

Editorial

Tasks for the next decade

There are two alternative directions possible for the governance of strategic policy over the next ten years. Either geopolitics will dominate, or the method represented by Lyndon LaRouche and his associates will prevail; another way of stating this, is that either we will see a decade of war and devastation, or we will have peace and development.

EIR has recently devoted much space to the importance of the strategic perspective and the methodology embodied in LaRouche's Strategic Defense Initiative proposal, and the missed opportunities which followed it. Another point of departure for treating this question is the strategic significance of Asia, and the necessary emphasis upon the economic and technological development of Eurasia. While there is much to question about the proposed Group of Seven aid package for Russia, the principle of conjoint action by Europe, the United States, and Japan is surely correct. Russia and Ukraine must be rescued now, as a first step in bringing economic relief and stability to the region.

The future of China must also be a most important agenda item. This is not merely a tactic toward China, but recognizes the weight of China's fate in the history of the entire Indian-Pacific Oceans basin, which will be the center of politics, economics, and history during the coming century—if there is, during that century, any history worth mentioning.

In all of this, the role of culture is primary. The economic viability of any society is premised upon the development of the creative potentialities of the whole population—not only the scientists and artists, but the potentialities of every child. The basis for understanding this, within the parameters of western civilization, is the knowledge that man is created in the image of God. For the Chinese, this is expressed in Confucian philosophy, particularly as the Confucian heritage is juxtaposed to the modern version of Taoism as exemplified by Mao Zedong.

The same question arises for the Russians by considering the legacy of the Council of Florence in the 15th century. At issue there were two competing views of the Trinity: the western *Filioque* emphasized that the

Holy Spirit proceeds from the Son (Jesus Christ) as well as from the Father, while the Russian Orthodox Church insisted that this occurred only *through* the Son. Out of the western doctrine came a unique insistence on the creative powers of human beings, acting in imitation of Christ, the God-Man. This was what the Muscovite rulers rejected in the 1440s.

This brings us to the relationship between theology and economy. The genius of western European civilization, as typified by the accomplishments of the Golden Renaissance, is the Christian notion of *imago Dei*. Not only can we know the universe and understand natural law, but we are endowed by the Creator with the moral responsibility to contribute to the continuing perfection of creation. It is this effort which places us in tune with the universe (atonement). This same notion is found implicitly in Confucianism, because unlike the Taoist, the Confucian locates his sense of identity in terms of natural law, as a person within a stream of generations.

In economics, this notion of natural law translates into ensuring the right of every individual, and particularly of all children, to a truly human existence: guaranteeing nutrition, medical care, decent housing, and education for all. It is the antithesis of the economic "shock therapy" based upon Adam Smith's free-market ideology, which is being carried out today under the aegis of ideologues like Jeffrey Sachs. Instead, the kind of development advocated by LaRouche and his associates, for investment in high-technology infrastructure projects, would unify West and East.

Geopolitics takes the view of the primacy of the marketplace over human life, and extends it to a perpetual war of people against people, nation against nation. If variants of economic "shock therapy" are allowed to continue to lay waste to the economies of the former Soviet Union and former East bloc, and if these policies are forced upon the People's Republic of China, then mankind is doomed to descend into a dark age probably far more terrible than any we have known. Geopolitics must not be allowed to prevail.