

## **EDITORIAL**

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BEIJING BELT AND ROAD FORUM

# A Radical Change in Trans-Atlantic Axioms Must Be Accepted

by Robert Ingraham

May 15, 2017—Increasingly, since August 1971, the nations and populations of the “western” world have become dominated by the axioms of the British Empire. To wit, these include:

- Buy cheap, sell dear,
- A disregard for human life,
- Permanent Warfare,
- Free Trade,
- Worship of a mythological “primitive” state of nature,
- The pursuit of hedonistic pleasure.

This is not a natural state of human affairs. These are not the ideas, nor are they representative of the philosophy upon which western civilization was created. These are the axioms of the 18th, 19th and 20th century British Empire. These are the axioms of Bertrand Russell, H.G. Wells and the House of Windsor, failed axioms which fly in the face of the tangible evidence of lawful human development. These are also the same axioms which have led to the subjugation of the trans-Atlantic world by a monetarist elite. During the recent decades, particularly under the 2001-2017 Bush/Obama regime, these perversions of human culture have come to permeate every level of our society, our government institutions, and our media.

As reports from the May 14-15 Beijing Belt and Road Forum stream in, it is now irrefutable that a new dynamic, a new vision for humanity—one contrary to the bankrupt policies and outlook of the past forty

years—has been unleashed onto the global stage, one grounded in human development, cooperation, opportunity, and peace. A pathway out from our present existentialist dead-end has been presented—for all to see and to join with.

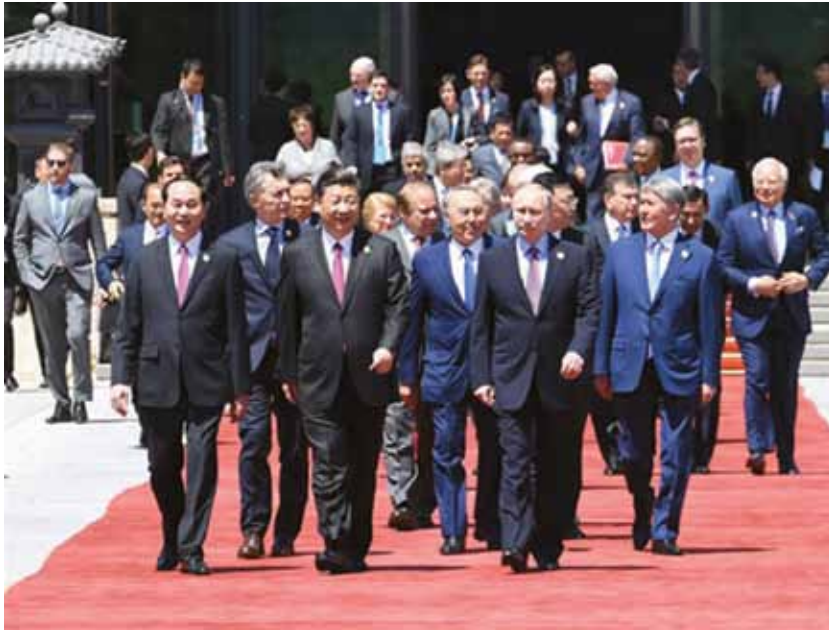
Yet, many well-intentioned inhabitants of Europe and the Americas seem incapable of perceiving, much as was E.A. Poe’s fictional Police Prefect G——, that which lies in plain sight.

Will the inhabitants and the political leaders of the United States and the European Union recognize this opportunity? Will they break through their delusions and self-limiting obsessions—their political and personal agendas that are fixed in perpetual motion by their faulty axioms—long enough to recognize the great turning-point in human history that has now been offered to all of mankind? Will they act on this?

### **A Pregnant Moment**

In a May 14 interview with the Chinese news service Xinhua, Helga Zepp-LaRouche, President of the German Schiller Institute, stated, “The Belt and Road Initiative is the most important strategic initiative on the planet. It not only brings economic prosperity to all participating countries, but also serves as a true basis for a peace order for the 21st Century.”

On the day after this interview, Mrs. LaRouche addressed a think-tank summit associated with the Belt and Road Forum. Her speech, titled “The Belt and Road becomes the World Land-Bridge,” included the following:



*Heads of State and Heads of Government at the opening session of the Belt and Road Forum, May 14, 2017.*

There has been a breathtaking dynamic of the New Silk Road in the three and a half years since it was pronounced by President Xi Jinping in 2013. The Belt and Road Initiative (BRI) has the obvious potential of quickly becoming a World Land-Bridge, connecting all continents through infrastructure, such as tunnels and bridges, reinforced by the Maritime Silk Road. As such, it represents a new form of globalization, but not determined by the criteria of profit maximization for the financial sector, but for the harmonious development of all participating countries on the basis of “win-win” cooperation.

