
I. The Eurasia Strategy

LAUNCH A RENAISSANCE!

The Belt and Road Summit Is the Platform

by Michael G. Steger

Feb. 27—During the first decades of the 15th Century, in the area of Florence, Italy, a rather small number of creative geniuses launched what became known as the Italian Renaissance. The Renaissance, as we refer to this period of transformative beauty and scientific development, touched every area of human society for centuries to come: e.g. medicine, painting, poetry and music—technology itself was born in the hands of Brunelleschi and his cupola, even the exploration to the new world, and the first principles of statecraft by Nicholas of Cusa, and an explosion of self-conscious creative thought that continued to foster scientific revolutions for hundreds of years to come, including even the founding of the U.S. Constitutional System and the American System of Economics by Alexander Hamilton.

This Renaissance, which changed the course of human history, did not happen to this small set of creative leaders, and it was not, as many might imagine, an inevitability. But why would earlier periods of development, as with Charlemagne or the Cathedral building as in Chartres, not become a Renaissance, not become the explosion of creative thought and an outpouring of new and successful ideas that became the Florentine Renaissance?

These lesser periods can be characterized by an insufficient knowledge and courage to overcome the culturally-intrinsic boundary of human identity at that time; a boundary, to be more specific, which is self-bounded by the socially-accepted notions of human creativity itself. What was required, was a demonstration and development of an entirely new and higher conception of human identity.

And so the Renaissance occurred, as with Brunelleschi's cupola, created from the voluntary and impassioned

actions of a small number of creative figures intending to do just that.¹ And as if out of the blue, and by its effects, European Civilization emerged once and for all free from the confines of the Middle Ages, and began what was to become, over the last 600 years, the greatest period of human development that mankind has ever seen.²

