Zepp-LaRouche in Munich: Place the Interests of the One Humanity First, and Then We Will Be Able To Solve All Our Problems!

by Helga Zepp-LaRouche

The following is an edited transcript of remarks, translated from the original German, delivered by Schiller Institute founder Helga Zepp-LaRouche to an Aug. 4 international symposium held in Munich, Germany. The invitation read: "The Schiller Institute in Germany and the Consulate General of the People's Republic of China in Munich cordially invite you to attend the symposium themed 'Implementing the Four Global Initiatives and Building a Community with a Shared Future for Mankind' for in-depth exchanges regarding the major challenges facing humanity today and jointly exploring solutions." Subheads have been added.

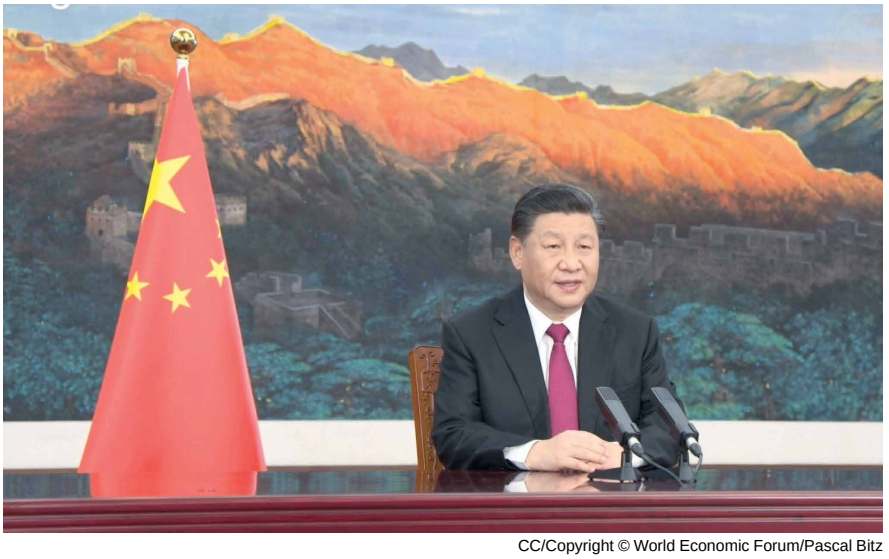
Dear Consul General, Mr. President, distinguished delegation from Dunhuang, ladies and gentlemen:

First of all, I would like to express my heartfelt thanks for your hospitality, Mr. Consul General, for us to hold our joint event at your consulate.

Allow me to begin with a personal observation: In this extremely tense international situation, the very existence of the People's Republic of China and the four global initiatives proposed by President Xi Jinping are, in themselves, a great source of reassurance—a kind of anchor of stability and reason—because they offer a perspective on how we can emerge from the strategic crisis that is rapidly escalating these days.

We are currently witnessing the escalation of the regional wars over Ukraine and Iran, and since the Ukrainian attack on an Iranian tanker in the Caspian Sea, there is not only the danger that these conflicts could merge, but each of them individually has the potential to expand into a global nuclear war. The U.S. President Donald Trump's statements, which change by the hour, do little to alter this. Retired General Harald Kujat, former Inspector General of the German Armed Forces and former Chairman of the NATO Military Committee, compares the current situation to August 1914, i.e., shortly before the outbreak of the First World War, with the difference that a new world war would be nuclear, followed by a 50-year nuclear winter that would wipe out all life on the planet.

In the face of this unprecedented danger, it is naturally of existential importance to seek ways out of this extremely complex crisis. It is evident to everyone that the old world order, as it was defined after the end of the Second World War and then again after the end of the Cold War, is in the process of disintegrating. The Anglosphere's attempt to establish a unipolar world order after the disintegration of the Soviet Union has failed spectacularly and has given way to multilateral chaos, in which international law has, at least by some political forces, been explicitly declared obsolete, or *expressis verbis*.



