

PEACE THROUGH DEVELOPMENT for Palestine and Israel



The LaRouche Oasis Plan

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Reversing Our Plunge Into Hell

by Dennis Speed

October 29, 2023—As you are reading this, the ethnic cleansing and depopulation campaign already under way in Gaza may be about to, or may already have, triggered a region-wide war in Southwest Asia, in which the whole world could rapidly, “unintentionally,” become involved. Under the pretext of “supporting Israel’s unconditional right to self-defense” following the Hamas terror raid of October 7, a NATO/United States-led force, as large or larger than that assembled in 2003 just before the Second Iraq War, has been placed in the Eastern Mediterranean, including 30,000 American military personnel. The USS *Gerald R. Ford* and the USS *Dwight D. Eisenhower* strike groups, both equipped with nuclear weapons, are now deployed there.

On October 20, President Vladimir Putin of Russia, speaking from Beijing, said “I have instructed the Russian Aerospace Forces to start patrolling the neutral zone over the Black Sea on a permanent basis. “Our MiG-31 aircraft carry the Kinzhal systems that, as is common knowledge, have a range of over 1,000 kilometers and can reach speeds of up to Mach 9.” Putin added, “I emphasized that this is not a threat.” The nuclear-capable Kinzhal missile is hypersonic, making it extremely maneuverable and practically impossible to defend against, once it is launched.

Something much bigger than “Israel vs. Hamas” is clearly under way. Is it war with Iran? Is it a direct confrontation with Russia? Sixty years ago, when President John F. Kennedy occupied the White House, it could be expected that the American people would be told the truth, or at least part of it. This, however, is a time of lies and deception, of “unspeakable practices and unnatural acts” done in your name by agencies that you have funded, but you do not know exist. This is a time in which the American people, through the corruption of the United States Congress, are prevented from knowing or doing anything except “committing” to unending Roman-imperial wars, financed with money we do not have, for purposes which are never revealed. It is the purpose of this pamphlet to correct this, to tell you what is actually happening, and what can be done to reverse “Global NATO’s” march to self-destruction.

There is no “Middle East conflict” as you are induced to think about it. The term Middle East is a British colonial construct, the source of the present conflict

going back to 1916-1917 when the British Foreign Office spawned what they knew would result in permanent war in that area. To solve it, one must rise above its divisions. Southwest Asia—Jordan, Palestine, Iraq, Lebanon, Syria, Iran, Israel, Egypt, Saudi Arabia, etc.—requires economically strong sovereign nation states, organized in a community of principle in the way now sought by the alliance called the Brazil, Russia, India, China, and South Africa-led BRICS-Plus. The City of London and Wall Street financial interests oppose any such stability. They use intelligence services as “economic hit men”—and sometimes as hit men per se—to enforce their opposition.

For example, consider this story, “U.S. to Israel: No More Chinese Deals” published May 13, 2020 in *Breaking Defense*:

“The United States delivered a clear message to Jerusalem today—avoid further involvement of China in the Israeli economy. The message was one of the main reasons for the very short visit of American Secretary of State Mike Pompeo to Jerusalem—one day before the new cabinet is sworn in.”

Mike Pompeo’s role in also perpetrating the “Russiagate” hoax during the Trump Administration is well known. The Anglo-American establishment has been in a secret war against the Belt and Road Initiative, and both Russia and China. The present military buildup in the Eastern Mediterranean is but another expression of that undeclared war. That war is not on behalf of, or in the interest of, the American people, but only the City of London and Wall Street.

China-Israel contact has been very active in the past decade; there are over 1,000 Israeli start-ups located in China. Reports such as the neo-con JINSA’s (Jewish Institute of National Security for America) “Curtailing Chinese Investment in Israel” indicate the deeper “geopolitical” strategic concern. But the basis for resolving conflict in Southwest Asia has been significantly strengthened in the last two years. The “Belt and Road” economic perspective of China, also called “win-win,” is being applied to these nations, including Israel, and has produced spill-over effects in the political sphere as well. Saudi Arabia and Iran have renewed diplomatic relations, seeking to end their differences. Both have also recently joined the BRICS association, along with

the United Arab Emirates. And the Saudis have been involved in very sensitive negotiations with Israel—negotiations which have now been jeopardized, if not mortally wounded, by the events of October 7.

Lyndon LaRouche in his 1999 work “Mad Brzezinski’s Chessboard” succinctly articulates the basis upon which to defeat geopolitical lunacy: “The educational and related development of the whole population of these regions, means an uplifting of the mental state and well-being of the human individual. It means development of the individual in ways consistent with the notion of each and every man and woman made equally in the image of the Creator, qualified equally to participate in the fruits of reason leading to mankind’s progressive dominion within the universe. This splendid result is precisely what the British monarchy will not tolerate. Their reaction is: ‘Better the Apocalypse!’”

The bankruptcy of the trans-Atlantic financial system, the failure of the financial warfare against Russia, the fledgling success of the BRICS “colonialism is over” initiative, and the drive for technological progress and improvement in the productive powers and conditions of life of the nations of Africa and Asia—this is the true battleground for the conflict that we are seeing in Gaza. The deaths of hundreds of thousands of Palestinians, as well as tens of thousands of Israelis, are treated by these genocidalists as inconsequential, as a convenient pretext and a trigger for launching a military destabilization that can have devastating consequences for the world.

This was always the thinking of those that have advocated a “Clash of Civilizations” policy, be that Samuel P. Huntington, who popularized the term; Zbigniew Brzezinski, Huntington’s mentor who spoke about the Islamic Fundamentalist Card; or their precursor, British Intelligence operative Bernard Lewis, who spoke of “the arc of crisis.” The purpose has been to plunge the world into perpetual war as a weapon of imperial rule. Therefore, in Gaza, an area about twice the size of



Israeli Prime Minister Yitzhak Rabin, U.S. President Bill Clinton, and Chairman of the Palestine Liberation Organization Yasser Arafat at the Oslo Accords signing ceremony on September 13, 1993. We must, as the assassinated Israeli Prime Minister Yitzhak Rabin said, have “the courage to change our axioms.”

Washington, D.C., half of whose residents are under 18 years of age, the match is being lit, intended to set the entire region of Southwest Asia on fire.

Before it is too late, let us reverse course. Let us recall the courage of martyred Israeli Prime Minister Yitzhak Rabin. The conditions for resolving the “Arab-Israeli conflict” were negotiated 30 years ago in the Oslo Accords, involving Yasser Arafat of the Palestine Liberation Organization and Rabin, a tough Israeli patriot, military officer and, previously, a sworn enemy of Arafat who reversed course. Rabin, the former Israeli Defense Minister, upon assuming the office of Prime Minister, said in his July 1992 address to the parliament, “Security is not only the tank, the plane, and the missile boat.... Security is a man’s education; it is his home, his school, his street and neighborhood, the society that has fostered him. Security is also a man’s hope.” When he and Arafat jointly appeared at the White House on September 13, 1993, he went further: “We who have come from a land where parents bury their children. We who have fought against you, the Palestinians, we say to you today in a loud and clear voice: Enough of blood and tears, enough!” Though Rabin and the peace process were assassinated on November 4, 1995, by an Israeli fundamentalist fanatic, we must declare that “truth crushed to earth will rise again.” We must, as the assassinated Israeli Prime Minister Yitzhak Rabin said, have “the courage to change our axioms.”

Ten Principles of a New International Security and Development Architecture

by Helga Zepp-LaRouche

At the Nov. 22, 2022 Schiller Institute conference, “Stop the Danger of Nuclear War Now; Third Seminar of Political and Social Leaders of the World,” Helga Zepp-LaRouche offered the following ten principles, upon which a new global security and development architecture could be founded. She added in her Nov. 24 webcast, “These ideas are meant to be food for thought and a dialogue among all people concerned to find a basis for a world order guaranteeing the durable existence of the human species.”

The new paradigm which will be characteristic of the new epoch, and towards which the new global security and development architecture must be directed, therefore, must eliminate the concept of oligarchism for good, and proceed to organize the political order in such a way, that the true character of humanity as the creative species can be realized. Zepp-LaRouche explained:

Therefore, I suggest that the following principles must be discussed and if agreed upon be realized. These ideas are meant to be food for thought and a dialogue among all people concerned to find a basis for a world order guaranteeing the durable existence of the human species.

First

The new International Security and Development Architecture must be a partnership of perfectly sovereign nation states, which is based on the Five Principles of Peaceful Coexistence and the UN Charter.

Second

The absolute priority must be to alleviate poverty in every nation on the planet, which is easily possible, if the existing technologies are being used for the benefit of the common good.

Third

The life expectancy of all people living must be prolonged to the fullest potential by creating modern health systems in every country on the planet. This is also the only way how the present and future potential pandemics can be overcome or be prevented.

Fourth

Since mankind is the only creative species known so far in the universe, and given the fact that human creativity is the only source of wealth through the potentially limitless discovery of new universal principles, one of the main aims of the new International Security and Development Architecture must be providing access to universal education for every child and adult person living. The true nature of man is to become a beautiful soul, as Friedrich Schiller discusses this, and the only person who can fulfill that condition is the genius.

