

SPEECH BY JACQUES CHEMINADE

## French Elections: Challenge for Development Policy Renaissance

*Jacques Cheminade, a French Presidential pre-candidate, and leader of the Solidarité & Progrès party, keynoted Panel 3 of the Schiller Institute Conference, on July 3. Conference [videos](#) can be found at [www.schillerinstitute.org](http://www.schillerinstitute.org)*

Good morning to all. Our panel is on “Glass-Steagall and the Industrialization of Africa, a Moral Test for Europe,” and we are going to try to answer the question that we all have in our minds, on what could be accomplished by Europe in the present world tragedy....

In the middle of the ongoing civilizational catastrophe, the process of a Presidential election in France would be nonsensical, as such. As a moment in the system, it *is* nonsensical, while as a contribution to world history, here, now, it gains a meaning. It becomes an opportunity to contribute to reversing the motion towards a fascist coup which threatens us all, as Lyndon LaRouche stressed yesterday. The question, the existential question, is how, from France, a country dominated by an oligarchical elite, which is the cause of our tragedy, a public-private oligarchical elite, how can we help to get rid of the system of financial globalization?

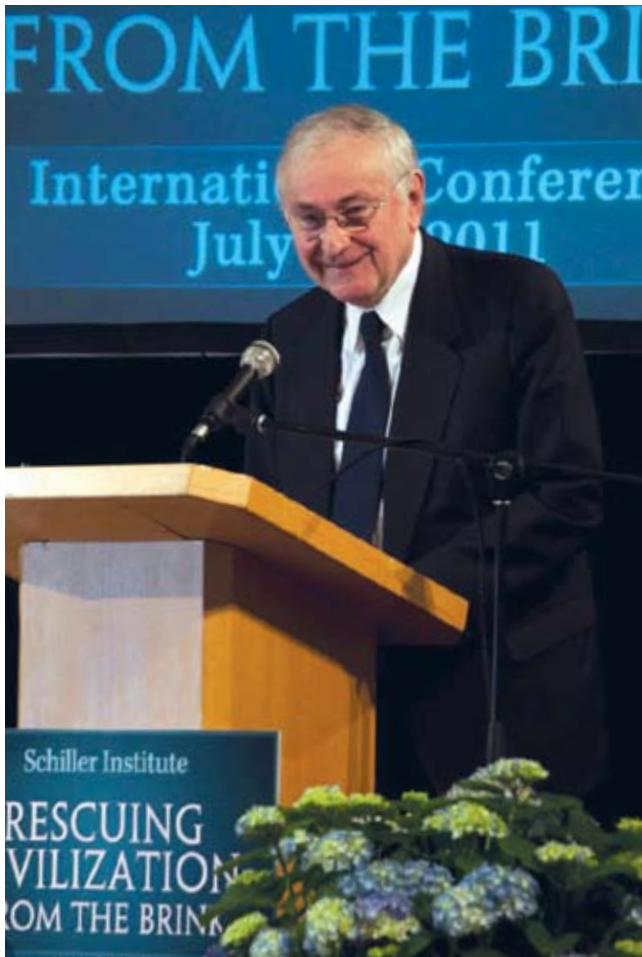
My answer is, by putting Glass-Steagall and Africa on the table, in the forefront, not as separated issues, but as a weapon, a double-barrel shotgun to break the rules of the game. Glass-Steagall is what the British Empire

wants to prevent at any cost from happening in the United States, because it will put an end to the City of London, Wall Street, and the British Empire. At the same time, the British policy, as an empire, has always been to separate the United States from continental Europe, to destroy both from within.

Against its priority—to destroy the United States as a nation-state—my commitment, our commitment, is to respond to the Glass-Steagall drive there, in the United States, with a similar motion in Europe, as an anti-British, transoceanic bridge. The spirit of the League of Armed Neutrality, the support of Russia, France, and Spain for the young American Republic, with a credit-based and national banking system, transferring the fraudulent, speculative debt from the domain of the sovereign states, poisoned today by toxic assets, back into the accounts of the megabanks and the insurance companies: Let the poisoners be poisoned by their own poison!

