

out and pick out official enemies of the United States, and stage wars with them, simply to have somebody to shoot at, or someone to hate?

Is that our policy?...

We start from scratch and we build an order, which is designed to bring peace.

Now, as a result of that Treaty of Westphalia and the agreement to this principle, we have the emergence of a policy, not a perfect policy, but the emergence of policies which included what became the policies of the United States, what became essentially the policy of community of principle as expressed by Secretary of State John Quincy Adams.

So, when we have adversaries in the world, we don't go around trying to punish people. We don't go into countries and spank them, because we don't like their internal conduct. You don't do that. Only idiots or warmongers do that. It's not allowed. Don't try to legislate morals at the point of a bayonet, of invading or occupying troops. That leads to the worst result.

And when people say, "Well, it's a terrible crime. We're morally offended. We've got to go in there and straighten these people out," all you're doing is you're spreading war. *You're spreading war that cannot be stopped!* Because, now, the people who are going in to do the punishing are the new criminals, and hatred of those criminals will result in people taking reprisals against them! And when they take reprisals, then the people who are the victims of their taking reprisals will

become angry, and they will kill, too!

So, the solution to war, as has always been understood by the great strategists of modern European civilization, and also China, is to bring peace!

Now, how do you build peace? Well, certain principles: Do we agree that a sovereign nation-state is a fundamental human right, established by modern European civilization? So the first human right we must agree upon, is the sovereignty of the other nation-state. If we can agree on that, we've got a start. If we agree that the purpose of treaty relations is to find mutually beneficial effects: Do we want to promote trade? Do we want to promote the benefits of trade? Do we want to see other nations more secure? More internally secure, with happier people, less likely to get angry and start doing terrible things?

Let's find a new way. Let's stop talking about, "we want to fight for this, we want to fight for that, we want to fight against this"—let's stop that nonsense! Let's say, what is it that we really need? Can't we find a way to cooperate, and build peace, and build security, and build cooperation? Can't we go to others and say, isn't common justice so much in the interest of us all? Haven't we learned our lesson? Isn't it time that we cooperate? Isn't it time that we build a system which is consistent with the interests of us all, as they tried to do, in the very difficult negotiations which established the Treaty of Westphalia in 1648? That's what the policy must be.

Helga Zepp-LaRouche

Principles of a New Security and Development Architecture

This is the edited transcript of Helga Zepp-LaRouche's Keynote Address to Panel 1, "Stopping the Doomsday Clock—The Common Good of the One Humanity," of the Schiller Institute's Nov. 22 conference, "For World Peace—Stop the Danger of Nuclear War: Third Seminar of Political and Social Leaders of the World."

Mrs. Zepp-LaRouche is the founder and leader of the Schiller Institute. The full proceedings of the conference are [available](#) at the Schiller Institute website.



Schiller Institute
Helga Zepp-LaRouche

Let me greet you, wherever you may be.

What has brought people from all over the world together here in this conference, is the recognition that humanity *is* at a crossroad. There is clearly the danger that the present geopolitical confrontation—between those forces who want to assert that the Western liberal model of democracy is the only good, and the only acceptable model, and those who insist that the idea of a unipolar world is irrevocably past

and is already being replaced by a multipolar world order—could lead to a thermonuclear war.

Such a war could be ignited, by design or by accident, in the short term over the proxy war in Ukraine. Such a crisis could erupt before the end of the year, if the [proposals](#) made earlier this year by such people as Malcolm Chalmers, the Deputy Director-General of the Royal United Services Institute (RUSI), to “boil the Russian frog” by provoking a “Cuban Missile Crisis on steroids,” as he says, over a Ukrainian attempt to reconquer Crimea. Russia could view this as an existential threat, “putting its nuclear forces on higher alert” and threaten its use, says Chalmers. “This would be a moment of extreme peril,” he says. But, he adds: “Precisely because of the peril inherent in such a situation, a nuclear crisis of this sort could make it easier for leaders to make difficult compromises.”

To propose a policy which aims to drive the strategic conflict to the edge of the extinction of the human race does not even find a comment by the oh-so-good governments of the rules-based order, but, to argue with facts that the Russian intervention in Ukraine has a prehistory can, in the worst case, get you a jail sentence, according to a new law passed by the German Parliament on Oct. 20, with a change of Article 130 of the criminal code, paragraph 5.

Apparently in tune with this British perspective is Ukrainian Deputy Defense Minister [Volodymyr] Havrylov, who just said in an interview with *Sky News*, “We can step in Crimea by the end of December” and emphasized about the retaking of Crimea, “It’s only a matter of time. Of course, we would like to make it sooner than later.”

