on Mexico. The lack of investment in maintaining the rollover of Pemex, meant that Pemex went from a powerful institution, into a gutted and looted one. Of course, they are now planning to sell it off piecemeal, I understand.

We don't have that any more. But the policy remains the same, even though we're starting from a poorer level than if we had done it 10 years ago. The policy is the same. We just have to work harder to get it done.

For example: As we discussed with López Portillo, one should remember the discussion about cities in Mexico. Every visitor to Mexico City sees immediately: In the morning, you can see the sky. By noontime, you can no longer see it, because that cloud of dirt has mushroomed up and blocked it, and you have to go to the nearby mountains to see the sky.

It's obviously insane. But why is Mexico City so large? Why is that area so overgrown, in terms of density relative to the environmental conditions? Because the rest of Mexico is underdeveloped. The infrastructure is not there. We have people unemployed in Mexico, improperly used. We have to use whatever we have, there and in other countries, to develop the necessary infrastructure, instead of *wasting* it.

We don't need people struggling to live by peddling a few little things in the street. We need infrastructure built, we need the rails rebuilt. We need the water moved. We need the canals dug from the North to South on up the coast to get the fresh water from a tropical area, which has excess, into

other areas. We need to rebuild the energy industry. And we have to educate adults who have been miseducated, as well as repairing the education of the children.

EIR: This brings me to the question of fighting the International Monetary Fund (IMF). *Ombro a Ombro*, the magazine of the retired military in Brazil, had a recent editorial in which they stated that 62% of Brazil's budget goes to internal and external debt, and that this is an impossible situation. They said, which is absolutely correct, that confronting this will probably mean a boycott by the banks, and tremendous pressure from the IMF and the banks. That were better than the current genocide that they are being forced into.

This is the situation which every Hispanic American country faces, and the question is: How do you confront such an international boycott? What would you do to be able to survive under those difficult circumstances?

LaRouche: One has to think not formally. One must, of course, be able to think formally, but one should not think formalistically. If the banking system of the world is going to suck the blood of one's nation, that is an act of war against one's nation. And so let it go hang; let it collapse.

The financial system of the world is now a gigantic, cancerous bubble, which cannot be sustained in any case. Let it collapse. People ask, "What will we do for a credit system?" Well, I don't give a hang about that. I can create a system on the basis of the same kind of system which U.S. Secretary of the Treasury Alexander Hamilton outlined. Every country can create its own national credit system. The idea of borrowing foreign money, in order to borrow the use of domestic resources, is complete lunacy in any case. So we don't need to borrow foreign money and to get permission to use your own national resources for development.

The problem of cutting off of credit has nothing to do with domestic requirements, in terms of domestic trade. It has to do with imports. You need import credit, and you need export credit also. If cooperating nations which have their own credit systems were to decide that they were going to trade with each other, and that they were going to put national credit systems into cooperation in order to facilitate that, you can do it. You're not going to collapse trade. The banking system is going to collapse *anyway*. So let's not worry about

the collapse of the international banking system, let's hope it comes *soon*. But the alternative must be in place, and the alternative is national banking systems. Replacing central banking systems, replacing the present system of international banking, replacing the IMF, must happen. It must happen *now*, it must happen *immediately*; otherwise, this world is going to go into something beyond belief.

So don't be afraid of the collapse of the international banking system. Wish for it. Pray for it—and help make it happen. Because the alternative is, we have to commit ourselves at all costs to restoring national banking and national credit systems, and to deal with the problems of international trade, to rely upon cooperation among cooperating states and their respective national banking systems. That is the way we are going to have to deal with it. There *is* no other solution.

EIR: Our readers have read a great deal about your proposal for a "Productive Triangle" [in Europe] as the alternative to this horrendous collapse in the East. Should we be able to actually do such a thing, what kind of impact would that have on the developing sector?

LaRouche: It would have two impacts. The most immediate impact, of course, is a policy impact. We're changing the world system, and that change in itself is the most important thing.

The Productive Triangle was based on the work of Charlemagne et al. That is, over 1,000 years ago, Charlemagne and his court set up a physical-economic development of Europe. The area of development was centered on an area which was a triangular area on the surface of the Earth from approximately Paris down through parts of France and to Munich and Vienna, and up through Prague, into Berlin, and back again, by way of the Ruhr in Germany and Lille in France. That area has the greatest accumulation of development of the land, of canal systems, of transport systems, of any part of the world, in terms of density. Because of the density of this development, it is the most efficient area of the world for generating new technology. That is, you get the most result for the least input, because of this development.