Africa has been historically the worst victim of the British Empire, with the cooperation of other, junior European empires—Spanish, Portuguese, French, Dutch—which established a rule of slavery up to today, with the slavery of the debt and of imposed, unfair terms of exchange.

So, the key is for Glass-Steagall to open the door for a new worldwide platform of productive development, a platform with new technologies, more productive per



EIRNS/Julien Lemaître

*French Presidential candidate Jacques Cheminade addressed the question: "How, from France, a country dominated by an oligarchical elite ... can we help to get rid of the system of financial globalization?"*

capita and per square kilometer; a more human identity for mankind which should lead necessarily to the rise of Africa as a weapon, pointed at the heart of the oligarchy. A community of purpose of Europe and the United States, to save Africa from the grip of the British Empire, starting from a shared Glass-Steagall principle, will uniquely reestablish our American-European partnership for the good of the other: Africa representing the welfare of humanity as a whole.

In a way, it is to achieve something that a lot of people have not understood, to achieve something today which I am convinced that Franklin Delano Roosevelt and Charles de Gaulle could have achieved, if Roosevelt had not died and de Gaulle been kicked out of power by the pro-British, pro-Truman foreign forces within France.

## Unpopularity Is a Precondition

Most people see a Presidential election as a sort of beauty contest, an attempt to be elected at a certain point in time, to exert power as a result of a political career rising from the base to the top, starting from some local election, from compromise to compromise, to the top. Elected officials are controlled fools in normal times, because, if they accept that environment, they accept being what the others want them to be. They don't accept the rule of principle.

Now, today, in today's France, in the context of this crisis of civilization, of the horrors that all of you know, the politicians condemn themselves if they do that, to become much worse than just fools: They become traitors to their countries and civilization, because to go along is to accept the rules of the game, the destruction of civilization itself; and that's a rule of the game in an election as it is organized today.

Therefore, when I speak about Glass-Steagall and the development of Africa, what I say is not particularly welcomed. It is not particularly liked by the prevailing principalities and powers in France, who have become the servants of destruction. And it is also, at first, rejected by a majority of a pessimistic public opinion, dominated by fears and prejudices induced by those powers, through their control of images and noises of the media. "Glass-Steagall may be a good choice. But this is incompatible with our principle of universal banking." "You cannot put on the table such a concept, after 30 years of deregulation! It is just impossible." "Africans are not capable of absorbing modern technologies, isn't it obvious? The last 30 years have proved it." "It is dangerous to challenge the megabanks; they are too powerful. You are a utopian." "We have our habits, and the Africans have theirs!"

To be a leader against such flying squadrons of impotent crap, you have to be unpopular with the powers that generate them, and the public opinion that swallows that crap. Unpopularity is therefore a precondition for an honestly helpful Presidential campaign.

Is it so painful to be unpopular? Yes, you would say at first, if you define your identity through pleasure and pain. Not really, if you identify yourself with the service of truth and ideas. Because it makes you feel good when you know that you have put your mission first, your mission to improve, before the pleasure to seduce—and be liked!

And with the rising tide of the mass strike, the indignation of the *Indignados*, the mass-strike ferment in



AU-UN IST/Stuart Price

*“Look at the world you are in!” Cheminade challenged: “More than 1 billion human beings are suffering from hunger and about to die!” Do you want to be popular in such a world? Shown: malnourished children, in a camp for internally displaced people, Mogadishu, Somalia, July 15, 2011.*

Europe, succeeding and interfacing with the mass-strike ferment in the United States, people are now reacting to something that they don’t like: They experience a passion for justice, when faced with our extremely prevailing *injustice*.

My task, as a Presidential candidate, is neither to please them from below, nor to give them orders from above, about what to do, but to provide leadership, to try to move their passions toward the truth; to make them discover in themselves their responsibility for the other.

More than often, you have to kick them gently in the ass; or better, induce them to kick themselves in their own ass! “Hey! Look at the world you are in! More than 1 billion human beings are suffering from hunger and about to die! There is an increase of 50 million of them each year now, and probably much more in the coming years, and the banks are acting as if food were worth currency. Whereas the producers, and you have seen that yesterday, are systematically stifled.