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Chinese President Xi Jinping addresses the World Economic Forum in Switzerland in January 2021.

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Throughout the world, but especially among the nations of the Global South, it is observed with dismay that diplomacy as a method of conflict resolution has apparently disappeared in Europe. Instead, the desired outcome of their current policy seems to be a zero-sum game in which only one side can emerge victorious, while the supposed adversary must suffer a "strategic defeat," even though the only possible consequence of such a policy is that everyone loses. Some in Europe are now painfully realizing that, in a world governed by the law of the jungle, where might makes right, we will not be among the winners.

We're All in the Same Boat

In his speech at the World Economic Forum in Davos in January 2022, President Xi Jinping said: "In the turbulent waves of global crises, countries are not sitting in more than 190 small boats, but in one large ship with a shared future. Small boats cannot withstand the storm; only a giant ship can weather the raging waves." In earlier eras, the civilization of one region of the world could collapse—as has happened, for example, with the Roman Empire—while other regions prospered during the same period, such as the Sasanian Empire (Persia), the Gupta period, India's Golden Age, the Aksumite Empire (present-day Ethiopia and Eritrea), or, somewhat later, the Tang Dynasty in China. Today, in the age of nuclear weapons, the internet, and pandemics that can theoretically spread worldwide within a day through air travel, we are, for the first time in history, truly all in the same boat.

Leading nuclear weapons expert Professor Theodore Postol explains how the use of even a single nuclear weapon could lead to a global nuclear war within five days. Pulitzer Prize winning author Annie Jacobsen reports on numerous Pentagon war-game scenarios involving the use of nuclear weapons, all of which achieved the same result: total nuclear war.

The Global Governance Initiative, presented by President Xi on September 1, 2025 at the SCO-Plus Summit in Tianjin, represents the only state-proposed concept for strengthening the principles of the UN Charter and expanding them into a new security and development architecture that is just for the entire world population. While the GGI is already being intensively discussed among the countries of the Global South, such a broad and inclusive discussion is urgently needed in Germany and throughout the West. If the people of Europe and the United States became aware of the enormous potential contained in the four global initiatives—the GDI, GSI, GCI, and GGI—to solve global poverty, establish a comprehensive security architecture, foster a dialogue among civilizations, and create a stable world order, the widespread cultural pessimism of today would give way to a justified hope for a better future.

The Western mainstream media have thus far reported almost nothing about these forward-looking initiatives, thereby demonstrating a remarkable lack of expertise on China, to put it mildly. All we in the West would have to do is accept the offers of cooperation that China has made through the Silk Road Initiative, the Belt and Road Initiative (BRI), and the four global initiatives, and constructive solutions could be found for all the problems that currently appear unsolvable.

The German economy is currently in free fall, and it is of existential urgency that we modify our economic model. Germany is an export nation and therefore must find new export markets. This very point was recently made by Brazil's President Lula da Silva, one of the BRICS leaders, at the G7 summit in Evian, where he outlined a way out of Europe's collapsing economy:

"The world will not experience a new cycle of prosperity as long as wealth remains concentrated in a few countries. It is necessary to create new consumers—and that will only be achieved through investment, job creation, and rising incomes in developing countries." He went on to say, in essence, that if people in Africa, Latin America, and other developing countries have higher incomes, they will also buy more high-quality goods. That creates new markets and ultimately benefits the industrialized countries as well.

During his trip to Spain, Pope Leo XIV emphasized in several passionate speeches the human dignity of refugees and the moral duty of the international community to help create conditions that enable people to remain in their home countries—in other words, to achieve precisely the industrialization of the nations of the Global South that President Lula is also calling for. The Schiller Institute has spent decades developing concrete development programs aimed at building modern and prosperous states there. Even if the recent attempts by 60,000 refugees to cross from Morocco into Ceuta may have been instigated, they nevertheless

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Pope Leo XIV receives the Golden Key of Madrid from Mayor José Luis Martínez-Almeida.

underscore the urgent need to address the true causes of why people are migrating, by developing the refugees' home countries. The same applies to the appalling plan in the United States to return up to 350,000 Haitians to Haiti while that country is sinking into complete chaos.