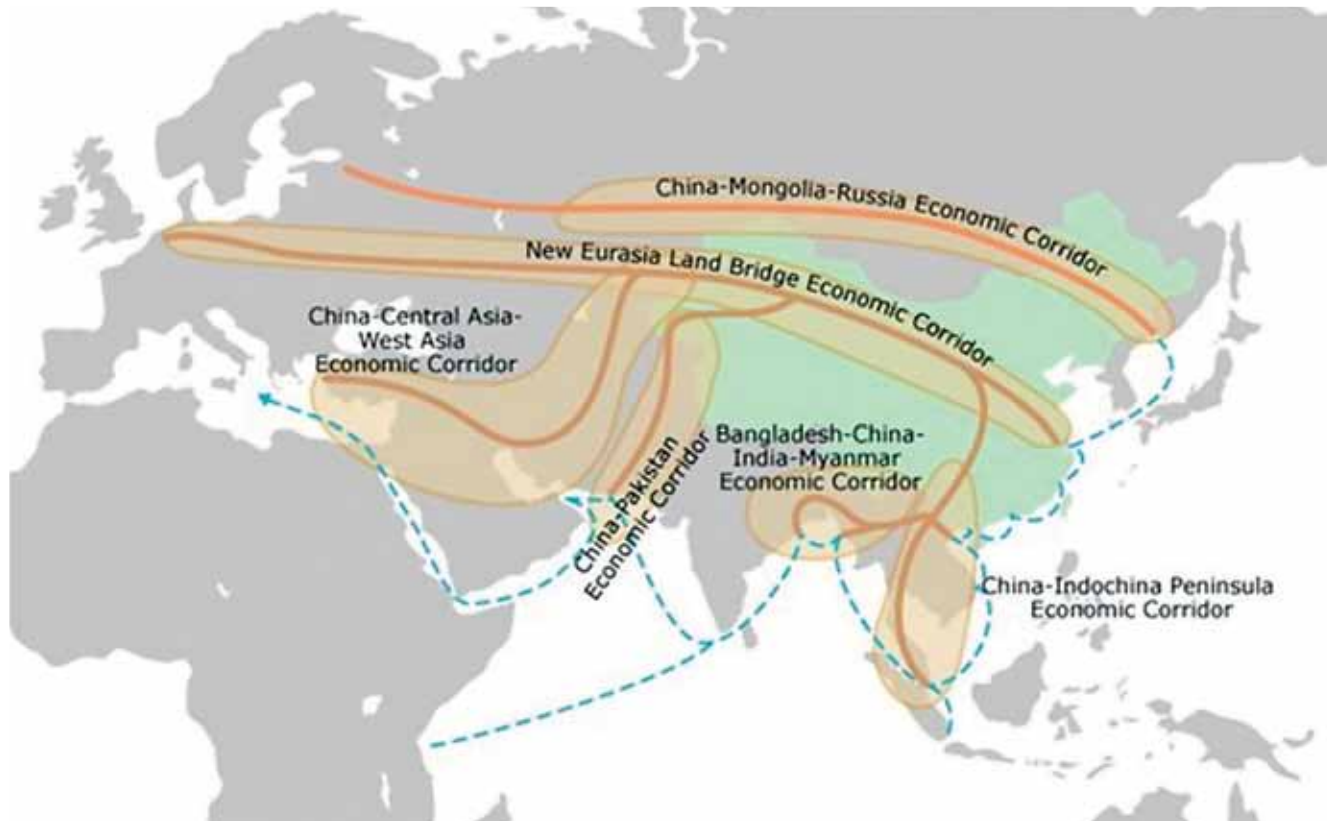
The Belt and Road to the Future

On May 14 and 15 of 2017, China will host a major international summit on the “One Belt One Road” Initiative in the capital city of Beijing, a program President Xi Jinping launched in September and November of 2013.³ Invitations have presumably gone out to every head of state of every nation, and the Chinese are modestly expecting 30 heads of state, while it remains likely that many more will attend. Nations from nearly every continent have already accepted, including Great Britain, Switzerland, Tunisia, Russia, Sri Lanka, and Chile. One can expect many of the nations directly involved in the current One Belt One Road (OBOR) projects, such

1. Those familiar with the Council of Florence held at the Santa Maria del Fiore of Brunelleschi's cupola in 1439, will quickly see the parallels between that decisive point, and the upcoming summit today.

2. Consider the population growth chart, which irrefutably shows the qualitative leap in human economy and standard of living which stemmed from the revolutionary upshift in science, statecraft and culture of the Italian Renaissance.

3. It is not a coincidence that the Ukraine Coup, supported by Obama's State Department and controlled by Neo-Nazi organizations in Ukraine, was launched at this same time. Former leaders of Ukraine have stated that the protests, which provided a cover for the coup, were actually planned for 2015. Was the British and Obama time table pushed forward by the threat of this new economic paradigm? Were they again threatening another world war, this time nuclear? Such has been the story of our past century.



Hong Kong Development Trade Council

The Belt and Road Initiative: six economic corridors spanning Asia, Europe, and Africa.

as Ethiopia, Pakistan, and Iran, plus the nations of central and southeast Asia, will also be in attendance, making this the largest and most significant assembly of heads of state of nations, regarding global economic development, since the Non-Aligned Movement's meeting in Colombo, Sri Lanka in 1976.

However, with major trans-Atlantic nations potentially attending this Belt and Road Summit, including possibly even the United States, the only comparison to such an event, for the modern era, is the Bretton Woods Conference of 1944, held by President Franklin Roosevelt in Bretton Woods, New Hampshire, to set the foundations for the post-war paradigm's new international system. Unfortunately, President Roosevelt's post-war vision of economic development was not fulfilled, and within 25 years, by 1971, the system he established to raise the former colonial nations out of their colonial past, was tossed aside and replaced with a Wall Street and London-dominated system set to loot the developing world, and eventually, as we see today, even the developed world, simply to keep their system alive.