Do you want to make a career in such a world? Do you want your sons to make a career in such a world? Do you want your girls to seduce somebody, making a career in such a world, or be seduced, or be in a seductive career in a world of corpses? And that’s the question today.

At that point, if you raise that question, you are not

popular, you are not the nice guy around the corner. But, as the disintegration of society proceeds, you are trusted; you start to be trusted precisely because you have helped raise the human quality of discovery, and of reflexive insights, in the mind of people, as a good doctor would do. You may not like that good doctor: He or she tells you the truth about your problem, about your disease, but you trust him because he inspires a cure. He doesn’t consider you as a client to seduce, or a number to provide with a formula or a recipe, as most doctors do, unfortunately. But he considers you, this good doctor, as a human being, and a human being, helped to recover his health, grows and eventually multiplies.

So that’s my task.

### **Revive the Principle of the Republic**

And to accomplish it, it demands going deep into the history of our nation, to capture the best that it gave to the world, beyond and above the horrible conditions in which France is today! Which means that you have not only to be unpopular with your life, but you have to be also unpopular with the dead: The horrendous shape of our country today, demands even more to be unpopular with the dead!

To revive the principle of the republic against the prevailing oligarchy, you have to annihilate the destruc-



tive legends: Louis XIV, Napoleon, Rousseau, Laplace; to make, so to speak, come back from the dead, Rabelais, Louis XI, the Villons, Cusa, and all the others who inspired France, from Plato to Einstein, to Einstein and his friendship with l'Angévin.

This demands, in turn, an internal fight, a fight inside all of us, to be able to start a dialogue with these shadows, who become alive; to address your contemporaries from the present so as to provoke them to be responsible for the future. And that's a fight in the process of a Presidential election. It means to reestablish a principle of hospitality against chauvinism: The nation as an idea congruent with the dynamics of the universe, not the nation as a given tradition, but the nation as a development, as a response to a challenge of the times.

It is the idea of America, as made by the best of Europe, the commitment of Cusa, which Lyn insisted on yesterday. The republican impulse, freed from the oligarchical principle, freed from the stifling into a *tradition*. When you hear, "respect the tradition," make a fist—an intellectual fist.

It is also what de Gaulle experienced when France was occupied as a territory in May-June 1940, and its population had fallen into the most disgusting fear and cowardice. What was left? The principle of a nation: Its legitimacy as an idea, against the state of mind of its own people, and also against the legal, perfectly legal vote, of the French National Assembly of the Third Republic, to give full powers to the Franco-fascist Pétain. The famous statement, from de Gaulle, "*Toute ma vie, je me suis fait une certaine idée de la France: Le sentiment m'inspire, aussi bien que la raison.*" "All my life I conceived a certain idea of France: Both sentiment as well as reason has inspired me."

Where did de Gaulle get the resources for such a legitimacy? In the genius of France, in the historical genius of a nation, but not as a fixed collection of things, or a chaotic population, as it was then, and as it is today. On the contrary, as a self-evolving idea, penetrated and changed by foreign currents, the nation, as a reflection of the universe; the nation, not as a thing in itself; the nation, finite at a given moment, but unbounded as a universe; unbounded by the mind of other cultures, the nation is a willful and always per-



Library of Congress

"When you hear, 'respect the tradition,' make a fist—an intellectual fist," as de Gaulle did, Cheminade advised, when France was occupied by the Nazis, in May-June 1940, and its population had fallen into fear and cowardice. "What was left? The principle of a nation." Shown: De Gaulle, leader of the Free French, welcomed to Chad by Gov.-Gen. Eboue, the first African leader to rally to the Free French cause.

fectured human discovery: It's not some thing, some place.

Let's listen to what de Gaulle had to say about that in a speech given for the 60th anniversary of the Allée Française, the epitome of so-called "French culture." This was in Algiers, on Oct. 30, 1943: "However," he said, "the bright flame of French thought, how could it have risen and maintained its brilliance, if inversely it were not for so many elements contributed to it by the mind of other cultures? France, century by century, and up to the current tragedy, has succeeded maintaining a growing influence of its genius. That would have been impossible, had France lacked the desire, or would not have made the effort of being penetrated by foreign currents. In this matter, autarky would rapidly cause debasement.