The idea, which had been my objective all along with the Strategic Defense Initiative, and so forth, was to break the hold of this geopolitical system. The essence of the British Empire idea, in particular, from the latter part of the 19th and into the 20th century, was expressed as what we call geopolitics. The idea was that the British Empire and, later, the Anglo-American empire, so to speak, could not maintain its world domination if France, Germany, Russia, and other states collaborated to generate, with Japan and China, a Eurasian economic development sphere based on such things as modern rails and other development.

Now, think about the situation we are facing today. The population of mainland China is 1.2 billion people, or slightly less; the number of Chinese in the world is about 1.5 billion

people. You have Southeast Asia, which is increasing to about 300 million people, which will soon be a half-billion. You have on the subcontinent of Asia, a billion in addition to that. Then you have the population of Europe.

Think of what this represents. Eurasian development, in terms of world population, in terms of world production, means the world really is what the British call "the world island." It means that every part of the world connected to this is now undergoing the impact of a development zone. And that is the essential thing.

And as the British understood, that breaks the power of what they call the rim; it breaks the power of the British Empire. And the Americans got the dumb idea of being part of the British rim. We call them "rim people"; it means marginal.

So that is the essential part. It has a technological feature, that this is the most efficient way to get a worldwide economic recovery based on scientific and technological progress. It has the correlated political impact; it changes the ordering of the affairs of the world, from one of an imperial idea based on a bunch of parasites in London and elsewhere sucking the blood of the planet, to the idea of incorporative development, based on cooperation and technological progress.

EIR: I'd like to move to the question of the conspiracy to demilitarize Ibero-America. The so-called Truth Commission on El Salvador has created a big stir in the press internationally, to the extent that someone actually suggested that instead of an international war crimes tribunal to try the Serbians, the Ibero-American military, particularly the Salvadoran military, should be tried in such a tribunal. What do you think about this push of the Salvadoran Truth Commission, so-called? [See *EIR*, April 9, 1993, "U.N. 'Truth Commission' Is One Big Lie."]

LaRouche: The Truth Commission, of all the things it lacks, it lacks the most, truth. It is obvious.

First of all, there were atrocities committed throughout the history of Ibero-America in the fight against guerrillas. To the extent this was true, as in the case of El Salvador, the dirtiest fighting done by the Salvadoran military forces, was done, if by anyone, by units which were under U.S. technical direction. But that is really not the story, even though one may concede that things like that may have happened or did happen, as happened in other cases, where people encountering terrorist or guerrilla forces, under the circumstances, may get a little wild—take the green troops.

But the essential atrocities committed, were committed by the guerrillas themselves. Take the case of Shining Path in Peru, which is paradigmatic for these guerrilla movements. As I know from my work in this area, the method of the guerrillas is to go into an Indian village, for example, and if the Indians refuse to cooperate with the guerrillas, they come back and massacre them, and then go to the next village and say, if you don't want to be massacred, give us your

labor, your young men for training, and cooperate. In some cases, in Peru, for example, some of the Indians grow coca anyway and cooperate with the Shining Path on the coca operation; but in many cases, the Indians did not want to cooperate, but did so at the point of a gun.

We know that in Guatemala, as of 1985, that the people whom Rigoberta Menchú praises, were committing atrocities against the Indians. The atrocities were not so much committed by the military. We don't know everything that happened in that country, I certainly don't. But I *do know*—and I was involved in suggesting what became Operation Guatusa, an anti-drug operation in Guatemala, because we knew, because of the use of gasoline to burn people alive in these villages by Menchú's friends—that they were getting the gasoline to do this terrorism, from the sale of gasoline to drug runners running planes on the Caribbean side of Guatemala.

This was commonplace; in the terms we know today, that the United States government, or part of the State Department under Bush at least (the policy has not been cleared up since), Shining Path was *actually being backed* by the U.S. State Department. And the greatest amount of terrorism, the greatest amount of crimes, if not the *total* amount of crimes against humanity, were perpetrated by the guerrillas themselves.

Now this Truth Commission has made itself clearly the instrument of apology for the propaganda of the people who *did*, to my knowledge, commit the major part of the terrorism in that part of the world. So the Truth Commission is obviously an *instrument* of forces in the United States and elsewhere, who are *behind* the terrorism.