Fifth

The international financial system must be reorganized, so that it can provide productive credits to accomplish these aims. A reference point can be the original Bretton Woods system, as Franklin D. Roosevelt intended it, but was never implemented due to his untimely death, and the Four Laws proposed by Lyndon LaRouche. The primary aim of such a new credit system must be to increase dramatically the living standard of especially the nations of the Global South and of the poor in the Global North.

Sixth

The new economic order must be focused on creating the conditions for modern industries and agriculture, starting with the infrastructural development of all continents to eventually be connected by tunnels and bridges to become a World Land-Bridge.

Seventh

The new global security architecture must eliminate the concept of geopolitics by ending the division of the world into blocs. The security concerns of every sovereign nation must be taken into account. Nuclear weapons and other weapons of mass destruction must be immediately banned. Through international cooperation, the means must be developed to make nuclear weapons technologically obsolete, as it was originally intended by the proposal which became known as the SDI, suggested

by LaRouche and made as an offer to the Soviet Union by President Reagan.

Eighth

In former times, one civilization at one corner of the world could go under, and the rest of the world would only find out years later, due to the length of distances and the time needed for travel. Now, for the first time, because of nuclear weapons, pandemics, the internet, and other global effects, mankind is sitting in one boat. Therefore, a solution to the existential threat to humanity cannot be found with the help of secondary or partial arrangements, but the solution must be found on the level of that higher One, which is more powerful than the Many. It requires the thinking on the level of *Coincidentia Oppositorum*, the Coincidence of Opposites, of Nicholas of Cusa.

Ninth

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 the 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.

Tenth

The basic assumption for the new paradigm is, that man is fundamentally good and capable to infinitely perfect the creativity of his mind and the beauty of his soul, and being the most advanced geological force in the universe, which proves that the lawfulness of the mind and that of the physical universe are in correspondence and cohesion, and that all evil is the result of a lack of development, and therefore can be overcome.

A new world economic order is emerging, involving the vast majority of the countries of the Global South. The European nations and the U.S. must not fight this effort, but by joining hands with the developing countries, cooperate to shape the next epoch of the development of the human species to become a renaissance of the highest and most noble expressions of creativity!

Let us therefore create an international movement of World Citizens, who work together to shape the next phase in the evolution of mankind, the new epoch! World Citizens of all countries, unite!

WHAT IS YOUR IMAGE OF MAN?

“The weak crumble, are slaughtered or erased from history, while the strong, for good or for evil, survive.

—Benjamin Netanyahu, 2018

“...[W]hat is just, is nothing else but the advantage of the more powerful.”

—Thrasymachus

“The natural state of men, before they entered into society, was a mere war, and that not simply, but a war of all men against all men.”

—Thomas Hobbes

“The strong do what they can and the weak suffer what they must.”

—Thucydides

OR

“Truly great music shares the principle of harmony with the universe... Therefore, the superior man tries to create harmony in the human heart by a rediscovery of human nature, and tries to promote music as a means to the perfection of human culture.”

—Confucius

“Love alone is the free emotion, because it derives from our divine nature... It is the lawgiver himself, the God in us, who plays with his own image in the world of the sense.”

—Friedrich Schiller

“If people understood my music better, there would be no war.”

—Ludwig van Beethoven

For a Just Peace in the Middle East The End of Sykes-Picot: Moving Beyond Colonialism

by Lyndon H. LaRouche, Jr. · May 4, 2009

The following presentation was given by Mr. LaRouche on May 4, 2009, at the invitation of the Distinguished Professor of History Norton Mezvinsky, as part of his Middle East Lecture Series at Central Connecticut State University.

Prof. Mezvinsky told his audience, in part, “My standard, my requirement, for a lecturer in this series, is that she, or he, is knowledgeable factually, about one or more important issues within the context of the Middle East, and that she or he has presented orally, and/or in writing, useful ideas, and/or has engaged in useful activity in regard to the serious issues. Lyndon LaRouche measures up to the standard. He is a controversial individual, a leading political economist, and prolific author and was a precandidate for the Democratic Party presidential nomination. LaRouche has produced a series of economic forecasts, dating back to 1956. He forecast, for example, the present global economic collapse, in an international webcast, delivered from Washington, D.C., on July 25, 2007. He has authored more than a dozen books, and hundreds of articles, many published in Executive Intelligence Review, a weekly magazine he founded in the mid-1970s, which is, I have personally discovered, must reading for numerous members of the United States Congress, United States State Department officials, other politicians in Washington and around the world, and many academics.

“LaRouche has been dedicated to a just peace in the Middle East for decades, working tirelessly for economic policies that can provide an underpinning to a lasting solution to a crisis that, in some ways, is rooted in the topic of his discussion today, the Sykes-Picot Agreement. LaRouche has travelled in the region, visiting Iraq in the mid-1970s, and delivering a lecture in the early 2000s at the Zayed Center in the United Arab Emirates. He collaborated with members of the Israeli Labor Party in developing what became known as the Oasis Plan, for high-technology regional development, centered upon nuclear power-driven desalination, and high-speed mass transportation throughout the region.”

I suggest it is an error to talk [about] a Middle East policy. That is, I think, one of the reasons we have a

problem with the Middle East is, we keep talking about a Middle East policy. Instead of talking about a conflict in the so-called Middle East, we should talk about the Middle East in a conflict, and a conflict that is largely global, especially within the context of nearby European and related civilization.

This is demonstrated, especially, since the British took over the Middle East, in a process which began with the development of petroleum in what is now called Kuwait, by the British monarchy. And the petroleum development, of this monopoly, was to change the British naval fleet from a coal-burning fleet, at least in principal capital ships, to an oil-burning fleet. The advantage of the use of petroleum, as a fuel, rather than coal, was a decisive margin of significance for the British in World War I.

Out of that, the breakup of the Turkish, the Ottoman, Empire, came a new situation, in which the British, with their puppets in France, formed what was called the Sykes-Picot coalition, under which the entire area was intended to be carved up between France and Britain, as a joint colony, as such.

It didn't work out that way, because you had an able Turkish commander [Mustafa Kemal Atatürk], who embarrassed the British very much, during the First World War. Who defeated the British, and the French, and set up an independent Turkey, which he consolidated by proceeding to make agreements immediately with Syria, in order to keep Turkey out of the Arab world, to save it from being embroiled in the Arab world. And who also made an agreement with the Soviet Union, in respect to that border, and, in that way, created a nation-state of Turkey, which, in a sense, has been a success. Not that everything has been successful, but that the existence of the state of Turkey has been a success, with all its peculiarities, which have been shaped in its history.

Now, if you look back on this thing, and look at what the conflict in this region is, since the developments of the late 19th Century, this has always been an area of conflict. But people look at this, and say, “This is a conflict among this person or that person.” And, more



Lyndon LaRouche speaking at the Zayed Center, United Arab Emirates, 2002

recently, since the end of World War II, it's considered a conflict between Israelis, or Jews, and Arabs—which is also, not quite true.

What we have to do, is think of this area, as I said, as being an area *within* the world—the Middle East is a part of the world!—the conflict in the Middle East is a part of the world conflict, not the other way around.

But then, look at it from the standpoint of economics: What is important about this area, which is called today the Middle East? Why is it such a cockpit of conflict? Why has it been such a cockpit of conflict since way before anybody knew of a Jew in the Middle East? In the ancient wars, among Egypt, among the Hittites, among the people of Mesopotamia, and similar kinds of wars. The wars of the 7th Century B.C., which involved essentially, the Greeks, allied with the Egyptians, against Phoenicia, and the extension of Phoenicia in the Western Mediterranean, being combatted and controlled by another civilization, there.

So, the conflict is ancient.

The Difference Between Man and Ape: Fire

Now, why this conflict?

Well, we have to go back a little more to ancient history, to understand these things. Because men are not animals. Human beings are not animals. Animals have no history; they have a biological history, but they have no cultural history. Mankind's conflicts of today are the product of cultural conflicts, in cultural history. And we must look back, perhaps a million years, to get some glimpse of this.

For example: In our archeology, with the frail evidence we have of mankind's probable, or actual existence then, say up to a million years ago: How do we distinguish

between ape and man? There's one simple explanation. If you can find evidence of a fire site, together with fossils which look like they might be either anthropoid or human, if you find a fire site, that's human.

The primary difference of man from ape, is fire. But fire is only a symptom. Fire is an expression of the nature of the human intellect, of the creative powers of man that do not exist in the ape. In lower forms of life than man, in the so-called biosphere, development is built into the physiology, the physical circumstances. In the case of man, as the case of ancient fire sites, which distinguish *man* from ape, in anthropology, we have the secret of man, which is *ideas*. Fire is the illustration

of the concept of discovery of ideas, of the concept of culture, of the concept of development of the human race, development of civilization.

And therefore, to understand human behavior, we must look back as well as we can, to ancient times, to see, as much as we can, this pattern of distinction, between the ape, and man. Between the biosphere, and what is called the noosphere—the sphere of the human mind, and its creative potential—and the ape, lacking that kind of creative potential; and all beasts, lacking that kind of creative potential.

So, then we have to look at this question from the standpoint of humanism. And what do we mean by "humanism"? We also mean language. We mean cultures which are transmitted by or with the assistance of language. So we study man in terms of language, not merely because of the use of language, but because of the invention of ideas, which do not start and end with the life of an individual, but are the transmission of ideas from one generation to the next. And so it is the *development* of ideas, the *development* of mankind, over thousands of years, over even a million or 2 million, perhaps, where we find the secret of human behavior at any point or location within history.