“Undoubtedly, in the artistic, scientific, philosophic order, humanity should not be deprived of the driving force of international emulation, and these high values would not subsist inside the tortured psychology of intellectual nationalism. We have, once and for all, come to the conclusion that it’s by free spiritual and moral relationships, established between ourselves and others, that our cultural influence can expand to the advantage of all, and conversely, our worth can increase.”

This speech, you may have noticed, was delivered in Africa, and in the middle of the storms of World War II. In the middle of such storms, it was from Africa, first, from Sub-Saharan Africa with the soldiers of Philippe Leclerc—and our dear friend Jean-Gabriel Revault d’Allonnes—and then, from Algiers and Tunisia, that France was recovered.

Remember that the famous Churchill-Roosevelt-de Gaulle meeting of 1942 took place in Casablanca, Morocco, after the disembarkment of the American forces in Morocco. Remember that the liberation army that disembarked in southern France on Aug. 15, 1944, was mainly composed of African native soldiers, not “*français de souche*” [French stock], as they say today.

The tragedy of the 20th Century is that after the liberation of Europe from Nazism, after the death of Franklin Delano Roosevelt, British imperialism struck back from the City [of London] and Wall Street, with Truman in the United States, and the corresponding rotteness of the Fourth Republic in my country, in France. This meant for France, the revival of the delusion of the “French Empire.”

The first Indo-China War, starting from the betrayal of the Ho Chi Minh-Leclerc 1946 agreement for progressive independence, and then, a state of horrendous and criminal colonial wars that were only brought to an end by Mendès-France in 1954, as for Indo-China; and finally by de Gaulle, in 1962, with the Peace of Evian, concluded with the Liberation Movement of Algeria. And if you want to understand France, even today, you have to understand that these colonial wars took place between 1945 and 1962. And that was the time of my youth and what I have been fighting against.

But this independence of African states, this “Hurricane of Hope,” as Kwame Nkrumah put it, became a hoax, under a neocolonial and financial occupation, corrupting the leaders of the African nations, organizing a new form of indirect submission to the imperial

order, a more insidious, but more demoralizing and destructive form of oppression, through systematic betrayal from within. The equation of General Janssens, the Belgian commander-in-chief of the Congolese Public Forces, presented on July 5, 1960—“Before Independence equals After Independence, and that’s it!”—proved, unfortunately, to be more and more true, in terms of the continuation of oppression.

### Africa Is the Litmus Test

So now, in the middle of these days—our days—of tragedy and hope, we have our fight for the Glass-Steagall principle, the crucial point at strategic issue, the key for what de Gaulle called, *le salut*, “salvation”: To throw the usurers out of the temple. A Glass-Steagall principle, first in the United States, and then a global Glass-Steagall, based on issuance of productive credit, and not of fake paper based on pounds of human flesh, which is called “monetarism.”

This fight we are in, we are *all* involved in, is a question of life and death for humanity, and Eric Verhaeghe is going to tell you, soon, his views on a French Glass-Steagall (see *Feature*). Let me, nonetheless, tell you something crucial: a direct consequence of the question of legitimacy that I mentioned before. Europe, and in particular, France, because of their colonial backgrounds, have a mission to change their traditional policies towards Africa and the Africans. Because it is a change which is consubstantial, of the same substance, with the principle of Glass-Steagall. As we used to say, far away and long ago, Africa is the litmus test for the ability of Europe to join the dynamics of Glass-Steagall on a world-based credit system, with fixed-parity currencies.

The salvation of Africa is consubstantial with the salvation of Europe, and the response of Europe to the Glass-Steagall principle in the United States is, in turn consubstantial with the salvation of the world, of a world which is today, at the brink of self-destruction. Africa is our mission, and our investment there is a debt due to past generations that we have oppressed, to be paid now, for the interest of future generations to come! That’s the true sense of a debt.