Put that together with the effort to destroy the military. Someone will ask you, "Why would a capitalist country like the United States want to support anti-capitalist, communist guerrilla forces in these countries?" For a very simple reason. The same way they like to spread diseases among their enemies: to kill them. They wish to destroy the sovereignty of these nations. They wish to destroy their security. They don't want these nations to develop. They have a population policy, to reduce the population of Central and South America, and if you lower the technology you do that; if you spread disease you do that.

And if you unleash this kind of horror show, you're going to wipe out the Catholic Church in Central and South America by wiping out its parishioners, among other things; and among the leading people, the ideologues behind this support of the Truth Commission in the United States, are people who have been committed to such policies.

What happens is, the reason you have difficulty in dealing with this, is that when we explain this to people, we say, "I can't believe the nice United States—they may make mistakes and do bad things—I can't believe that anybody up there is crazy enough to have evil policies like that." Well, I am afraid that people are just going to have to wake up and recognize that there are people in the United States and Great Britain who *do* have evil policies like that.

EIR: Speaking of Shining Path, you visited Peru and spoke at the Center for Advanced Military Studies to military leaders, many of whom are now engaged in this battle against terrorism. Could you elaborate on what the proper war-fighting doctrine under these conditions of irregular warfare is?

LaRouche: The problem is, when you are fighting irregular warfare, the essential thing is to fight for what you are fighting *for*, not just fight against the guerrillas. The problem is, you get these idiotic experts from the United States and elsewhere, who may have certain technical military capability, who come in and say, "Here is how you kill guerrillas, here is how you get rid of them." But that is not what your objective is; your objective is to eliminate them. . . .

The object in guerrilla warfare is to establish the political objectives of the movement you're fighting for, in order to destroy and isolate the political capacity of the enemy. Because if you isolate them, then you can mop them up relatively easily. . . .

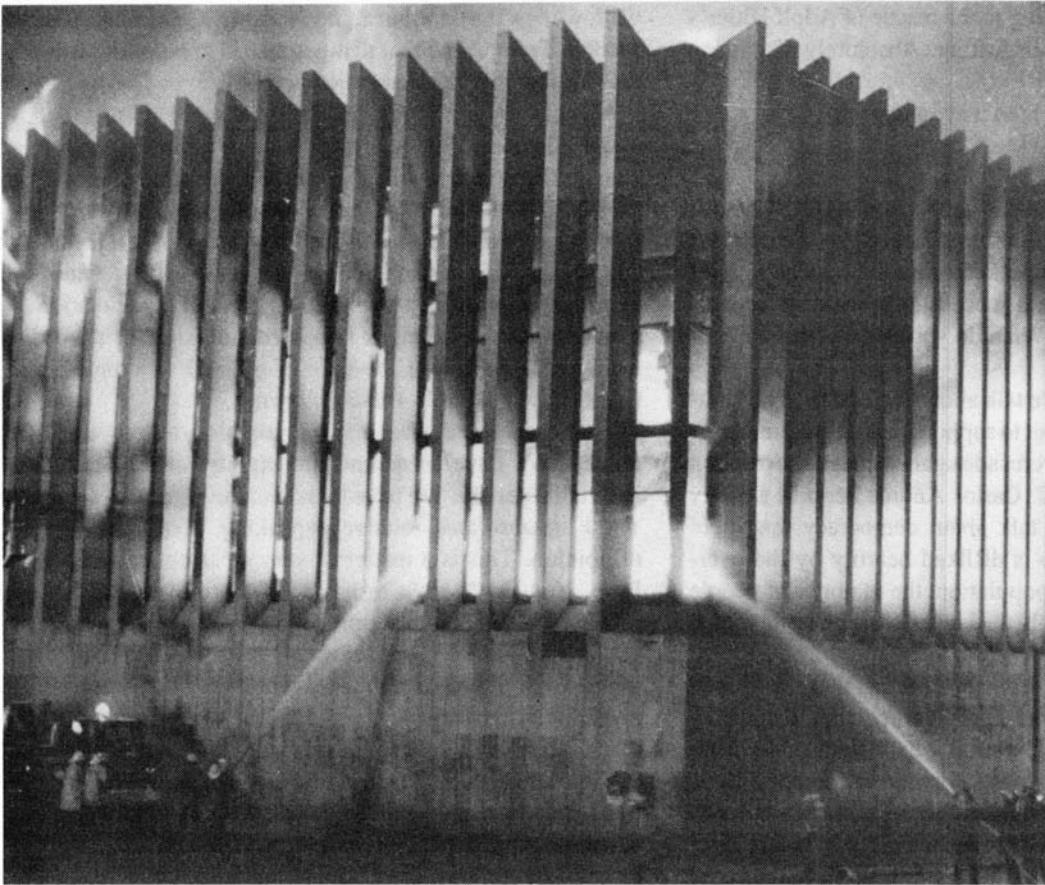
Once the government is able to *isolate* the guerrillas from the people whom they dominate, and protect the people, then the guerrillas become exposed as a relatively small force, and we find they become not the Quechua speakers but the French speakers from Ayacucho, and things like that, who are fairly easy—not easy, but practically easy—to deal with. And *the essence of irregular warfare* is the policy of nation-building and security action to assist the nation-building process. In that way, you are winning.