Now as the British-Wall Street system perishes,

dying under the weight of the revolts of citizens across the trans-Atlantic region, we are left to resolve the crucial paradox—either we confront the intrinsic boundary which had ultimately predetermined this system's inevitable failure, or the new system, which we are now constructing, will also eventually fail.

Consider FDR's Post-War Vision

When Elliott Roosevelt, the son of President Roosevelt, wrote his book, *As He Saw It*, in 1946, the system envisioned by his father was already becoming undone by Churchill and Truman's Cold War ideological warfare.

In the Cairo Conference of 1943, FDR promised Chiang Kai-shek, the Nationalist President of the Republic of China, that following the war, there would be no British ships in Chinese ports. With the untimely death of President Roosevelt, this promise was quickly broken.

Though there were many other mistakes in U.S. attempts to resolve the Communist and Nationalist differences in China—all of which led to the eventual Communist dominance and the subsequent break in U.S. relations—there was no greater mistake than U.S. support for British ships retaking Chinese ports, funda-

mentally undermining China's territorial sovereignty. One might say, it was the mistake from which all other mistakes were made.

What could have been a reconciliation between the Nationalists and Communists—and then joint efforts for China's development (which would have, in all likelihood, been brokered by Franklin Roosevelt and his followers), instead, under the British and Wall Street policies of Churchill, Truman, and the Dulles brothers, resulted in our repeated failures in much of Asia over the last seventy years.⁴ When combined with the complete loss of political and economic collaboration with our two greatest wartime allies, Russia and China—as measured both in total sacrifices made and length of sustained effort, as well as being the largest nations of Eurasia—there was then no option for global development, or a new Renaissance, that is, until this failure is resolved.

To give a flavor of FDR's own thinking on the subject, here is a lengthy quote from Elliott's book, *As He Saw It*, which captures the clear and distinct intentions of President Roosevelt towards the post-war world, as said directly to then-Prime Minister Winston Churchill at the Atlantic Conference, held in August, 1941 in Newfoundland, their first wartime summit. It is important to mention, that here, at the very first of their wartime summits, the Atlantic Charter, the document which later became the basis for the United Nations, was also signed.⁵

Elliott Roosevelt, from *As He Saw It*:

It must be remembered that at this time Churchill was the war leader, Father only the president of a state which had indicated its sympathies in a tangible fashion. Thus, Churchill still arrogated the conversational lead, still dominated the after-dinner hours. But the difference was beginning to be felt.

And it was evidenced first, sharply, over Empire.

Father started it.

"Of course," he remarked, with a sly sort of assurance, "of course, after the war, one of the preconditions of any lasting peace will have to be the greatest possi-

ble freedom of trade."

He paused. The P.M.'s head was lowered; he was watching Father steadily, from under one eyebrow.

"No artificial barriers," Father pursued. "As few favored economic agreements as possible. Opportunities for expansion. Markets open for healthy competition." His eye wandered innocently around the room.

Churchill shifted in his armchair. "The British Empire trade agreements" he began heavily, "are—"

Father broke in. "Yes. Those Empire trade agreements are a case in point. It's because of them that the people of India and Africa, of all the colonial Near East and Far East, are still as backward as they are."

Churchill's neck reddened and he crouched forward. "Mr. President, England does not propose for a moment to lose its favored position among the British Dominions. The trade that has made England great shall continue, and under conditions prescribed by England's ministers."

"You see," said Father slowly, "it is along in here somewhere that there is likely to be some disagreement between you, Winston, and me."

"I am firmly of the belief that if we are to arrive at a stable peace it must involve the development of backward countries. Backward peoples. How can this be done? It can't be done, obviously, by eighteenth-century methods. Now—"

"Who's talking eighteenth-century methods?"

"Whichever of your ministers recommends a policy which takes wealth in raw materials out of a colonial country, but which returns nothing to the people of that country in consideration. Twentieth-century methods involve bringing industry to these colonies. Twentieth-century methods include increasing the wealth of a people by increasing their standard of living, by educating them, by bringing them sanitation—by making sure that they get a return for the raw wealth of their community."