And this is no exception, this so-called Middle East conflict.

This conflict arose long after the period of about 17,000 B.C., when the last great glaciation, of about 100,000 years ago—these glaciations are never quite simple, but they do have demarcations—and we're coming to the end of a warming period. As a matter of fact, we're already, contrary to some rumors, we're in a cooling period. And the lowering of sunspot activity [from one 10- to 11-year sunspot cycle to the next], is one

indication of a cooling period now in process. It's global.

There are other factors involved, but, as far as the Sun is concerned, sunspot activity and changes recently, indicate that we're in [a period] typical of the past, of sunspot decline, and therefore a cooling period.

We're also in a long-term cooling period, because we have another approximately 100,000-year cycle to deal with, which determines long-term glaciation and deglaciation.

So, in this process, there's a lot we don't know, because a good deal of this planet was buried under many layers of ice, especially the Northern Hemisphere, for a long period of time.

The Shift from Maritime to Inland Culture

And during this long period of time, culture was primarily located in transoceanic, or at least other maritime cultures, not land cultures. As far as we know, culture, human culture's progress, is determined by maritime culture, which in its navigation, discovered the significance of astronomy, discovered its importance for man, and for navigation itself. And these were the leading cultures in the Great Ice Age period, in particular, when many of our calendars, as we know them today, the ancient calendars, and the markings of these ancient calendars, became apparent.

And then, the ice began to recede, about 20,000 years ago. The rate of melting increased. Gradually, the oceans rose by about 400 feet, changing the definition of coastline, making India much smaller than it had been, in an earlier period. The Mediterranean was opened up into a longer and lake-like formation that became a sea, a salty sea. And then, about 10,000 years ago, as the Mediterranean rose, it broke through the so-called Dardanelles Strait, and transformed what we call the Black Sea, changing it from a freshwater lake into a saltwater lake, with a freshwater under base.

So, in this process, these changes are going on, Man is reacting to these changes. Gradually, as the glaciation recedes, civilization moves inland. It moves along the coast first, as we see in the 4th and 3rd Millennia B.C., in the Mediterranean region. It goes through various crises, but there's a gradual inland movement. The first movement is along the coast: maritime culture. Secondly, it begins to move upriver, along the major rivers, particularly the rivers that were being flooded by the melting ice, from the glaciation.

And, in this situation, something happens. You have a culture whose leading characteristic, in this known period, was that of a maritime culture, not an inland

culture. There were inland cultures, but they were not progressive, in the sense that the maritime cultures were progressive, scientifically, or the equivalent of science, and culture.

So, what now is the meaning of this area we call the Middle East, at that point? It's an area between the Mediterranean, which becomes a center of growing culture, and the Indian Ocean, and Asia in general.

For example, let's take the case of Sumer, which is the first major civilization which emerged in the southern Middle East. This was an Indian Ocean culture, it was not a Semitic culture. It progressed. It was a very advanced culture in many respects; much of the idea of language, of written language, was developed there, and influenced the entire region for a long time after that, with the cuneiform writings.

But then, it degenerated. And the lower part of Mesopotamia became salinated, because of a physical economic degeneration in the area. Then you had the Akkads. Then you had the Semitic cultures, which were based upriver, on the structure which they had adapted to, in the earlier Indian Ocean cultures. And in this process, now, you have a development, a powerful development, between the Indian Ocean, and the Mediterranean, as an area. That remains to the present day.

A Fundamental Change in World History

Then there was a change, a change in the middle of the 19th Century, or slightly afterward. The victory of the United States, in defeating the British puppet, called the Confederacy, in the Civil War, resulted in a fundamental change in world history.

Up until that time, the superior cultures in power were cultures based on maritime culture, because the ability to move by seawater, and up rivers, became the places where civilization, where economic power developed. Inland movement was difficult, compared to movement across water. And so, until about the 1870s, the world was dominated, in terms of powers in the world, by maritime cultures. And the British Empire's emergence was a product of that process.

But, in 1876, there was a change. The change was the Philadelphia Centennial celebration, in which all of the achievements of the United States, especially those of the recent period, were put on display in Philadelphia. People from all over the world, prominent figures from various countries, came to see this. Japan came to see it, and Japan was changed, and transformed from what it had been, into an emerging industrial power,

through visits to the United States, in the context of the Philadelphia Centennial.

Russia, the great scientists from Russia, came there, and adopted a policy which results, among many other things, in the Trans-Siberian Railroad.

In Germany, Otto von Bismarck, the Chancellor, had direct representation, and negotiated directly with the circles of those who had been associated with Abraham Lincoln, and transformed Germany, with many reforms instituted in the late 1870s. Among these reforms were the imitation of the United States on one crucial point: We, as had been intended by John Quincy Adams, when he had been Secretary of State, had defined a policy for the United States, as one nation, from the Canadian to the Mexican borders, and from the Atlantic to the Pacific Ocean. Not merely a territory, but a nation which was developing in an integrated way, through the development of the Transcontinental Railroad system.

Germany then adopted that policy, for Eurasia, a policy of developing Europe, continental Europe and continental Asia, on the basis of transcontinental railway systems, and the things which go with that.

Suddenly, there was a transformation in the character of economy, for as far back as we know, from national power based on maritime power, to national power, a superior national power, based on the development of inland transportation, rail transportation, and the industries that went with that. This was recognized by the British as being a great threat to the existence of the British Empire—which is not really a British empire; it was a financial empire, with headquarters in the Netherlands, and in England. It was not the British people that were the empire; it was an international financial group, based on maritime power, which thought they could create a power dominating the world.

So, from that point on—from Lincoln's defeat of the British puppet, the Confederacy, through the 1876 Centennial celebration in Philadelphia—there's a great conflict between the British Empire, as a maritime power, and the United States, as a model of transcontinental internal development of national areas. And the pivot of this thing, which became known as World War I—what started the first war, was actually the assassination of the President of France, Sadi Carnot, on behalf of British interests. Which made a mess of things, and therefore, allowed the British to begin to Balkanize.

In 1895, the British organized the first Japan-China War, and continued that policy as an attack on China, up until 1945. Japan was also dedicated to a war with Russia. Then, [Edward VII] the Prince of Wales, who

actually ran the place for his mother [Queen Victoria]—she was kind of dotty at that point—the Prince of Wales planned to have his two nephews go to war with each other. One of his nephews was [Kaiser] Wilhelm II of Germany, the other was the Czar of Russia [Nicholas II]. And they were determined to start a war.

Bismarck knew this, and made an agreement with the Czar of Russia, that if anyone tried to get Germany to support Austria in a Balkan war, that Bismarck would kill the operation. And on that basis, peace was preserved, for a while. But then, Bismarck was dumped in 1890, and the process of war began—first through the assassination of Sadi Carnot of France, who was close to the United States, and close to its policy, and then with the launching of the Japan-China warfare, which continued until August 1945.

So, we went into what was called a Great World War, but really a whole series of great world wars, which had been ongoing since 1890, to, in fact, the present times.

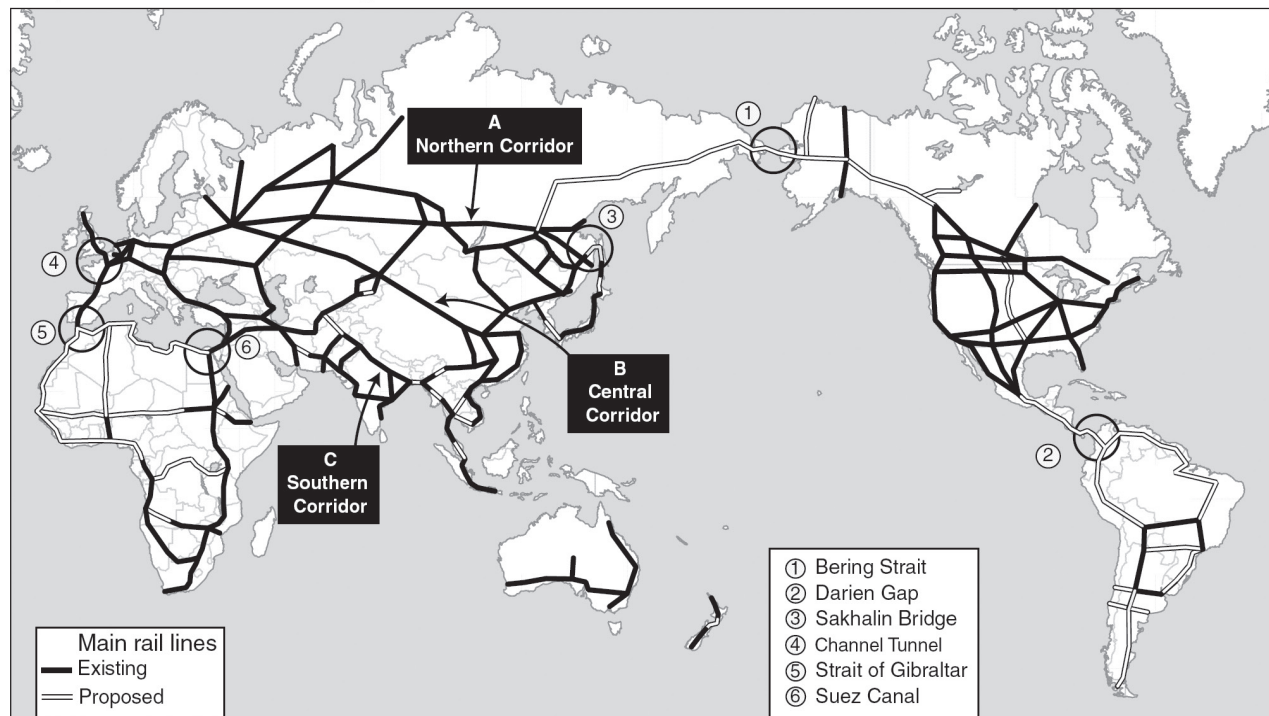
The conflicts of the world today, are proximately the echo of this long conflict, between the idea of the internal development of national territories, and across national territories, as typified by great transcontinental railway systems, and by technological progress; and the other side: the idea of maintaining a maritime supremacy, a maritime financial supremacy over the world at large. We're still there.