Once you get into this idea of techniques "to win the hearts and minds" against the guerrilla force, the way they did in Vietnam, some crazy thing like that, then you've lost it.

No matter how successful you are militarily, you *think*. For example, I am worried about Colombia, for that reason. The communists appear to be retreating under military pressure. But what if the communists are letting some of their forces retreat, and they are sitting there, waiting to come out of the bushes, armed, and to attack the flanks of the military forces which are chasing them over the hills?

The problem in Colombia is, that the political-economic measures needed to deal with the problem are not being provided; and thus, the problem exists. So the military victories can be *temporary*, they are not decisive. Whereas if you have a correct conception of warfare, then what you are going to do, is to address the problem, and *isolate* the problem, by providing the population with solutions to the real problems of life through a national policy.

It is almost impossible to fight guerrillas and submit to the IMF at the same time. If you are carrying out an IMF program against your own population, which is what it is, or similar policies, and you are trying to fight guerrillas, you are facing a losing battle. Because the IMF is recruiting the guerrillas while the U.S. State Department will come in and threaten to cut you off from what little aid you're getting, if you kill any more of these guerrillas, and the Masons are



The Colombian Justice Palace in flames after being assaulted by M-19 terrorists in November 1985. "I think the Colombian government, before it goes ahead with bringing the United Nations in to help it deal with its problems, should perhaps get an experienced Bosnian government agent, or perhaps a couple of victims of the Serbs from the rape camps in Bosnia, to say what they think the United Nations assistance is in such a situation," comments Lyndon LaRouche.

accusing *you* of being human rights violators.

So a firm, determined policy, but a policy which is based on *affirming* the welfare of your people, is the way to fight; and if you do not do that, you may lose.

EIR: Americas Watch has insisted on calling the Shining Path and MRTA terrorists "insurgents," and enumerating "violations of laws of war governing internal armed conflicts." There is evidently a lot of pressure on the government of Peru to accept such a status, which would obviously play into the human rights trap.

LaRouche: People should not get sucked into this kind of stuff. They had a clearer idea years ago. The pressure is on them. You have to look at *who* is putting the pressure on these governments to say they must do this. That is where the problem lies.

Ten years ago, even five years ago, these governments would have recognized such a proposal and defied and brushed it aside, as absolutely insane. Now they are seriously considering such things. Why? Because powerful external pressures are asking them to consider it. Who are these powerful external pressures? That is where the problem lies; and they have to understand, that the U.S. government, at least under Bush, and the policy has not yet changed, were sup-

porting Shining Path, a terrorist organization, working for the destruction of the nation, supporting it, using human rights flags to do it; and they have to have the guts to stand up and realize that this is something you cannot trade off as a concession. You will lose your whole country. You *can't* do it.

There have been a few developments lately in other Third World countries, namely, India refusing Amnesty International entrance into certain of their own affairs, and also a big fight in Thailand against the non-governmental organizations (NGOs).

EIR: Do you think that this can tend to break the tyranny of this apparatus?

LaRouche: If you get enough of them linked together. If you get what happened in Thailand, and what [President Alberto] Fujimori has done in Peru, or what some of the others have done in Peru, very plainly speaking on this—and they can speak even more bluntly about organizations which, in the name of "defending" human rights, which *don't* defend human rights in other cases, intervene to help the guerrillas.

The [Abimael] Guzmán case is a good example [Guzmán is the head of the Shining Path terrorists]. All these people are so concerned about poor old Guzmán, this mass murderer. It

reminds me of people coming to the rescue of Adolf Hitler's corpse or something. It's disgusting. Absolutely disgusting stuff.