As my friend Marcello Vichi put it for the Bonifica Lake Chad project (see below), the units of measure of the costs are not in millions or billions of dollars, but in the absence of wars; the millions of human beings saved from the threat of hunger, and benefitting from the means of a life defined by dignity, social peace,



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*French President Nicolas Sarkozy and German Chancellor Angela Merkel share an allegiance to the policies of the oligarchy, particularly with respect to the **non-development of Africa.***

and a recovered international conscience.

It is nonetheless necessary, I think, to proceed further into the exploration of what Africa means for us Europeans. It is to recover for ourselves, our share of humanity, in acting for the benefit of those we have exploited and outraged in the past. To save Africa and the Africans from a terrible death, through the increase of the physical power to continue to exist, and avoid destruction, is for us the path to recover our *own* principle of humanity, as a relatively immortal species.

The President of my country, Nicolas Sarkozy, has recently declared that the moment has come to forget about the hatred and the grievances, and that the African man, who has been out of universal history, should make his comeback. Such a *criminal idiocy* means to throw a cover over the crimes of imperialism and colonialism, and pretend that we have colonized a space, inhabited by ignorant human beings, who had remained outside of civilization. It would mean to forget the evil behind the principle of slavery.

My answer is: This is not the moment to forget, but to give a higher political content to the legitimate anger, which is something very different. Our participation in great projects, encompassing the common purpose of humanity is our answer to what Sarkozy represents, the voice—and feathers—of the oligarchy.

Marcello Vichi is going to explain, soon after me, his historical fight for the revival of Lake Chad, the Congo-Chad water transfer, crucial for at least 200 mil-

lion human beings, and for a whole continent. Sometimes, I know—he told me yesterday—he gets a bit discouraged [to Vichi]: What did you say?

Vichi: *Je suis un peu décourager...* (I am a little discouraged...)

Cheminade: He's been repeating the same thing for 30 years! I know people who have been repeating things for many more years, and get all the time more optimistic in the fight!

So, I am convinced, Marcello, that the hour of truth and opportunity is coming, for all fighters like you. And when I presented this project at Niamey, the capital of Niger, I had a flavor of it last December: It will not be simple. It's a road with bumps, and, as they say in Africa, "ostrich holes" in the middle of the road; but the road is there.

## Great Projects for the Whole Continent

It is not a thing in itself, this Lake Chad project. It is part of an overall great projects concept that Lyndon LaRouche has been fighting for since many, many years before I met him—37 years ago, Africa-wide and world-wide. And if you have got a doubt, you should re-read his Lagos project: All the main points are there.<sup>1</sup>

We also, in Africa, have our inland sea project for a "Blue Revolution" in Tunisia, an answer to a country and people abandoned today by the European states, which prefer to bomb Libya, rather than to develop the Maghreb. Such a "Blue Revolution," to bring water into the depressions, the chotts of southern Tunisia and Algeria, to create a breadbasket there, is directly related to a project from French officer and topographer François-Elie Roudaire, dating back to 1874<sup>2</sup>—Marcello, 1874, a hundred years before the Bonifica project for Lake Chad! I say that patience in such issues, may be a quality for some time, but when it lasts a century and a half, it becomes an accomplice to murder. They say that patience is sometimes the senility of nations and continents.

We also have the project for a wall of forests to stop the deserts—to plant millions of trees south of the Sahara, across all central Africa, a sort of green trail of about 7,600 km; and the revival of the Jonglei Canal in

1. Lyndon H. LaRouche, Jr., "Stop the Club of Rome Genocide in Africa: A Critique of the Lagos Plan" (1980), a book-length critique of the "Lagos Plan of Action" 'Terra-Forming' the Sahara and Nile (April 28-29, 1980) of the Organization of African Unity.