There Was Nothing Accidental About Franklin Roosevelt

Now, in this process, a time came, at which Franklin Roosevelt had intervened in this process, and had broken it up. Up until that time—frankly, from the assassination of McKinley, which was a key part of getting us into World War I, and then World War II—from that time on, the United States was going in a bad direction. We had bad Presidents. Theodore Roosevelt, who was the nephew of the organizer of the Confederate intelligence service [James Bulloch], became President. And he was a loyal British subject. He made a mess of things.

Then we had Woodrow Wilson, whose family was notorious for its leading role in the organization and tradition of the Ku Klux Klan. And it was Woodrow Wilson who, personally, from the White House, as President, launched the reorganization of the Ku Klux Klan in the United States, on a scale far beyond anything that was in existence ever before. Then we had the case of Cal Coolidge. He kept his mouth shut, because he'd incriminate himself if he talked, in public.

Proposed World Land-Bridge



Then we had the case of Hoover. Well, we say, Hoover sucked. He was a bright man, but he had bad politics, and worked for people who controlled him, and he was their puppet.

Then comes in, a man who's a descendant of a friend of—guess who? Our great first Secretary of the Treasury, Alexander Hamilton. And that friend was Isaac Roosevelt. Isaac Roosevelt had started the Bank of New York. Isaac was a close collaborator of Hamilton, and Franklin Roosevelt, who was a descendant of Isaac Roosevelt, wrote a paper, in his Harvard graduation period, honoring his ancestor Isaac Roosevelt and his policies.

There was nothing accidental about Franklin Roosevelt. Franklin Roosevelt, who had to struggle against the people in New York and elsewhere, who we would call fascist today—and they were fascists—they're still fascists, some of them. He turned the tide against them. And while he was President, despite the difficulties under which he labored, he went into the Presidency with a very clear intention, and a very clear perspective. Roosevelt, in his Presidency, made and implemented policies faster than anybody else could think of them. You look at that from his first steps in office. He knew exactly what he was going to do. He had to improvise in some degree—and all leaders in societies do improvise. They know what their mission is: Now they have to find out how to bring the forces together to accomplish that

mission in principle, even if it has repercussions. And that's the way our system works.

We are a people with many different views, and the way you get the job done, is find a common interest in the nation, awaken the people to a common interest, and then figure out how to get the job done. And do a lot of bargaining and negotiating in the process, to get the thing through.

The thing you count on, first of all: Can you innovate? Can you innovate the way which is in the right direction? Are you laying the foundation for further steps which may correct what you have failed to do in the previous action? And you have to also educate the people. You have to educate them, not by preaching at them as such, but by organic methods, by influencing them to see things about themselves, and about the world, they have not seen before. And as people come slowly to a realization, sometimes with a jerk: "This is right!" Then they make another leap forward.

And had Roosevelt lived, the world today would be far better, and also far different than we're seeing since Roosevelt died. The world as it existed, on April 12th of 1945, when Roosevelt died, and the day after, April 13th, when Truman became President, were two entirely different worlds.

And I know it. I was in military service abroad during that transition period. I was in India and Burma. When I came back, in the late Spring of 1946, after a beauti-



Franklin Roosevelt's vision for the post-war world was shattered by the Cold War created by the efforts of Winston Churchill.

ful experience with the attempt of India to achieve its independence, my United States had changed. It was no more the United States of Franklin Roosevelt. The same fascist crowd that Roosevelt had kept under control while he was President, was back in power, under a puppet called Harry Truman. Harry S Truman—no point, no initial, no [middle] name. His mother had planned to have a name with S in it, at a point at some time, but she never got around to filling what the rest of the S was. I don't think she cared, and I don't think he cared.

A Great Cultural Degeneration

So, we had this process. Truman was a catastrophe. Eisenhower was a relief, but he came in weak. He didn't have the strength to control the situation politically. He did many good things, but he was not in control of the forces. Kennedy got the idea that he was going to control the Presidency—then he got himself killed, by having that kind of commitment. When Kennedy was killed, Johnson—Johnson was not a bad person. He was a politician, with all that goes, good and bad, in that appellation. But, he was convinced that the three guys who killed Kennedy, who were of French provenance, who had attempted to kill [French President Charles] de Gaulle, would get him next. The three guns pointed at his neck was the thing he referred to before he left office, that had frightened him all along. So, he gave in on the Vietnam War.

Then we had the '68 phenomenon, and what happened after that.

Then we had a fascist President, called Nixon. The guy was a fascist—don't kid yourself. He was exactly that. Then we had Ford—he didn't exactly know what was going on in there. He was a pleasant guy, but a lot of bad things happened under him. He didn't notice what was going on. The guy's sitting there, he's happily sitting at

the dinner table while rats are running all over it, and he doesn't notice them.

Then you had Reagan, who was a complex creature, with some good instincts. He belonged to my generation, an older version of it, and was very strong under Roosevelt, but, as we saw immediately, he adapted to the Truman Administration very quickly, and that was his problem. I had some dealings with him which were very important, and could have changed history for the better—and they did change history—but we could have done much better, if he'd been able to stick to his guns. But otherwise, he was a mistake, he just went rolling on.

Then, 1987: We had a recession which was as bad, or worse, than the Depression of 1929. And then we had a terrible man, [Federal Reserve Chairman] Alan Greenspan, and what he came out of, that [Ayn Rand] cult, was not very good. The result was terrible.

So, we've gone through a process of degeneration of the United States, since the death of Roosevelt, with ups and downs in between, but the cultural degeneration is great.

Look, for example: You're sitting here in a university. Think about what came out of universities about the time I was coming back from military service, to today. What's a typical situation? What kind of professions do people undertake, leaving a university?

I'll give you a case. We just had an affair, I participated indirectly, in Ukraine, a scientific case. We looked at the population composition of Ukraine, in terms of different age groups. We found that the scientists, those who could actually think in terms which were significant to Ukraine, were usually over 60 years of age, and the leaders were in their 80s, like me. In Russia you find a similar thing going on. In the post-Soviet period, there was disorientation, which had started in Russia earlier, under Andropov, and then Gorbachov: the destruction of the ability to produce. The destruction of the power of the creative process, and replaced by greed, to get money for money's sake, and for the sake of the power of money. Not to build a nation, not to make conditions better.

And we had the same thing in the United States, in general.

We're now at a point that our nation is disintegrating. It has actually been disintegrating in the direction it goes, since April 12, 1945, since Truman became President. And I could go through the details of that, but I won't here, because that's too far from the subject.

But we have been destroyed step by step, step by step by step. And because it came on slowly, like the boiled frog, we didn't react. We just sat in the pool while the

heat came to a boil, sitting there contentedly in the pool, while the water has reached the boiling point, and the frog died. We're like the frog that died, in the pool. We've been going step by step, down the wrong way.

The British Empire

Come back then to the situation in the so-called Middle East. And see the Middle East, not as having its own history, but the Middle East as something *within* the process of history.

And the other part is, don't look at the Israeli-Arab conflict. Don't ignore it, but don't look at it. Because the conflict is not determined by the Israelis or Arabs. It's determined by international forces which look at this region. How? As a crossover point between the Mediterranean and the Indian Ocean, the relationship of Europe to Asia, the relationship of Europe to East Africa, and so forth.

Therefore, what you're seeing is that.

Now, go back and say, where did the British get this idea—as they did with Sykes-Picot—where did they get the bright idea of keeping the Arab population, and what became the Israeli population, at odds with each other permanently—killing each other over land that wasn't worth fighting over, in terms of its quality.

Ask yourself, what is the *development* of this territory? What is the *development* of the conditions of life of the people? The development of the conditions of life of the typical Israeli? Look at the Israeli of the 1950s and '60s, and even the '70s, the early '70s, where there was progress. What do you see today? You see decadence. Accelerating decadence, and an increase in warfare.

What do you see in the Arab condition? Decadence. And you sit there with despair, and you say, are these people just going to kill themselves into extinction? Kill each other into extinction? What's wrong here?

Well, somebody's playing them. Somebody's playing and orchestrating the situation. Who? How do the British come in on this?

Well, go back, for example, to the time that Lord Shelburne, who was the boss of the British Empire—which at that time was *not* the empire of the British monarchy; it was the empire of the British East India Company, which had private armies, and private navies, and private funds, and a lot of drugs. What do we learn from that?