If this is resisted in a united way, and people say, "Cut it out," it can be stopped.

EIR: On the Venezuelan situation: As you know, the Bush and the Clinton administrations have backed President Carlos Andrés Pérez and actually spoken of a total boycott against Venezuela should there be a successful movement to overthrow his corrupt regime. What do you think of this as U.S. policy?

LaRouche: It's stupid. We talk about corruption. The United States says it doesn't want to support corrupt governments; the United States goes on a crusade against alleged corruption in many parts of the world. Carlos Andrés Pérez is a pretty corrupt character. People talk about democracy, and here you have a President who is disliked heartily by the overwhelming majority of his population; the majority of people wanted to coup him, and only the United States has prevented that.

So we would say, by ordinary criteria, that the United States is propping up another unpopular, corrupt, disgusting dictator in the form of CAP. That is what it adds up to. Here we have a man whom 90% of the population want out. He is accused of corruption left and right; he's associated with people, or has been, like the Cisneros family, who are most dubious people. He is engaged in acts, or his office is engaged in acts which would be considered outrageous repression and corruption. And normally, you'd think the State Department would be screaming up and down, "We've gotta get rid of this corrupt dictator!"

People have to do what they have to do for the sake of their nation. . . . If you are intimidated by such threats into not doing what is necessary to save your nation, then you're betraying your nation. . . . If you don't have the courage to do it, then you are not a prisoner of the external force, you are a prisoner of your own cowardice.

EIR: A number of the Venezuelan patriots who have tried to get rid of the corrupt government of Carlos Andrés Pérez countered the U.S. argument of this being a great democracy by saying, "This is simply an IMF dictatorship." But they mistakenly base their right to overthrow this corrupt regime on a Rousseauvian notion of popular will. From the standpoint of natural law, how would you define the battle that these forces are in?

LaRouche: If you have natural law, in the sense of a Constitution, if a President or any other elected official in the country violates natural law, then the institutions of government have a responsibility to remedy the error of the erring institutional government.

In other words, any action in a case like that, has to be taken according to natural law. The idea of the popular will—

well, we saw that in France, in 1789 to 1792-93, in the French Jacobin Terror. And that distinction has to be made. It is not the popular will; it is not majority will.

What they are doing, is they're playing up to this talk about "democracy." A crime is not a crime because it is against the popular will; a crime is a crime because it is a violation of natural law. For example, the murder of *one person* may be the occasion for the overthrow of a presidency, because it's a violation of the law, which cannot be tolerated. It must be brought to account. It is a violation of natural rights. Starving a nation for the sake of the IMF, betraying a nation for the sake of a bunch of cronies, like Cisneros and so forth, these are crimes.

It does not require majority opinion to say they are crimes. We have to defend the dignity and rights of the individual person. We have to defend the dignity of a nation. These are *absolutes*, relatively speaking. This is not a matter of opinion. This is a matter of very clear obligations under laws. You don't have to have a majority opinion against robbery every time you apprehend somebody for a robbery; you don't have to have a majority opinion against a particular murder before you apprehend someone for that murder. For a violation of natural law, you don't need a majority opinion that natural law ought to be enforced. You have to enforce it. It's merely a fact that it has reached the point that the majority of the people of the country are disgusted with the situation. And that is a fact to be considered, but the authority of law does not flow from popular opinion.

The tactics of action may flow from consideration of popular opinion, but not the rightness or wrongness of an action.

EIR: What is the basis for the legitimacy of a government, then?

LaRouche: Legitimacy? That depends on the way you define law; but history has defined law for us, in the sense that European civilization has demonstrated that certain principles of government are to the benefit of mankind and are consistent with natural law, and certain principles are not. And the conflicts within European civilization, disasters and so forth, have exactly reinforced that distinction.

The legitimacy of a government flows from its rightness, that is, a quality of agreement with natural law. First of all, we start with *imago Dei*. Right starts with *imago Dei*. A human being is an image of God, as Philo emphasized, by virtue of a quality in the individual, which echoes, imperfectly, the Creator as Creator—the creative power of mind.

It is manifest that only man has this quality among all living creatures, and it is manifest that this is a quality of the individual as an individual, not of some soup. Thus, humanity is based on the principle of *imago Dei*. *Imago Dei* means the creative process, these creative powers. *Imago Dei* means the generation of individuals who have these creative powers, which involves education. *Imago Dei* obliges society to treat

the family accordingly; *imago Dei* requires us to provide opportunities for self-employment, that is, for activity in life which are consistent with *imago Dei*.