The British seem to want to exceed themselves in creating world wars, as it was [former Prime Minister] Boris Johnson who personally made sure in April that the promise of ending the war through negotiations was sabotaged. Unfortunately it seems to be the majority of the trans-Atlantic security establishment, many of whom just met at the Halifax International Security Conference, who agree that the way to protect global democracy right now is with weapons and support for Ukraine’s battle against Russia, not talks, rejecting even the proposal of Gen. Mark Milley, Chairman of the U.S. Joint Chiefs of Staff, that it may now be the time for diplomacy.

It is this criminal policy of nuclear brinkmanship, which contains the danger of the annihilation of the entire human species in a global nuclear war and the nuclear winter that would follow. That nuclear brink-

manship is what makes every individual on Earth necessarily a world citizen who must take responsibility for the outcome of this present conjuncture of human history. We, therefore, want to catalyze an international movement of world citizens committed to creating a new international security and development architecture, which will take into account the interest of every single country on the planet. This concept of taking into consideration the interests of every country, was the principle of the [1648] Peace of Westphalia, which laid the basis for peace after 150 years of religious war in Europe. It represented the beginning of international law and laid the foundation for the UN Charter, which we need to uphold and reassert.

A True Image of Man’s Goodness

What are the fundamental principles on which such a new global security and development architecture must be built?

The absolute center for such a new architecture must be the image of man, about which all nations can agree. Man is differentiated from all other species by his gift of creative reason, that he or she is the only creature that can, again and again, discover new valid principles of the physical universe, and through the application of this scientific and technological progress in the production process, can increase the quality of life, longevity, and number of human beings living. It is that creative potential which makes human beings sacred.

The epoch which is coming to an end, is the period of the last approximately 600 years, which began with the emergence of the sovereign nation state, based on the writings of Nicholas of Cusa and the first sovereign nation state of Louis XI in France in the 15th century, being concerned for the first time with the common good of the people, and the opposition to this idea on the side of the Venetian Empire. For 600 years, there has been a continuous battle between those two forms of government, between the sovereign nation state and the oligarchical form of society, vacillating back and forth with sometimes a greater emphasis in this or that direction.

All empires based on the oligarchical model have been oriented towards protecting the privileges of the ruling elite, while trying to keep the masses of the population as backward as possible, because as sheep they are easier to control (and we will hear something about that a little later). It was considered “normal” to keep a certain portion of the people as slaves, or “helots,” who can be killed if they become too many, as [Friedrich] Schiller describes it in his writings about the laws of

Solon and Lycurgus. It was that same oligarchical outlook, which was the basis of the ideology of Malthus, and the underlying assumption of all colonial policies, including in the modern forms of colonialism, of which President Sukarno had warned in his speech at the first Bandung conference in 1955.

Against this modern-day colonialism, there is now a powerful renaissance of the Non-Aligned Movement, which is working on a new economic system involving the BRICS-Plus, which more and more countries want to join, the Shanghai Cooperation Organization (SCO), the Eurasian Economic Union (EAEU), and other organizations of the Global South.

Christianity emerged during the Roman Empire and spread, for the first time in European civilization, the idea of the sacredness of each human person as in the image of the Creator, being gifted with that creative power, the *vis creativa* as Cusa calls it, which emanates from his or her likeness with the Creator. That same idea is also found in the other two monotheistic religions, Judaism and Islam, as well as secular humanism, Confucianism, and Indian philosophy and religion in the tradition of the Vedic writings. Echoes of this idea are found in other cultures.

Whenever currents emerged in these religions which deviated from the idea that all human beings are sacred, as in the Crusades and the Inquisition, that was always instrumentalized by the oligarchical elites for their own special purposes.

The new paradigm, which will be characteristic of the new epoch, and toward which the new global security and development architecture must be directed, therefore, must eliminate the concept of oligarchism for good, and proceed to organize the political order in such a way that the true character of humanity as the creative species can be realized.

Ten Principles To Discuss

Therefore, I suggest that the following principles must be discussed, and if agreed upon, be realized.

These ideas are meant to be food for thought and dialogue among all people concerned to find a basis for a world order guaranteeing the durable existence of the human species.

First: The new International Security and Development Architecture must be a partnership of perfectly sovereign nation states, based on the Five Principles of Peaceful Coexistence and the UN Charter.

Second: The absolute priority must be to alleviate poverty in every nation on the planet, which is easily

possible, if existing technologies are used for the benefit of the common good.

Third: The life expectancy of all people must be prolonged to its fullest potential by creating modern health systems in every country on the planet. This is also the only way by which the present and future potential pandemics can be overcome or be prevented.