2. See Yves Paumier, "From Roudaire's Inland Sea Project to the Blue Revolution," *EIR*, Jan. 28, 2011.





*The Jonglei Canal project in Sudan was intended to create an agro-industrial renaissance for the region. In 1978, a huge German-built excavating machine, given the name "Sarah," was brought in, which could dig 3 km in 10 days. But, in 1984, construction stopped, when Sudan People's Liberation Army rebels started shooting at Sarah and the canal workers. This is Sarah today.*

Sudan, to launch there an agro-industrial project for Eastern Africa and Southwest Asia: The concept is to give food to the hungry, not to export biofuels and ruin the land! For that project, the decision of the Egyptian government dates back to 1959: It started in 1978, with a magnificent, beautiful excavating machine, which could dig 3 km in 10 days. Its name was Sarah. It was built in Germany, an action by the French company, Grands Travaux de Marseilles, a beautiful example of meaningful cooperation, not the Sarkozy-Merkel type of cooperation.

But everything was stopped in 1984, when the rebels of the Sudan People's Liberation Army started shooting at it. They started shooting at Sarah and people around it; and the British sponsors and the engineers and workers had to flee. What is left of it today is a village called "Canal" in Sudan.

At the extremity of the interrupted canal, a garbage mountain where pigs wallow near children bathing in dirty water, and parts of bulldozers lie here and there, digging equipment rotting and abandoned, with even an Arrow Crane, which dominates the market, with some soldiers on top of it, directing their "handis" to try to reach international networks, maybe to take orders.

I am asking my fellow Frenchmen, who are you to

allow such a disgrace to continue? Imagine instead, around a project, soldiers of the Corps of Engineers and workers digging polders, like in the Netherlands—and there is plenty of land around Lake Chad, around the Jonglei Canal, in the depression of the Tunisian and Algerian chotts. There are many, many opportunities for that: digging polders, planting trees, opening means of communication, the famous Transrapid for Africa. Impossible? Impossible? It is *exactly* what was said of China 30 years ago! And now we have the most extensive network of high-speed trains in the world there, in China!

Imagine children going to schools, bilingual schools, with their mother tongue, English, or French, or another language, with schoolbooks corresponding to the history of their respective countries, with the poetry of their own history, and not books dumped from Europe or the United States, inadequate for Africa, or promoting half-crazy (that would be the best), or fully insane pseudo-religious beliefs from evangelical and Wahabite cults or others.

Imagine the joy of such children visiting true national museums, giving them a living sense of their national identity, of their national history and progress, which is not restricted to the borders of their own country, but which is also Pan-African. From prehistory,



desertek-uk

*Instead of agro-industrial development and nuclear power, Africa Desertec, “an insane project to loot the Sun in Africa, against all principles of energy-flux density,” plans to create solar collectors on 30,000 sq. km. in the Sahara, to bring Europe 50% of its electricity. Here, a Desertec project in Spain.*

when Africa had been the cradle of humanity, contrary to everything that Sarkozy has said, from this moment, where you see the prehistoric tools gathering dust in a few museums, to the present moment of history, with these developments that we are fighting for, and not museums for tourists or curious visitors, but museums as a cultural basis and platform for a national and pan-African development.

Imagine the women—men are too lazy for that sometimes in Africa—imagine a woman, and it’s true; it’s the children and the women that work the most; imagine the women, as it’s starting to happen in villages in Senegal, in the Senegal portion of the forest wall which has started, women provided with land to work in beautiful gardens to produce fruits and vegetables for their families. No more only a dish of rice, but tomatoes, carrots, melons, cabbage—an appropriate diet for all. Imagine fresh and drinkable water; teams of students in medicine and nursing intervening to stop malaria, and eye diseases like onchocerciasis [river blindness]; stopping intestinal diseases, like amoebiasis, which are the main causes of death there. Imagine teams of forestry experts teaching the population how to grow and how to take care of trees; imagine nuclear plants of the fourth generation, high-tem-

perature reactors emerging in the process.

And what do you have instead? The horrors of Desertec, an insane project to loot the Sun in Africa, against all principles of energy-flux density, to create solar collectors on a surface of about 30,000 sq. km. with a planned investment of EU400 billion to bring to Europe 50% of its electricity. The same people who are saying that the Lake Chad project, the Blue Revolution in Egypt, and the forest wall in Tunisia, are too costly, too complicated to achieve, call for Desertec; or railway projects to loot uranium, copper, oil, not to develop the hinterland: the contrary of what you saw yesterday, this joining of the transcontinental railway in

the United States, which is what is going to be needed from the north to the south, and the West to the East, in Africa.

