

si, which became the Afghanistan war, and then became, eventually, the Taliban.

So, these people are purely evil, this whole circle. But, the important thing is, these are people, like Kissinger, who are typified—remember, both were, Kissinger was Secretary of State, National Security Adviser for Nixon; Brzezinski was National Security Adviser and controller for Carter. Twelve years of disaster. So, these people represent a certain faction, inside the U.S. Establishment and the British Establishment, and that's all they represent. They are not independent forces; they are lackeys.

So this is just a symptom of evil. This is like the Voltaires or the Talleyrands of modern politics.

The Nature of Religious Wars

Hon. Tullio Grimaldi: I would like to ask a question which touches on political questions, rather than ontological or philosophical questions. You spoke about a coup d'état, attempted or successful, maybe more attempted

than successful, a coup which had the aim of provoking a sort of religious war, a contest between the Western and Islamic worlds. The reality is, that this is, in a certain sense, taking place, because after the war into which America has been dragged with the attack on Afghanistan, there is a spread of Islamic fundamentalism beyond what there was before. A new order is shaping up globally because Europe is being kept out, except for the U.K., which has always been a close ally of the U.S.A. There's an instability in the Eastern chessboard between Pakistan and India, with Kashmir, a powderkeg which could lead to a possible war. There is also a destabilization of the relations between Saudi Arabia and the United States, relations which were very close. There is a different problem with Israel in the Middle East. All of this is creating a new order.

My question is this: Was there a mind which planned all of this, the massacre of the Twin Towers and the attack on the Pentagon, etc.?

LaRouche: Yes, sure.

IRANIAN PRESIDENT KHATAMI:

'Will Politicians Take the Step To Prevent a Clash of Civilizations?'

Iranian President Seyyed Mohammad Khatami renewed his call for a Dialogue of Civilizations at the United Nations General Assembly on Nov. 10, 2001, following a two-day event on the "Dialogue of Civilizations" at which he was the guest of honor.

Speaking to the U.N. General Assembly, President Khatami asked people to look more deeply into the causes of the terrorism, in order to find the solution to its appearance: "Terrorism cannot be attributed to any religion or nationality; nor can it be eradicated through rage and violence. When spirituality, ethics, and fairness find no room in the realm of politics, economy, and culture, and when discrimination, marginalization, exclusion and application of double standards push justice aside, the world is bound to face alienation, despair, extremism and lawlessness. And in such a climate, terrorism find a fertile ground for growth."

"The disaster in the United States is so tragic and grave that it implores all thinkers to engage in deep reflection and dialogue on its real causes. The powerful find the answer in recourse to military revenge, since it calms their anger and that of their compatriots. In this midst, the fact that the first victims of such retribution are defenseless people who have themselves been victims of terrorism and discrimination is often ignored," he said.

President Khatami renewed his call for a dialogue of the intellectuals from different cultures: "Time is ripe for human society to critique the history and consequences of approaches based on exclusion, and to initiate ways and means to engage intellectuals from different cultures and encourage the public to embark upon learning for dialogue, and dialogue for learning, and identifying the art of listening as a sacred and invaluable art.

"The right of the oppressed human being should be defended and the horrible discrimination, which threatens all, should be countered. ... We shall rise to the challenge of distributing peace, security and development among all nations on the basis of justice and come to believe that in today's interconnected world, we cannot live in islands of prosperity and progress while the rest of the world is increasingly caught in poverty, illiteracy, disease and insecurity. The more we can distance our world's material progress from coercion, discrimination and inequality, and draw closer to equality, justice and fairness, the more likely it would be to prevent crisis, violence, and acts of terror. . . .

"Will politicians take this step to prevent a clash of states from becoming a clash of civilizations? The future will be the judge."