Well, how did Shelburne come into power? How did he become the leader, in February of 1763, of what became the British Empire? Which was really the empire

of the British East India Company, not the empire of the British monarchy. That came later, under [Queen] Victoria. It came because of the Seven Years War.

What was the Seven Years War? The Anglo-Dutch interests, which were largely banking-financial interests, orchestrated a period of warfare among the nations of continental Europe, back and forth, playing the very skilled military commander of Prussia, Frederick the Great, in perpetual warfare, which resulted in the ruin of the nations of continental Europe, through mutual warfare and its effects, such that, in February 1763, the British walked in and dictated a treaty called the Peace of Paris, which established the British East India Company as a private empire. Which led, later, to the formation, under Victoria, of the so-called British Empire.

Since that time, this group, which is not a group of people, as such—I don't think of British bankers as people, because they don't act like people. They act like clever apes, with the instincts of apes. What was done in this whole period—especially in dealing with the Lincoln process, and the 1876 effect—was not to engage in direct war against the United States, which they intended to destroy, but to subvert it. To neutralize the United States in its own development, by various kinds of crises.

But mainly, it was to destroy Continental Europe, and to destroy it by warfare, like the Seven Years War in Europe. For example, shortly after 1890, when Bismarck was commenting on what had happened to him, he said, the purpose of this thing was to ruin continental Europe through a new Seven Years' War, like that which had led to that.

We also had another example of this, the case of Napoleon Bonaparte. Napoleon Bonaparte was not an enemy of Britain; he was a tool of Britain. He ran a Seven Years' War on the continent of Europe, as a dictator, to the point that he ruined Europe, so that Britain emerged as triumphant in 1815. And it was only the emergence of the United States as a power, essentially after 1876, that checked [the British Empire], and therefore, the British were determined to destroy *us* then. But they weren't quite ready.

When we had the assassination of McKinley, and the introduction of British puppets, such as Teddy Roosevelt, Woodrow Wilson, Coolidge, and so forth, as Presidents, and what that signified, and we became a tool of the British imperial policy, rather than representing our own interests, or representing what we *should* represent, in our dedication to the establishment of a system of republics throughout the planet.

So what happened was the British created, beginning in the late part of the 19th Century, what became the Sykes-Picot Treaty.

Fighting for the Common Aims of Mankind

Now, one thing is crucial about this, in all of this, which angers me greatly. Because I'm angered, not at them—I despise them—but I'm angered at my own people, who, like fools, will kill each other over things that are not really worth fighting about, when there are all these other solutions to the problem. And thus, making themselves the common prey, in their own fighting of each other, of an empire.

It's like the principle of the Seven Years War: Get the other guys to kill each other; then you come in and take over the mess. That's the way the British Empire has always operated.

This was conscious too, because, remember what Shelburne's advice and counsel was: the model of the Emperor Julian the Apostate. What did Julian do, which caused Shelburne to admire him so much? What he did was, he abandoned Christianity. He cancelled it—but not really. What he did, is, he put it into a kind of temple, of various religions, and began to play these against each other.

Now, Shelburne's conviction was, on the basis of the study of the rise and fall of the Roman Empire, that the way the British Empire should operate, was the way he had operated in the Seven Years War, and the way it was to operate in the Napoleonic Wars, and so forth. It was to get the fools to kill each other, to play one against the other.

Now, this is easy to do, if you have people who don't understand the principle of Westphalia, the 1648 Peace of Westphalia, who don't understand this. Our interest as human beings, is not to kill each other, or not to engage in killing each other for the purpose of trying to get power over other people. Our purpose should be to set up a system of sovereign nation-states, under which each group of people, using their own language, and their own culture, is self-represented. But these nations, as such, so formed, must have also a *common* interest, in the betterment of the general condition of mankind.

The only thing that's worth fighting for, is to prevent evil from happening to this effort, and to promote this effort, for the common aims of mankind. Because the human mind is based on creativity. And because creativity is associated with Classical poetry, the best expression of Classical poetry, of a language culture. In order

to evoke creativity in our people, so that our people may prosper, and humanity may prosper, we have to promote the welfare of the other nation as much, or more, than our own.

Because it's by promoting in them that which is good, which is creativity, which is the development of culture, the development of a physical contribution to the human effort: That's what our purpose should be. Our purpose is not to compete with each other, as such. Yes, compete in another sense. But not to compete as hostile forces, but to compete in doing good, in sharing the good, and realizing that you must *develop* our people's creative powers to the stage of enriching their use of language, especially as typified by poetry and music, to think. And that should be our purpose.

The Solution: End the Imperialist System!

When you look at this thing in the Middle East, you say: This is a disaster. What are these two groups of people going to do with this damn warfare? They're going to destroy each other. They're going to destroy civilization by spreading this disease. What are they fighting *for*? To kill somebody else? To eliminate somebody else?

Or are they fighting to make their own people more successful, as human beings, by finding ways of cooperation with people of a different religion or culture? Go to the principle of the Peace of Westphalia. We get so involved with the issues of the Middle East that we find we can never solve them! The way we're playing it, we'll never solve them.

We will make efforts: Maybe the United States, if it had the right President, could force a peace, with the support of other nations. But without some force, there's no tendency for agreement in this region. There's a tendency for perpetual killing. And what many of you can do is, to try to ameliorate that thing, and slow down the killing rate, try to keep it from spreading; to get them not to do it for another day. There are no guarantees.

There is a solution, a solution in principle. And the solution is: End this blasted imperialist system! And understand that we, as a people, must develop our spiritual culture; that is, the creative powers of mankind, to carry further the development of mankind, from some brutish character by a campfire a million years ago or so, into mankind as we desire that mankind should develop today. That's the issue.

In the meantime, we will fight. We will do everything possible to try to get peace in this area, because we want to stop the killing. But we're not going to tell somebody:

“We’ve got a solution that’s going to be accepted, that’s going to work.” We’re going to say: “We’ve got a hopeless cause, and we’re going to continue to fight for it.”

But you have to understand, the problem comes not from these people, except that they’re playing themselves for fools, by fighting each other. They’re both extremely poor. Do you know what the condition of the average Arab is, in that region? Do you know what the condition of life is, the deteriorating condition of life, of the Israeli? *What the hell are they fighting about? Where’s the benefit in the fighting?*

But the passions are deeply imbedded. The habits are deeply imbedded. We can try to impose the influence of restraints. Try to prevent these crazy Israelis from thinking about an attack on Iran, because that would be really a hellhole operation. In other words, we try to intervene through diplomacy, through other influences, to moderate the tendency for self-destruction of the peoples.

But don’t believe that there’s some solution for the Israeli-Arab conflict. There is no solution in *that, per se*. That’s why I said at the beginning here: Don’t look at the history of the Middle East; look at the Middle East in history. And there you find the solution.

Because it’s being played! The whole region. It’s being played like a puppet.

I’ve got a similar situation in India. I’ve got a worse situation in Pakistan: Pakistan is about to die, it’s about to be killed, by U.S. advice, and British management. The dumping of [Pakistan’s President Pervez] Musharraf was *insane*. He’s not a good person, but he kept the country together. The disintegration of Pakistan would uncork all kinds of hell in the entire region.

So, that’s the point. We must grow up, and those of you who are in the university, presumably approaching now the point of graduating, either from that term at the university, or going on to some other education, should think of yourselves not just as being university graduates, or prospective graduates. But think of yourselves as respecting the *need* for young Americans, in particular, to get out of the habits of thinking which have dominated our press, and our conversations, in recent times. To realize we’re on the edge of a disaster beyond belief. And to realize that what’s needed is an understanding of history, not an understanding of something that’s happening in some section of history.

A Credit System, Not a Money System

For example, the power of the United States, just to conclude here: The United States has great power

it doesn’t know it has. I’m greatly worried about this President [Barack Obama], because I think he’s cuckoo at this point. He’s being managed by a bunch of people who are evil.

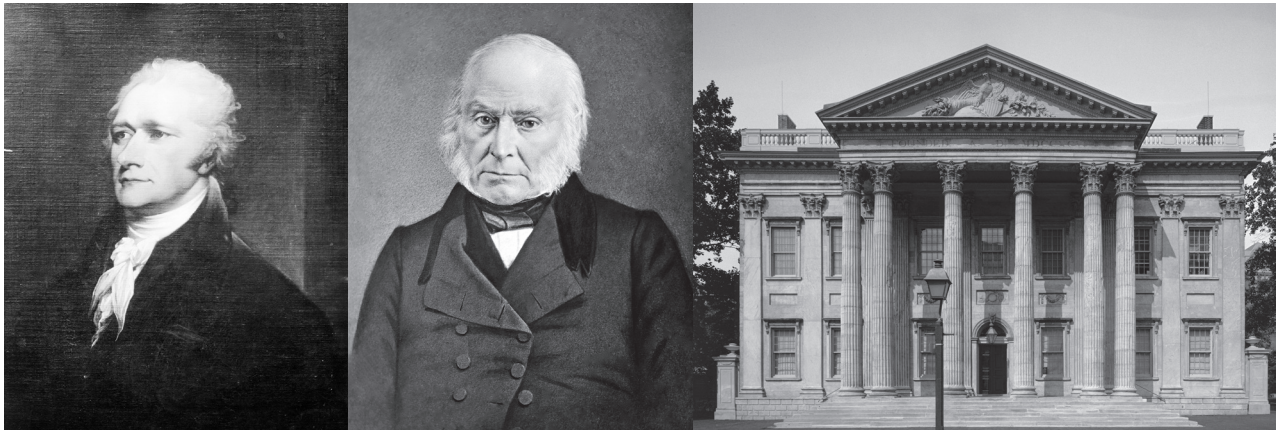
But we have a mission. For example: We have now a disintegrating world financial and monetary system. We have gone through a depression phase, since July of 2007. We’re now entering a hyperinflationary phase. It’s a process which has a striking resemblance to what happened in Germany, in the early days of the Weimar Republic. The Versailles conditionalities imposed by [the Treaty of] Versailles, put Germany, at that time, first through a great depression. We in the United States have, since the Summer of 2007, the United States has gone through a great depression. The collapse of the economy, the collapse in the conditions of life, the accelerating rate of collapse in the conditions of life now, have been those of a depression, deep depression, like that which Germany experienced in the early 1920s.