In order to have this kind of participation, you require a literate form of language which is commonly used by the people who are participating in the joint effort to provide themselves and their posterity with the natural rights and obligations which belong to *imago Dei*. That constitutes a nation.

The legitimacy of the nation is its dedication to that purpose. It establishes institutions which are called constitutional, which are designed to respond to this commitment. That is the extent of the nation. It must be sovereign, because it must make decisions. It can't have some kibbitzer coming in and saying "No, you have to consider this"; no. This nation is *accountable* for the welfare of its people, and that is a sovereign responsibility. It's not just a sovereign right, it's a sovereign responsibility. And that is legitimacy.

We talk about these countries—Brazil, Argentina, Venezuela, Colombia, or Peru. We know what that means. We know these are people who, in a large part of, say, Peru or Mexico, were Indians—and are Indians, still—who were lifted from the conditions by struggles which gave them a form of state which was responsive to the idea of *imago Dei*, the individual. All individuals are *imago Dei*. This form of state, which was dedicated to promoting the welfare of the family, which was dedicated to protecting the health of the individual in the family, which was dedicated to educating the individual, which was dedicated to providing for *all* persons the opportunity for some kind of work activity in life, which is consistent with being *imago Dei*.

These states have demonstrated in life their legitimacy, by the degree, that even when they violate their obligations, they recognize that that obligation has been violated or has been neglected. It is that commitment to that obligation of the state, through participation in a common language by people who agree to live together, for this purpose, to share these benefits and to share these responsibilities. That is legitimacy.

And when somebody comes in and brings in usury, "Well, no, people have a right . . ." "Usury has its rights, too." Let's eliminate usury, and we will eliminate the problem. That is the issue.

But people do things that violate these principles. Then some idiot comes along and says, "No, you can't do that, because not everybody agrees with *imago Dei*." They say, "What about democracy? Let's use democracy as an idea." "What do you mean by democracy?" "Well, everybody has their own opinion." "How about right from wrong?" "Oh, that's a matter of opinion."

Now, at that point, once you deny a distinction between right and wrong, that everything is just a matter of opinion, a matter of democracy, *you deny the very idea of legitimacy*, because you deny the idea of right and wrong.

The attack on the denial of right and wrong is itself a denial of legitimacy; and a state that enforces, accepts the idea of democracy in that sense, as a substitute for legitimacy, has lost legitimacy. And you can dig up old Mencius, the follower of Confucius, who will give, from a Chinese standpoint, an argument to a similar effect.

EIR: The U.N. accord on El Salvador spells out very specifically, as does what we have called the "Bush manual" to demilitarize Latin America, that the military must not have any economic or political role. But they define the "terrible ideology of the Latin American military" in the Bush manual, as a belief in the fight for good against evil. And they specifically spell out that this has to be eliminated. Could you discuss what you think the proper mission for the military is? **LaRouche:** The military is an instrument of legitimacy of the state. That is exactly what it is. That is what it is intended to be. It is an institution of people who, by profession, and by selection, are committed as officers, for example—above all, first the officers corps—to the defense and promotion of the best interests of the nation, not only in an ordinary military way, but in every way, as figures dedicated to that purpose.

The enlisted personnel are people who are selected as enlisted personnel who accept that and accept the leadership of the officers corps in that direction.

We build up in a military a professional non-commissioned officer corps, which are actually engaged, day to day, hour to hour, in the training and leadership of the enlisted troops—recruitment and so forth of the enlisted troops as such.

We know what that is. We know that the obligation of the military, the scientific and other education which a military officer must have, and which the others must share in, to some degree—we know the importance of that in the defense of the nation, in building nations.

For example, the civil engineering role of the military, which I have often emphasized as one which is necessary to maintain its balanced character, that is, the civil engineering in national projects, national interests, *must* be participating in the economic life.

A military arm that cannot organize its own logistics, cannot function as a military arm. A military arm is by definition involved in economy. It is involved in economic policy; it's got to defend the nation. It's got to consider the logistics of the defense of the nation.

It must go to the government and say, "We must as a nation have this development, this economic development of our infrastructure and resources, and deal with the logistical problems of defense of the nation."

I would say, in a case like that, you have to consider the source; and sometimes, what is in the document, tells you what the quality of the source is. These people want to destroy these countries, pure and simple.