## Transforming the Mass Strike

To bring that to the attention of our European populations in a moment of mass-strike ferment can open their eyes. We have to bring to the mass-strike ferment as *our* gift, this immediate need for great projects for the good of Africa, and I have put it in the forefront of my Presidential campaign. We are already getting support from mayors whom we have never met before from overseas France, for example from New Caledonia. And my plan is to create a ferment of mayors, to put fire under the pants of our politicians. That’s the sense of the campaign, with ideas, and not only with ideas, also with all kinds of matches. A Ring of Fire, from the Pacific to the Atlantic, under the moral asses of those who pretend to ignore, or worse, the situation. One of our mayor friends is here, and he’s going to speak on behalf of these other mayors, among his friends, and himself.

But there is something else. It is a question of immigration. Sure, we have to develop Africa, but we have also a mission towards our immigrants. If the principle



of hospitality and common development do not prevail at home, how could it be that we are going to develop Africa? Some people in Germany, and in France—Marine Le Pen [head of the right-wing National Front], claim to “be against immigration but not against immigrants,” and to develop Africa to prevent them from coming to Europe. We have to destroy such sophistry.

It is already a fact, a given fact, that in Western Europe, a majority of what’s left of the working class is of African origin, and are part of ourselves. There is, nonetheless, a difference, according to the latest research, that the Africans have no portion of Neanderthal in their genes, while we Europeans have a portions of the Neanderthal in our genes—about 4%! This is the idiocy these people talk about, but it’s a funny one!

We have to develop Africa, but we have also to have a sense of mission towards our immigrants. They may be of Turkish origin in Germany (they are “Sarrazins”<sup>3</sup>—ahem), or from the Maghreb in France, but they are part of us. We have to open the gates for their intervention in domestic policies where they work; it’s labor that defines—and all the Renaissance writers were specific on that issue—it’s the participation in labor that defines the nationality. The great mistake of all European “progressives” in the 1960s, is to have failed to connect their social struggles with the ferment of the African independence movements, and therefore, they have failed to inspire a mental decolonization.

Imperialism, the British imperial rule, not only pits its victims against each other, as we said yesterday, but also inside our countries, creates a situation of permanent internecine warfare; and we have to stop it from above through a great project. It is here that the Eurasian Land-Bridge of common development, from the Atlantic to the China Sea, corresponds to the great projects in Africa: It is a “One.”

To save ourselves in Africa, we have, obviously, to dump the euro system *now*; and to replace it, not by a retreat to “our stuff,” a national monetarism, but by a higher sense of a community of purpose, from the United States to Europe to Africa, as I said before. And that should be the basis for a Franco-German

commitment, and an anti-chauvinistic Franco-German commitment, a common commitment with a shared Classical culture, as shown last night [the *Musikabend*]. We need a new Treaty of Westphalia to replace the European Union, and Africa is our test of immortality.

Think of it at the required level: It is said by many Frenchmen, including well-meaning ones whom I met recently, that it is almost impossible to train Africans in modern technologies, in mechanics; and I know that a few Chinese—I’m trying to be polite, saying “a few”—think the same way. If you accept that, you have betrayed humanity. What’s the problem? It is the brutalization of the Africans, but also our own self-inflicted brutalization of our creative powers. Of course, if you try to train Africans in a mechanistic way, to apply formulas and issue orders, they would reject that, rightly understanding that you consider them as substitutes for machines.

To teach them, as to teach your own population today, to teach youth, lost in the grip of pleasure and pain, as it was repeated yesterday again, you have to discover inside yourself a spark of mental life, first, in order to provide it to another. There’s no spontaneous generation of mental life, through habits or know-how, which doesn’t correspond to life. Life, mental life, comes always, and only, from active mental life. And how could we provide it to another if we have not experienced it ourselves? And most places where they teach something today, teach you not be creative, but to apply formulas, instead.