But then, in the Spring of 1923, there was a change. And between the Spring of ’23, and November of 1923, the German mark disintegrated. The economy disintegrated. And was bailed out by outside forces. It wasn’t really bailed out, because the people who had left came back and took over. And this led to Hitler.

That was the year that Hitler came to power, in fact, became a phenomenon—1923. It was *that*, that made Hitler possible. Allowed that to happen. Which was done by the Versailles Treaty—which you don’t do.

We’re now in a situation in which we have to change our monetary system. We can reorganize our monetary system and the world monetary system. We can cooperate with Russia, with China, India, and other countries. So, how do you do this? Well, we have a system; we call it the American System, defined by Hamilton. We can shift the world economy from being a monetary economy, to being a credit system, as specified by Alexander Hamilton. That is, we do not try to run a money system. The money system is finished! This monetary system, as it exists, can not be saved. It’s doomed. But some people are greatly attached to it. It’s like being attached to a certain lead weight, which may drown you, by trying to carry it.

Therefore, we can go back to a Hamiltonian approach, the same approach that Hamilton used, which led to the formation of our Federal Constitution. That is, Hamilton was in a situation, where he was a key figure in Washington’s administration, and he had a situation in which the banks of the United States, which were state banks, state-chartered banks, were essentially bankrupt-



From left to right: Alexander Hamilton, John Quincy Adams, First National Bank, Philadelphia, Pennsylvania. In opposition to the looting colonial policy of the British Empire, Hamilton and JQA founded and launched the American System of Economics, including national banking and internal improvements.

ed by the costs of fighting the War for Independence. Therefore, he had to create a national government, a Federal government, which, by being able to reorganize bankrupt banks, to prevent a chain reaction collapse, would save the United States from disintegration.

It was this consideration, of the bankruptcy of the state banks of the former colonies, at that time, which prompted, and motivated, the formation of the Federal Constitution.

Our system, from the beginning, was therefore a *credit* system, as our Constitution provides. You can not print money, as such. You can utter money, you can utter credit, by a vote of the Congress, and the President. But what you can do, and how far you can go, is limited by this vote, by this action. So, we create a debt, a debt commitment of the Federal government. This is our system. It's a credit system, not a monetary system.

European systems are monetary systems; they don't work. We have experimented with monetary systems, and we have now destroyed ourselves by doing so, during this period, because we did not think about physical values. We thought about money values, and said, "The money values will save us. The money values will help us."

Like this printing of fake money now, which will never be paid. Debt will never be paid under these condi-

tions. Not the existing debt. Then we have to go back to the same thing, again. Go back to a credit system, as Roosevelt had intended on April 12, 1945, as opposed to what Truman did, on April 13. And that difference, between April 12 and April 13, is the key to understanding U.S. history since that point.

We go to a credit system: We can organize credit agreements, like treaty agreements, with Russia, China, India, and other countries. Europe can't do it. Europe is in a hopeless situation—Central and Western Europe right now. But if we do this, they will come in on it. We *can* rescue the system.

We have to move, therefore, from thinking about conflict among nations and regions, to the alternative to conflict, by finding that which unites us through our common purpose, as independent sovereign nations, rather than seeking resolution of a conflict we are now enjoying among ourselves. That's the only chance we have. And when you look at the possibilities for this region, like Southwest Asia, the only chance will come, not from inside Southwest Asia. We will do, and must do, what we can, for that area, to try to stop the bloodshed, the agony, to prevent the war. But we will not succeed, until we change the history, change the world in which this region is contained.

And that's my mission. Thank you.

The Oasis Plan: Development Is the Key to Peace in the Middle East

by Lyndon H. LaRouche, Jr. · April 27, 1994

LaRouche gave this speech, on his proposal for an “Oasis Plan” of Middle East development, to the Institute of Oriental Studies in Moscow on April 27, 1994. He was in Russia with his wife, Helga Zepp-LaRouche, for a six-day visit, at the invitation of Russian scientific circles. Subheads have been added.

I’ll give an outline of my background in this area and then focus upon one particular topic, which is a very narrow part of the total Asian picture: the question of Middle East peace, focused upon cooperation at present, however unstable, between Shimon Peres on the Israeli side, and Yasser Arafat on the side of the Palestinians. And there are some other Arab countries, naturally, interested in this.

Relevant parts of my experience bearing on this are two. First, after returning from the Second World War with a very strong impression of my postwar experiences in India, I ran into a book which angered me very much, a book called *Cybernetics*, by Prof. Norbert Wiener, which became famous in later years....

From 1945 through 1963, the world had been dominated by the idea of postwar reconstruction based on scientific and technological progress, but from 1968 on, after the counter-cultural revolution among youth, the result was that we no longer as nations accepted the idea of the right of developing nations to scientific and technological progress. So the period from the First Development Decade and the aborted Second Development Decade, as announced by U Thant in his famous Second Development Decade proposal at the U.N.—that was over.

At the same time, there was a destruction of all traditional family and related values within the United States, North America, and western Europe.

As an economist, I had known at the time that if the policies of that period were continued, the international Bretton Woods system in its existing form would cease to exist, would collapse—as it did, over the period 1967 through 1971. Because of my somewhat unique success in forecasting the nature of this collapse, I achieved a certain influence; and I faced then

the question of the passage of the world from less than two decades of postwar reconstruction, to what have become today three decades of post-reconstruction deconstruction.

If that policy of deconstruction continues, if the policies of the past 30 years continue, then I would say there is no chance for any part of the planet. There will be a general collapse into barbarism.

As a result of that, some friends of mine and I started some publications and set up an intelligence organization project. People became specialists in various parts of the world and specialists in various subjects; and, through publications which are the result of that effort, I have been involved in most parts of the world over the past 25 years.

One of my primary concerns was with the crossroads of civilization, the Middle East, which additionally, for geographic and other related reasons, has been the crossroads between the Mediterranean and the Indian Ocean regions historically, for thousands of years, since at least the time of that ancient civilization we sometimes call Harappa.

For special reasons, I became concerned with the injustice suffered by the Arab people in consequence of British operations in setting up Israel.

In April 1975, in the course of a visit to Iraq for the annual Baath Party session, I proposed to various Arabs who were there, that they consider a new approach to the Israeli-Arab conflict. The idea was not entirely original; there were brief precedents in Israel for this. There were certain Arabs who had confidence in it, particularly after they discovered, in the middle of that meeting, that the Lebanese civil war had broken out. This had been a subject of some debate. At the time, I insisted that it was about to break out; they said no, and when it did, we had some very serious discussions.

What I proposed—and I had ready acceptance from certain circles in Israel and among some Palestinians and other Arabs—was the following thesis. I stated that the efforts to find a political solution to the Middle East conflict would not succeed under any circumstances, because we had extreme bitterness which could not be

Features of the LaRouche 'Oasis Plan'



EIRNS

settled at the political bargaining table. Before we could have a political solution, we had to have an economic self-interest by both parties in a political solution.

Some Israelis, of the type you would associate today with Shimon Peres, agreed. By early 1976, there was a very significant effort to bring this to success; but because of a very radical shift in politics in Israel at that time, our efforts failed. We tried to revive this again

with some sympathy from certain circles in the United States in the later 1978 Carter period. But that failed because forces inside Israel at the time wished it to fail.

There was a brief effort to revive that on the Israeli side, as well as ours, when Shimon Peres was prime minister of Israel. What I believe were some very useful plans were brought to agreement; but we were cut off because of the change in government.

The plan, as you know, has been revived recently on the initiative of Shimon Peres in negotiations with Yasser Arafat. It could succeed; though it is very much in jeopardy.

Water and Nuclear Power

The typical axes of the proposal were two things: water and nuclear power. One of the key problems there, of course, is the shortage of water. One cannot meet the indices of water consumption for a modern population, for both the Palestinian and Israeli populations, under present conditions. There is a conflict over water because the Israelis have, frankly, been using their conquests to take water from everybody. It's one of the conflicts with Syria on the Golan Heights issue. It involves, in Lebanon, the Litani River, and things of that sort.

If you look at the aquifers in the region, there is not enough water available for the total population—not for modern life. Therefore a political division of the water as it exists, would be no solution.

When we were negotiating with the Peres government in Israel in the early 1980s, they came up with a plan which was called the Canal-Tunnel Plan, to bring seawater from the Mediterranean, through Beersheba, and to cut a tunnel in the mountains, into the Dead Sea, which would be partly, in their view, a power-generating project, which would stabilize the aquifers in the vicinity of the Dead Sea.