Around the room, all of us were leaning forward attentively. Hopkins was grinning. Commander Thompson, Churchill's aide, was looking glum and alarmed. The P.M. himself was beginning to look apoplectic.

"You mentioned India," he growled.

"Yes. I can't believe that we can fight a war against fascist slavery, and at the same time not work to free people all over the world from a backward colonial policy."

"What about the Philippines?"

"I'm glad you mentioned them. They get their independence, you know, in 1946. And they've gotten modern sanitation, modern education; their rate of il-

4. Japan, which was a wartime adversary, instead received our entire post-war assistance.

5. The eight principal points of the Charter were: 1. No territorial gains were to be sought by the United States or the United Kingdom; 2. Territorial adjustments must be in accord with the wishes of the peoples concerned; 3. All people had a right to self-determination; 4. Trade barriers were to be lowered; 5. There was to be global economic cooperation and advancement of social welfare; 6. The participants would work for a world free of want and fear; 7. The participants would work for freedom of the seas; 8. There was to be disarmament of aggressor nations, and a post-war common disarmament.



FDR Library

Franklin D. Roosevelt (left) with Winston Churchill in Casablanca, Morocco, in 1943.

literacy has gone steadily down. . . .

“There can be no tampering with the Empire’s economic agreements.”

“They’re artificial. . . .”

“They’re the foundation of our greatness.”

“The peace,” said Father firmly, “cannot include any continued despotism. The structure of the peace demands and will get equality of peoples. Equality of peoples involves the utmost freedom of competitive trade. Will anyone suggest that Germany’s attempt to dominate trade in central Europe was not a major contributing factor to war?”

It was an argument that could have no resolution between these two men. . . .

The conversation resumed the following evening:

Gradually, very gradually, and very quietly, the mantle of leadership was slipping from British shoulders to American. We saw it when, late in the evening, there came one flash of the argument that had held us hushed the night before. In a sense, it was to be the valedictory of Churchill’s outspoken Toryism, as far as Father was concerned. Churchill had got up to walk about the room. Talking, gesticulating, at length he paused in front of Father, was silent for a moment, looking at him, and then brandished a stubby forefinger under Father’s nose.

“Mr. President,” he cried, “I believe you are trying to do away with the British Empire. Every idea you entertain about the structure of the postwar world demon-

strates it. But in spite of that”—and his forefinger waved—“in spite of that, we know that you constitute our only hope. And”—his voice sank dramatically—“you know that we know it. You know that we know that without America, the Empire won’t stand.”

Churchill admitted, in that moment, that he knew the peace could only be won according to precepts which the United States of America would lay down. And in saying what he did, he was acknowledging that British colonial policy would be a dead duck, and British attempts to dominate world trade would be a dead duck, and British ambitions to play off the U.S.S.R. against the U.S.A. would be a dead duck.

Or would have been, if Father had lived.⁶

The Summit’s Peak

With the kind of political transformations now occurring globally, every citizen of every nation, and of the United States most emphatically, should insist that his or her leadership, as with President Trump, is in attendance at Beijing in May. For the world needs a new economic system premised on long-term physical development, as well as the collaborations of the world’s great nations, not the least between Russia, China, and the United States.

But with even greater emphasis, we must intend to launch, not just a new system, but to qualitatively transform the notion of human identity, and to set forth a new Renaissance for mankind as our great task. For a Renaissance is not one category out of many—rather it is the flourishing of a new and profound conception of human creative powers through every scientific field, every cultural expression, and through every great endeavor our society shall take.

The Beijing Summit represents a unique opportunity, not only to assemble heads of state from nations around the world to discuss global development—which itself has great relevance—but the greatest priority, the one which will shape the next 500 years and more to come, is to launch the worldwide Renaissance that Lyndon LaRouche, his wife Helga, and their associates have initiated since the 1960’s.