Fourth: Since mankind is the only creative species known so far in the universe, and given the fact that human creativity is the only source of wealth through the potentially limitless discovery of new universal principles, one of the main aims of the new International Security and Development Architecture must be providing access to universal education for every child and adult person living. The true nature of man is to become a beautiful soul, as Friedrich Schiller discusses this, and the only [kind of] person who can fulfill that condition is the genius.

Fifth: The international financial system must be reorganized, so that it can provide productive credit to accomplish these aims. Reference points can be the original Bretton Woods system, as President Franklin D. Roosevelt intended it, although Roosevelt's intention was never fully implemented due to his untimely death, and the [Four Laws](#) proposed by Lyndon LaRouche. The primary aim of such a new credit system must be to increase dramatically living standards especially in the nations of the Global South and of the poor in the Global North.

Sixth: The new economic order must focus on creating the conditions for modern industries and agriculture, starting with the infrastructural development of all continents to eventually be connected by tunnels and bridges to become a World Land-Bridge.

Seventh: The new global security architecture must eliminate the concept of geopolitics by ending the division of the world into blocs. The security concerns of every sovereign nation must be taken into account. Nuclear weapons and other weapons of mass destruction must immediately be banned. Through international cooperation, the means must be developed to make nuclear weapons technologically obsolete, as it was originally intended by the proposal which became known as the SDI (Strategic Defense Initiative), suggested by Lyndon LaRouche, and made as an offer to the Soviet Union by President Reagan.

Eighth: In former times, one civilization at one corner of the world could go under, and the rest of the world would only find out years later, due to the length of distances and the time needed for travel. Now, for

the first time, because of nuclear weapons, pandemics, the internet, and other global effects, mankind is sitting in one boat. Therefore, a solution to the existential threat to humanity cannot be found with the help of secondary or partial arrangements; rather, the solution can only be found on the level of that higher One, which is more powerful than the Many. It requires the thinking on the level of the *Coincidentia Oppositorum*, the Coincidence of Opposites, of Nicholas of Cusa.

Ninth: In order to overcome the conflicts arising out of quarreling opinions, which is how empires have maintained control over their underlings, the economic, social and political order has to be brought into cohesion with the lawfulness of the physical universe. In European philosophy this was discussed as the being in character with natural law, in Indian philosophy as cosmology, and in other cultures appropriate notions can be found. Modern sciences such as space science, biophysics, and thermonuclear fusion science will continuously increase the knowledge of mankind about this lawfulness. A similar cohesion can be found in the

great works of classical art in different cultures.

Tenth: The basic assumption for the new paradigm is, that man is fundamentally good, capable of infinitely perfecting the creativity of his mind and the beauty of his soul, and the most advanced geological force in the universe, which proves that the lawfulness of the mind and that of the physical universe are in correspondence and cohesion, and that all evil is the result of a lack of development, and therefore can be overcome.

A new world economic order is emerging, involving the vast majority of the countries of the Global South. The European nations and the U.S. must not fight this effort, but instead join hands with the developing countries, cooperating to shape the next epoch of the development of the human species to become a renaissance of the highest and most noble expressions of creativity!

Let us therefore create an international movement of World Citizens, who work together to shape the next phase in the evolution of mankind, the new epoch! World Citizens of all countries, unite!

Congressman Benjamín Robles Montoya Appeal to Current and Former Legislators of the World: We Must Act Now to Stop the Danger of Nuclear War

This is the edited transcript of the presentation of Mexican Congressman Benjamín Robles Montoya to Panel 1, “Stopping the Doomsday Clock—The Common Good of the One Humanity,” of the Schiller Institute’s Nov. 22 conference, “For World Peace—Stop the Danger of Nuclear War: Third Seminar of Political and Social Leaders of the World.”

Congressman Montoya has been a Federal Congressman from the state of Oaxaca since 2018, is the national political commissioner of the Workers Party (PT), and was a senator from 2012-2016. He spoke in Spanish, with English interpretation. The full proceedings of the conference are [available](#) at the Schiller Institute website.

From Mexico, we issue an appeal to current and former legislators of the world: We must act now to stop



Schiller Institute
Congressman Benjamín Robles Montoya

the danger of nuclear war.

I begin with these words at this most important meeting. I’m very happy to have the opportunity to once again greet Mrs. Helga Zepp-LaRouche, the founder of the Schiller Institute; my colleague Dr. María de los Ángeles Huerta; and all of you who are participating in this Third Seminar of political and social leaders of the world to stop the danger of nuclear war, which aims precisely for us to do everything in our power to stop what could become a nuclear war.

Less than one month ago, on October 27, a Second Seminar was held with our participation from Mexico’s Chamber of Deputies. On that occasion, we emphasized that, if the current crisis in Ukraine is not stopped with a negotiated solution, it could lead to a confrontation with nuclear weapons between Russia