I suggested that that was not adequate; it was good, but not adequate. We focused on the Gaza area as a key area to look at, in terms of shaping a possible policy. We found the Israelis had done all the paperwork and planning necessary for the development of infrastructure in that region. My friends made an effort to involve some Japanese interests in actually constructing the project and financing it according to these plans.

My particular version of it came in two parts. Of course, the Jordanians and the Palestinians were very interested in that version of the plan, which was to make another cut from the Gulf of Aqaba toward the Dead Sea, which would be largely a Jordanian project, to link the two canals by a cross-canal.

My point was to increase the size of the canals adequately to permit a large-scale desalination project along the banks of the canal. Our concern also was that, since this required nuclear energy, to avoid the problems of nuclear proliferation.

As you may know, back some years ago, at the

German nuclear research center at Jülich, a new type of high-temperature reactor was developed, which is sometimes called the Pebble Reactor. It is a fully designed system. It has never been installed due to economic and political reasons. It is the type of reactor which I would recommend to the attention of certain Russian circles as well. It was developed under the direction of a group headed by Professor Schulten of the Jülich Center. At that time, initially Brown Boveri was to be the contractor to build these types of reactors.

My view was to build a series of 300 megawatt electricity plants and put them in blocks of four, to build what was called, in the 1950s, nuplexes.

Although the cost of producing fresh water from salt water by nuclear energy is high, the availability of usable fresh water is such a bottleneck in the region, and fresh water is at such a cost in the region, that the high cost of fresh water or brackish water produced by nuclear desalination or nuclear-assisted desalination, would be perfectly acceptable economically. You could in fact build up a supply of water by such methods which would be the equivalent of a new, added river in the region, which would mean the possibility of creating new cities and recapturing the desert for industry and agriculture. As I'm sure you know, there were plans in Egypt along similar lines which were aborted on orders of international financial institutions.

I merely cite this as an illustration of what can be done. We have the technology available and obviously, in the unused potential of Russia's scientific-military-aerospace research capabilities, there is a capability from this nation, if there were some credit available, to participate in assisting in such projects, for this case or other cases where development would become the key to peace.

The Way Out of the Current Crisis

In conclusion, let me state what the issue is, I believe, here.

The issue with the present countercultural trends in economy is obvious; but I can assure you that within a relatively short period of time, the existing global financial and monetary system will collapse. It is finished; it is unstable. What has been seen in the past six weeks on international financial markets is only an advance rumble of much larger financial disruptions to come.

So, soon those problems will be the music of the past. The question will be: how to keep economies going *despite* the collapse. And policies to accomplish that, I

think, are the only important policies.

In this case, I propose we drop the sociological or often-accepted sociological view of negotiations and grand politics. I propose that not only the material but the psychological effect of development upon the state of the individual mind is the key to peaceful development of this planet in the coming period. We have been worse than a failure. For example I know intimately most of the countries of Central and South America; and I can assure you that in those countries, those sociological methods have been proven to be worse than nothing.

To me, the key is the fact that man is not an animal. If humanity were an animal, it would be in the same category as the higher primate species, which means that the human population would never have exceeded, in the past 2-3 million years, more than 10 million individuals at any one time on this planet. Man has already shown, many centuries ago, that he can increase willfully the potential population density, that is, the power of man over nature, which no animal can do. We reached the level of several hundred millions during a period of the Roman Empire and afterward. The productive power of man has increased most greatly in

the past 600 years than in the millions of years of human existence prior to that time. The secret of it is that we have developed science as a tool of human development. No longer does 95% or more of the population labor in the brutality of rural life—or if they do, they need not, if we use modern technologies.

We have elevated man by making possible a society which required an education in ideas. The cruelest thing I have seen on this planet, is to see a human being, and looking into their eyes, expecting to find humanity reflected there, to find a person instead who has been bestialized. The essential thing is what we used to hear and accept up until the mid-1960s. I'm sure all of us who were adults then, or who were growing up in that period, would think about justice for the developing nations, and providing them access to technology to solve their problems.

The tendency now, is to look at those faces and say, "The problem is, there are too many people."

I would suggest that if we do not change our policy to foster in the individual a sense of his identity as a human being, through access to scientific and other creativity, that we shall bring barbarism upon ourselves.

A Peace Plan in the True Interests of Arab and Israeli

by Lyndon H. LaRouche, Jr. · August 21, 1990

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Virginia congressional candidate LaRouche made the following remarks on August 21, 1990 speaking from prison in Rochester, Minnesota.

Immediately, the present war in the Middle East is a direct reflection of a British intelligence control over Israel, and orchestration of the situation in the Arab world. The Arab world as a whole was manipulated, together with Israel. Saddam Hussein, and Iraq as a whole, were put into a corner, where they had no choice but to react in a certain way, and when they reacted in a certain way, they were put into a corner again, and forced to react accordingly.

The essence of the matter, as every patriotic Arab knows, and many such patriotic spokesmen have said,

is the British have worked successfully, over decades, to ensure that the Arabs were prevented from using revenues from petroleum, for economic and related development, of the Arab population as a whole.

However, let's look at another aspect of this. Let's assume that this British policy were defeated, as it must be, if there's ever to be peace in the Middle East.

What do we do?

Well, we have to correct some errors which are fairly popular, among, respectively, Arab and Israeli populations in the Middle East. And, we must structure, at the same time, a general policy plan of development which is the foundation for such peace.

For years, our proposals for economic development, have been repeatedly brushed aside, with the advice that a political settlement must come first, and then an economic cooperation for general development of the region, might become possible.

There Is No Purely ‘Political’ Solution

We have repeatedly said, and rightly so, that that line of argument is wrong, and even dangerously absurd. The simple reason is, that without a policy of economic development, the Arabs and Israelis *have no common basis for political agreement: no common interest*.

It is only as the Israeli—not as a Zionist, but as an Israeli—finds his or her interest to be the economic development of Israel, as a nation (not as an arms exporter, not as a participant in drug trades, not as an exporter of illegal or black diamonds, but as a producer of vegetables, machine tools, technology, and so forth), and the Arab similarly, that both have a fundamental, common interest in the progressive development of the fertility and fecundity of the land of the entire region. On that basis, for the sake of those respective and common economic interests, a political settlement is possible. Without that element, the idea of political settlement is an old fool’s coughing into the wind.

On the Arab side, we have found the most common and most powerful corrupting ideological influence, supplied by the British, to divert many Arabs away from their true self-interest, is the British indoctrination of Arabs, in the physiocratic doctrine: that the exploitation of a natural resource, oil, was the proper present and future destiny of the Arabs forever, that economic development was not necessary; and thus, the British have cultivated certain, shall we call them, physiocratic tendencies among Arabs, and have manipulated Arabs, by virtue of these physiocratic tendencies, which have treated technology as something which is simply imported, at choice and at pleasure, out of the proceeds of petroleum sales abroad.

We must replace these physiocratic ideas with the notion of the exchange of petroleum for technology, technology to uplift the individual Arab, technology to increase the fecundity, and fertility, of every square kilometer of Arab soil, in terms of agricultural and industrial, and hence, also, infrastructural potential. I indicate below some guiding principles, which properly govern any sound economic development plan.

The Tactics of Economic Geography

First, let’s look broadly at the tactics, which we might call the tactics of economic geography.

One could define the proper approach to development of the Middle East, if no persons lived there presently, as if, for example, we were planning the settling of Mars: an uninhabited planet, by aid of artificial

environment, and so forth. We could define the future cities, the future topography of Mars, from the standpoint of its geography, and a few principles of topology.

The primary considerations, which we would bear in mind for the Middle East, presuming nobody lived there, but we were going to settle people there, would be water, power, transportation, and the location of urban centers.

Now, it doesn’t mean you have to have the water there. You simply have to know you need the water. And, you have to decide on the proper courses by which the water will be transported, or distributed, one might say (we’re talking about fresh water, of course), such as to make the average square kilometer of land most fertile, or most fecund. That doesn’t mean a uniform distribution of water; that means what we might call the equivalent of a least-action distribution of water, to get the highest average value of land, not the highest uniform value of land.

We also know that we require a certain amount of power, per square kilometer, to develop that square kilometer to a certain level of productivity for various kinds of land-use, such as reserve land, wilderness land (those are two different kinds of land uses); pasture-land, as opposed to agricultural land in agriculture; forest land; land use for private habitation; land use for commercial functions; or land use for heavy or light industrial functions. In each of these cases, we require a somewhat different density of power supplied, per hectare or per square kilometer, and per capita.

Then, transportation: We require a least-action pathway of transportation, in terms of ton-miles per hour, essentially, or as one parameter, to be used. And, we generally find that transportation will tend to follow the course of water, because water transport, rail transport, highway transport, and air transport, are all interrelated, in terms of their relative functions, within an economy. Also, the transportation of materials, whether by pipelines, or transportation of power, or transmission of power, all tend to follow most conveniently, a least-action pathway, which tends to bring these various modes of movement into a convergence, along certain lines of movement, just as water is moved along certain lines of movement. And, these two, and water, tend to converge.