It is therefore important, that one does not look at the BRI from the standpoint of an accountant, who projects his statistical viewpoint of cost-benefit into the future, but that we think about it as a Vision for the Community of a Shared Future.

Precisely! It is this reality of a Vision for the Community of a Shared Future which was front-and-center in Beijing. The final Joint Communiqué issued by the participants at the forum, including almost thirty heads of state or government, stressed exactly this view, and many of the speakers spoke directly to the “new future”

which is now being created.

Russian President Vladimir Putin, in his speech to the forum, stated,

I would like to stress that Russia does not simply view the future of the Eurasian partnership as the mere establishment of new ties between states and economies. This partnership must shift the political and economic landscape of the continent and bring peace, stability, prosperity, and a new quality of life to Eurasia.

In this respect, the greater Eurasia is not an abstract geopolitical arrangement but, without exaggeration, a truly civilization-wide project looking toward the future.

I believe that by maintaining the spirit of cooperation, we can achieve that future. I want to thank President Xi Jinping for this well-timed initiative, promising such splendid prospects for cooperation.

While Chinese President Xi Jinping, the host of the forum, situated the intent of the gathering thus:

We should build the Belt and Road into a road for peace. The ancient silk routes thrived in times of peace, but lost vigor in times of war. The pursuit of the Belt and Road Initiative requires a peaceful and stable environment. We should foster a new type of international relations featuring win-win cooperation; and we should forge partnerships of dialogue with no confrontation and of friendship rather than alliance. All countries should respect each other’s sovereignty, dignity and territorial integrity, each other’s development paths and social systems, and each other’s core interests and major concerns. . . .

We should build the Belt and Road into a road of prosperity. Development holds the master key to solving all problems. In pursuing the Belt and Road Initiative, we should focus on the fundamental issue of development, release the growth potential of various countries, and achieve economic integration and inter-

connected development, and deliver benefits to all. ...

We should build the Belt and Road into a road connecting different civilizations. In pursuing the Belt and Road Initiative, we should ensure that when it comes to different civilizations, exchange will replace estrangement, mutual learning will replace clashes, and coexistence will replace a sense of superiority. This will boost mutual understanding, mutual respect, and mutual trust among different countries.

Representatives for more than half of the world's peoples participated in the Belt and Road Forum. Multiple billions of dollars of infrastructure and other development projects are already under construction. This is the new future we all desire.

Some, within both the European Union and the United States, recognize the critical importance of this juncture. Recent actions by President Trump and Secretary of State Tillerson to improve relations with both China and Russia are indicative of this. President Trump's decision to send Matthew Pottinger, head of the East Asia Bureau of the National Security Council and Special Advisor to the President, to the Beijing Forum, is another sign of the shift now taking place. In Europe as well, there are voices of sanity. But the heavy hand of London's oligarchs and their stooges in Europe and the United States is omnipresent in their efforts to prevent the magnitude of this opportunity from being known to the citizens of these nations. The anti-human role being played by the *New York Times* and like-minded publications in Europe is central to their efforts.

In comments to colleagues on May 15, Lyndon LaRouche stressed: "China is doing a good job. China is placing itself in the front of the development dynamic." And this dynamic is one that will not be easily sidetracked. Were the nations of Europe and the Americas to enthusiastically enlist in the effort, it will become unstoppable. However—the ultimate orientation of America and the nations of Europe toward this New Paradigm remains, as of this moment, unresolved. The great weakness in the situation is the cultural decay within the trans-Atlantic world.

## LaRouche's Challenge

With his destruction of the social democrat Abba Lerner during a debate at Queens College in 1971,

Lyndon LaRouche emerged as the paramount champion of physical (human) economics, and the leading strategic threat to the murderous monetarist practices of the City of London and their lap-dogs on Wall Street and elsewhere.

Beginning with his proposal for an International Development Bank in 1975, and continuing now for more than forty years, LaRouche has waged an unceasing fight for global financial and economic reform. This has included the 1992 proposal for a Eurasian Land-Bridge—an initiative taken in partnership with his wife Helga—his 1997 proposal for a New Bretton Woods monetary system, and his decades-long fight for a return to the principles of Hamiltonian economics.