Lyndon LaRouche Launches a Renaissance

By 1952, already facing the demise of the legacy of FDR, Lyndon LaRouche consolidated his own revolu-

6. *As He Saw It*, by Elliott Roosevelt (New York: Duell, Sloan and Pearce, 1946).

tionary discovery regarding human identity, a discovery which addresses the very systemic and intrinsic flaw of the British/Wall Street-dominated post-war system. In this discovery, he uniquely demonstrates that not only is the human individual and human society scientifically and demonstrably distinct from, and superior to, any animal species—but also, that the human mind cannot be replicated by, and is fundamentally superior to, any computer or digital processing system.

It was from this unique discovery that a platform was established for an entirely new aspect of long-term economic planning, and this became the basis not only for a revival of FDR's post-war worldview, but for China's "One Belt One Road" initiative, and the potential Renaissance today.

Most important, through a series of political interventions beginning in the 1960's and extending to Ronald Reagan's SDI program, LaRouche and his associates defined a qualitative leap in economic strategic science. By focusing on a commitment towards shared responsibility for exploration and development of space, largely based on advanced breakthroughs in subatomic science—e.g. fusion propulsion systems, as well as commercial fusion energy and matter/anti-matter technology—LaRouche and his associates defined the distinct challenges to be overcome for a successful new system, i.e. they had defined the commitments any nation, or groups of nations, should undertake to launch a new Renaissance for mankind.

With the advent of the Trump Presidency, after sixteen years of satanic ruin under the Bush and Obama terms, we now see a renewed potential to once again act upon the Renaissance potential that Lyndon LaRouche and his associates have created. It is increasingly likely, perhaps even in his first address to Congress, that Trump will call for a return to manned spaceflight to the Moon "before this decade is out." Such an initiative would not only spark the quality of leadership in advanced scientific fields of exploration, but would, as with a song of great beauty, strike deep at the cultural pessimism and despair which has eaten away at the members of our society.

Such a revival of a space policy, a return to the Moon and beyond, is just the beginning, but it is an essential one. With the revival of manned space flight for the development of the Moon, including industrial mining for various fuel sources including oxygen and hydrogen—as well as helium-3, which is a potent fuel for fusion propulsion and energy—a new era of human evolution

is finally fulfilled.

For a Renaissance is not simply a program which addresses various categories of human activity with a renewed sense of optimism. Rather, through a valid demonstration of creative insight, which is brought to the society as a whole and which regards the very nature of human creativity itself, i.e. its power to act upon the universe free from the limitations of space and time—arises a higher quality of competence, associated with an increasing power for insight into the future. Such was Brunelleschi's cupola for the Florentine Renaissance. Such is the nature of human evolution.

As Lyndon LaRouche recently said in a discussion with associates:

Real discovery—all real discovery—is not pragmatic. It's always creative. You create something, in action, which would not have happened otherwise. In other words, everything comes in by definition itself, and does not come because it's a combination of things. It becomes a servant of an idea. But the servant of the idea was not something which was composed in a formal way. . .

These kinds of discoveries are not discoveries which can be quantified. They can appear to be quantified, but they're not of that character. . . It's like creating a solar system, or a stellar system. It is not something you make by composing it, as such. It's something that you have to call upon in order to create, to stimulate, the creation of an idea which otherwise would not exist. . .

The necessity is to get mankind to grasp this idea, that: where do great ideas come from? What are great ideas? What do they represent? And that's the secret of science.

Conclusion

The renewed devotion to this Renaissance legacy within the United States, and the potential to work with China, as well as Russia, on the development of what we might call "The Solar Belt and Road System," appears today as if a rare comet, which is once again passing within the Earth's night-time sky. Such opportunities are rare, and should be taken up with a great urgency and passion for the future of mankind, a future which we ultimately create.

On behalf of all Americans, past, present, and future, President Trump should act now, and set the course for mankind's future. The summit in Beijing is a platform worthy of such great endeavors.