### ‘The Advantage of the Other’

The “advantage of the other,” which is the principle of the Treaty of Westphalia [1648], is based on a shared principle of creative discovery. A platform of development means for Africa, and for us, a change in the notion of time and of space, an insight into our humanity as a becoming. Public works, great projects, as against the absolutism of space and time, not only the absolutism of the “monarchs of the economy,” as Roosevelt said.

Cheikh Anta Diop, the great African thinker, rejected in the ’60s from any position of power by the failure of the progressive forces to provide leadership, had a sense of this notion of continuity through change, and the right for Africa to benefit from all human discovery, not to fall into the trap of “Africanism,” the chauvinistic disease in reverse of imperialism; or

3. A play on the word “Saracens,” or “Sarrasins” in French, and the name of former Berlin city-state finance minister Thilo Sarrazin (SPD), and former Bundesbank board member, who has become notorious for repeatedly making anti-immigrant, and specifically, anti-Islamic or anti-Arab remarks.

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*Just as modern technologies and science came from Europe, so also, in Antiquity, did universal knowledge flow from the Valley of Nile to the rest of the world, and, in particular, to Greece, which would serve, then, as a link. Consequently, no thought, no ideology, is, in its essence, foreign to Africa, which was their birthplace. It is therefore with total liberty that Africans can draw from the common intellectual heritage of humanity, letting themselves be guided only by the notions of utility, of efficiency.*

—Cheikh Anta Diop, *Civilization or Barbarism* (1981)

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music. I am tempted to say, “It is the music, idiot!” Because, without an insight into the principle—and Lyn is going to talk about that this afternoon—of Classical musical composition—the ambiguity of the conflict between two or more voices, that only can be solved in the human mind—without that, there could not be creative participation in the great projects as an adventure opening new gates of knowledge for us all.

How can you understand the meaning of radiation, sort out that which could be a threat, a mortal threat to life, and that which could

be a source of life—how could you do that, if you have not tuned your mind? Glass-Steagall is the way for human development. And the power for human development is based on what Classical art brings, not on the tip of the tongue, but on the top of the mind.

And there we have a key challenge: As the Bushes, and I must add, the Kerrys and others, in the Skull and Bones club, as they have brought the skull of Geronimo to capture magically the power of the wilderness for the oligarchy—and Theodore Roosevelt was the epitome of

that—we have adopted, as a social entertainment, a noise which destroys us, a noise some that would claim is African music, but is in fact nothing but an escape from despair, or a propitiation of despair at this point. And viciously bowing before the oligarchy, we have socially adopted it as a way of life: the oligarchical looting of the despair of the looted, as our entertainment.

We have to stop that. And that’s why culture is going to be the banner of my Presidential campaign, congruent with what was said yesterday, what is going to be said today, and what we are going to repeat tomorrow, and all the tomorrows until we win—and much more *after* we win.

Without that commitment, I would be a corrupt swindler like all the others. To regain the human mind is our strategy, because it is now “change for the good, or Hell.” We may die fighting, but we don’t want to abandon the principle of thinking, our mission in the universe. We may die, but we don’t want to die like the dinosaurs.

better said, a weapon of imperialism to maintain Africans in a state of willful submission.

Let’s hear Cheikh Anta Diop, in *Civilization or Barbarism* [1981]: “One can see, then, how inappropriate it is, fundamentally, the shop-worn notion, that foreign ideologies are imported into Africa: That stems from a complete ignorance of Africa’s past. Just as modern technologies and science came from Europe”—and the United States—“so also, in Antiquity, did universal knowledge flow from the Valley of Nile to the rest of the world, and, in particular, to Greece, which would serve, then, as a link. Consequently, no thought, no ideology, is in its essence foreign to Africa, which was their birthplace. It is therefore with total liberty that Africans can draw from the common intellectual heritage of humanity, letting themselves be guided only by the notions of utility, of efficiency.”

At the point where we have arrived, I have to raise a last point which even hurts much more than all the rest—Europeans and Africans alike, usually—according to my experience; but is key in the fight against the oligarchical principle inside ourselves: the question of