During this time, LaRouche has traveled all over the world, met with numerous leaders and heads of state, and delivered hundreds of speeches, articles, and interviews. Make no mistake! It is Lyndon LaRouche who has led this effort, the fruits of which we now see radiating outward from Beijing.

He has also been persecuted, vilified, and prosecuted. He spent five years in a U.S. penitentiary for his hubris in challenging the imperial power of the elites. But he never wavered, and he was never cowed; for Lyndon LaRouche has always operated from a higher principle, and it is in that realm that the solution to the current trans-Atlantic cultural problem is to be found.

## Axiomatic Change

In the May 12, 2017 *EIR*, a 1999 article by Lyndon LaRouche, "How to Tell the Future" was reprinted.<sup>1</sup> To fully clarify the transformation which is now required among the populations of Europe and America, we quote here from sections of that article:

Most of the time, and on most of the really important decisions you make, you rarely, if ever, actually made up your own mind. That fact, however its mention embarrasses you, is what most of the mass media, crooked politicians, and pollsters and forecasters generally rely upon, in the way in which they win their incomes from the credulity of those suckers—the majority of the population—who, in recent times, have seldom actually made up their own minds about

1. "[How To Tell the Future](#)," by Lyndon H. LaRouche, Jr., August 14, 1999, reprinted in *EIR* May 12, 2017, Vol 44 No 19

almost anything of relevance to the future of our nation and its economy.

Unless you help me wake up their sleeping minds, most people today actually know almost nothing, and will probably know even less as time passes. In place of knowing, they have adopted opinions, which, they believe, will cause other people to like them, or perhaps simply not dislike them, or even bring tangible forms of rewards, such as sex, money, and relatively higher rank in some real, or even merely imagined, social pecking-order. The popular cult of Hollywood “stars,” is a leading example of this sort of widespread corruption of the population. . . .

The most notable of the general follies which have defined the predictable course of the recent thirty-odd years of U.S. history, is the disengagement of the mind of the victim, the typical citizen, from his, or her former sense of an efficient connection between his existence, and the physical reality of the economy upon which individual existence depends. This specific form of personal moral perversion was already rampant in English-speaking history, in the legacies of Thomas Hobbes and John Locke, and also in the radically irrationalist notion of the “invisible hand” adopted by the cult-followers of Bernard Mandeville and Adam Smith. . . .

The worst part of this, was not that psychological break with reality, which dominates the majority among “baby boomers,” x’s, and y’s today. The worst part, has been the passion with which these errant minds defend those opinions and preferences which impel them to reject the physical reality of human existence, just because physical reality is seen as an alien force whose influence they must resist, even reject. Thus, cut loose from earlier, traditional moorings to sanity, the post-1964-1972 population lost its moorings within the real universe. Reality ceased to be a standard for judging which opinions were sane, and which not.

The U.S. economy and associated Bretton Woods system, as these have coexisted since the 1971 introduction of the ultimately self-doomed “floating exchange-rate monetary system,” are an inherently self-doomed system, which, if their existence is continued in that form, must

converge on a certain boundary-state, at which they must, in effect, be turned inward upon themselves, and destroy themselves in that way. The key to understanding that system, in particular, is to place emphasis upon the vicious discrepancy between the characteristic form of action which is built into the system, axiomatically, and the real universe on which the system acts, the universe also acting upon the system. My Triple-Curve illustration is the simplest possible representation of the way in which that tragic self-boundedness of the presently doomed system has been defined. . . .

Under such conditions, the question of survival becomes, simply, can enough people be prompted to make the necessary changes in their axiomatic assumptions, fast enough, in time, to set into motion the new, viable economic process, which is required if mankind is to be prevented from going to its doom along with the inevitably doomed, tragic old system now collapsing. The question is, can you organize your neighbor to awaken, and become sane again, in time to launch the new system, before we all go down together for failure to launch the new system in a timely fashion?

In a commencement speech delivered to graduates at Liberty University on May 13, President Donald Trump stated this challenge in his own way,

Nothing worth doing ever, ever, ever came easy. Following your convictions means you must be willing to face criticism from those who lack the same courage to do what is right—and they know what is right—but they don’t have the courage . . . to take it and to do it. It’s called “the road less traveled.”

What will future Americans say we did in our brief time right here on Earth? Did we take risks? Did we dare to defy expectations? Did we challenge accepted wisdom? And take on established systems?

Courageous world leaders have now brought into existence precisely the “new system” which LaRouche defined in 1999. Will the people of Europe and America remain out in the cold?