Beware the New Tower of Babel

No one can seriously believe that the current trend—in which there are only a few rich countries and ever more poor countries, ever more multimillionaires, billionaires, multibillionaires, and now, if only for one day, even the world's first trillionaire, while at the same time billions more people become poorer—is sustainable. In his encyclical *Magnifica Humanitas*, which addresses artificial intelligence, Pope Leo XIV warns against efforts to build a new Tower of Babel that serves only the privileges of the super-rich.

If the Western nations were to decide to move from geopolitical confrontation to economic cooperation with the BRICS countries and the nations of the Global South—which already constitute the global majority of around 85 percent of the world's population—we could achieve genuine win-win cooperation.

Article 4 of the white paper "More Just and Equitable Global Governance: China's Principles, Proposals and Actions," published on June 17 of this year, states: "The well-being of the people is a central concern of global governance. The people of every country around the world are the essential participants in and direct beneficiaries of global governance. Only by serving the public interest and meeting the public's trust and expectations can the global governance system gain broad support and function effectively." This addresses the central point first formulated by the German philosopher and founder of both modern natural science and the sovereign nation-state, Cardinal Nicholas of Cusa, in the 15th Century: that a government has legitimacy only if it has the consent of the governed. And this is precisely where Western governments, whose approval ratings often hover only around 20 percent, have an obvious deficit that needs to be remedied. Public approval of government policy can only exist if that policy is perceived as just.

Article 2 of the same white paper states: "The world today is characterized by change and turbulence. Turning chaos into order is no easy task, and reaching consensus in global governance requires painstaking ef-

forts to overcome conflicts and differences. The road is long, but we will reach our destination if we keep moving forward. The task is formidable, but we are confident that we will succeed as long as we remain persistent. All countries must work hard and make tireless efforts to achieve the great task of reforming and improving global governance; none should stand by, hesitate, or give up."

The Anti-Entropic Nature of the Physical Universe

Even though today's world gives the impression that chaos is increasing faster than order, the growth of order out of chaos is nevertheless the underlying characteristic of the development of the physical universe, which follows an anti-entropic course of development. The ninth of the Ten Principles that I published in November 2022 as a guide for a new security and development architecture states:

"In order to overcome the conflicts arising out of quarreling opinions, which is how empires have maintained control over the 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 being in character with natural law, in Indian philosophy as cosmology, and in other cultures appropriate notions can be found. Modern sciences like space science, biophysics or thermonuclear fusion science will increase the knowledge of mankind about this lawfulness continuously. A similar cohesion can be found in the great works of classical art in different cultures."

Is it utopian to demand that the world order be founded on principles of reason? No, because we are the only species known so far in the universe that is capable of creative reason. The entire evolution of humanity proves that this reason is effective in the universe because human beings are capable again and again of discovering new principles of the universe that increase the potential relative population-density.

If we want to overcome the current crisis, which potentially threatens the very existence of our species, once and for all, we must revive those tendencies in every culture and civilization that express this creative concept of humanity. We need a dialogue among the greatest thinkers of China's 5,000-year-old civilization, the Vedic wisdom and the Indian Renaissance of Swami Vivekananda and Rabindranath Tagore, between ancient Greece and all the humanist traditions of the world, between the Chinese poet Du Fu and Friedrich Schiller, between Ibn Sina and Moses Maimonides, between Confucius and Leibniz.

With his philosophy of the *Coincidentia Oppositorum*—the Coincidence of Opposites—Nicholas of Cusa created a new method of thought that profoundly influenced the modern era in Europe. It is the idea that the One possesses a higher ontological order than the Many.

President Xi Jinping always speaks of the community of shared destiny, of the One Humanity with a shared future.

That is precisely it: We must place the interests of the One Humanity first, and then we will be able to solve all our problems!