Now, the network of water flows and transport flows, and the network of required energy flows, defines certain nodal points in the entire landscape, which are the proper sites of present or future urban centers. Urban centers are characterized as nodes of transportation,

and also, nodes of distribution of power, that's the way a healthy physical economy functions.

Bringing the Dead Sea to Life

I'll just give one example of what this leads to, in the Middle East.

It has been long discussed, that there should be a canal cut from the Mediterranean, to the Dead Sea, and that the water flow from the Mediterranean to the Dead Sea, would improve that area, particularly if we lined the canal with a number of nuclear plants. And, the nuclear plants do not merely use distilled water, distilled or processed from the salt water flowing in, for their own functions, but they are generally producers of water.

Now, in some parts, we have a very high cost, in the Middle East, for water. And, we can produce water, with the aid of high temperature gas cooled nuclear reactors (HTGRs), much, much cheaper, at a fraction of what it costs to deliver presently. And, since water is the main bottleneck for development in the region, the supply of water by the optimal method, that is, taking advantage of high temperature nuclear reactors, is the best means of supplying this.

So, we have a course. This water course, from the Mediterranean and Dead Sea, becomes an industrial pathway; it becomes, for purposes of economy, also an area of urban development—of industries, and some agriculture in the area close to the water—more efficient—and so forth and so on. And, that is the sort of thing one has in mind.

Now, let's go to a second topic, under the same thing.

The Natural European Triangle

Let's take the example of the Triangle in Europe, the Triangle defined by sort of a spherical Triangle, from Paris to Berlin: Paris to Vienna, and up from Vienna, by way of Prague and Dresden, to Berlin.

This is an area of the greatest concentration of productive population density, industrial energy density, and so forth, in Europe. But, that's not accidental. This was all laid out, more than 1,200 years ago, from the time of Charlemagne, the development of Europe, along its natural course, defined then in terms partly of waterways, and canal systems linking these waterways, which gave an impetus to this sort of direction. Naturally, the *Ostmark*, Vienna, became a center: a center of development, on the Danube. Similarly, Prague, eventually, became a center. Similarly,

Brandenburg, and Berlin, as part of that Mark, became a center. And so, over the course of centuries, geography, and the process of development, pivoted upon Paris, or Charlemagne's Paris, to be more precise, has determined the economic history of Europe, or the economic outlines, with which the economic history of Europe would flow.

So, what we have, in the Triangle today, is not some accidental phenomenon, or an arbitrary one; but, a very natural one. Similarly, we find that when we define what we've called the spiral arms, radiating from the Triangle, we find that these spiral arms are defined in a natural and historical way; and, so forth and so on.

And, what we are doing, is taking advantage of that fact, to recognize, as I said before, that if we were dealing with the settling of Mars, the geography of Mars, and the kind of considerations which I've just indicated above, would tell us where to plan the future cities of Mars, even before the first person had landed on that planet.

The Essential Principle

Third, the essential principle, underlying this, is the relationship of man to nature. Man is unlike any other creature, in that man's relationship to nature is defined by the potential for creative reason in man.

By creative reason we mean specifically, the powers of the discovery, which are associated with the discovery of valid, new scientific principles—valid, new principles of natural science. We also mean principles of discovery, creativity, as they're associated with the classical forms of art. But it's sufficient, for our purposes here, to identify, essentially, the notion of scientific and technological progress.

Man's history—essentially, his successful history of survival—is determined by the exercise of this power of scientific creative reason: the ability of man to generate, to transmit, and to assimilate efficiently, advances, or lessening of imperfection, in man's knowledge of the principles of nature.

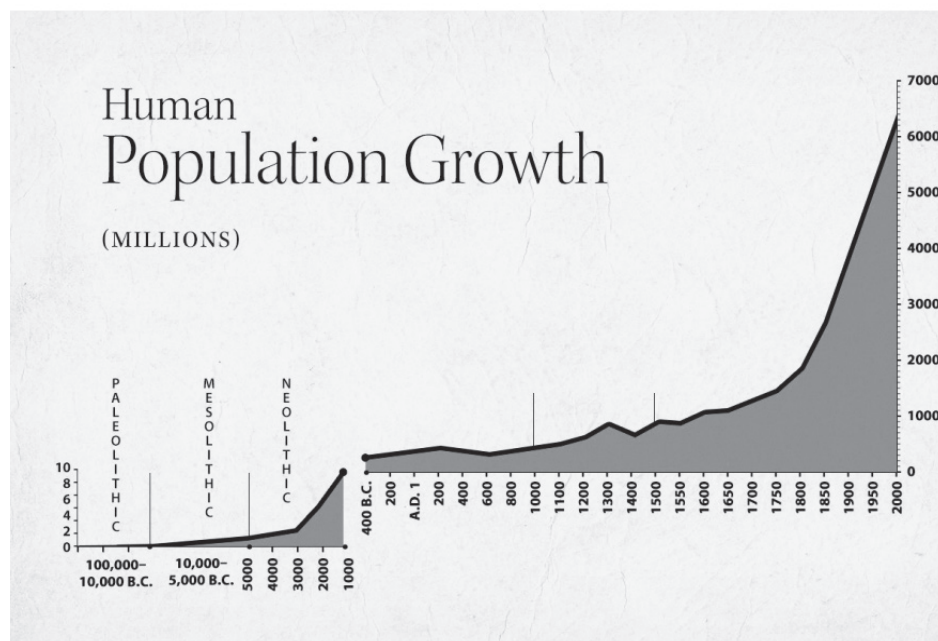
The result of this, is an increase in population density, or potential population density, which means, that in terms of production of the material means of survival, and development of man's condition, that is, we might call it an improving standard of living, that the productive power of the average individual has increased, in physical terms, in terms of technology, and physical production. So, we have an increase, per capita, in man's power over nature. At the same time, this per-

capita power is reflected in man's power per hectare, per square kilometer, over nature. The power to produce, is correlated with the consumption of power, in the way the form of which power expresses itself, per production and life. And thus, we see, that the relations we describe the geographical relations, water, power, transportation, and the location of urban centers, and so forth, reflect a deeper principle, the principle of man's relationship to nature, a relationship which is determined by the essential distinction which sets man apart from, and above, all the beasts: the powers of creative reason.

One must be informed in this proceeding, in constructing a proper plan of development, by reference to the method which I've employed in my own work, such as, for example, I reference construction on the basis of the Lagos Plan of Action, which I did some years back, and other plans of development, or as we have done in terms of plans for the development of Argentina, or the Ibero-American Common Market as a whole: partial, but indicative of the method to be used, or what I've done, in defining the development plan for the Pacific-Indian Ocean Basin, as a whole.

This method, is a method which I have learned from Leibniz. And, it's rather important to emphasize, as a matter of practical consideration, that I learned this method first between the ages of 14 and 16, in choosing Leibniz over all other leading philosophers of France, and Germany, and England, of the period of the seventeenth and eighteenth centuries.

This relationship to Leibniz was deepened from the age of 16 on, by my undertaking to defend Leibniz against the principles of the anti-Leibnizian, Immanuel Kant. My work in economic geography, and physical economy, began essentially at the age of 25 on, in recognizing the essential fallacy, the bestialization of man, inherent in Professor Norbert Wiener's notion



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— Lyndon H. LaRouche, Jr.

of information theory. That the attempt to apply that notion of information theory, to man, as somehow corresponding to the nature of human intelligence, or intelligent behavior, was bestiality, and I recognized that as being *coherent* with the fallacy of Kant, in Kant's attack on Leibniz.

And thus, I have mastered the Leibnizian-Socratic method, in these ways, mastered it from a very early age in adolescence, the age of the secondary years, where the formative development of the intellect occurs, rather than in university, it occurs in the so-called secondary school age years. And therefore, I had mastered this method at the time most propitious for any person who wishes to master it; and thus, I have a certain excellence, a rather unique excellence, by virtue of others neglecting to do the same thing. And thus, one must say, that in undertaking this kind of approach which I've indicated above, one must reference my work.

I would especially recommend a study of the elementary considerations of my method, which is available now in a short book, *In Defense of Common Sense*, 1989, and reference also to a series of studies complementing that, and treating some more advanced problems relevant to economics, among other things, called *Project A*.

PETITION

Implementing a Global Approach To End the Cycle of Violence in Southwest Asia

The cycle of perpetual violence in Southwest Asia, also known as the Middle East, consumes generation after generation in deadly war. We come together as one humanity to stop this immediately, we add our voices to what Brazil, China, and other nations of the Global Majority are suggesting to the United Nations.

China stated that it “supports the Security Council in holding an emergency meeting on the Palestinian-Israeli conflict, agrees that the meeting should focus on humanitarian concerns, demand a ceasefire, an end to violence and the protection of civilians, form a binding international consensus and take concrete next steps.”

We believe this indicates the proper course of action. We propose the following steps:

Step 1: We demand the end of forced migration from Gaza.

Step 2: We demand a ceasefire and an end to the daily killing by all means available.

Step 3: The United Nations must find ways to enforce its Resolution 242, adopted November 22, 1967, and that resolution’s two points: “(i) Withdrawal of Israel armed forces from territories occupied in the recent conflict” and

“(ii) Termination of all claims or states of belligerency and respect for and acknowledgment of the sovereignty, territorial integrity and political independence of every State in the area and their right to live in peace within secure and recognized boundaries free from threats or acts of force.”

These steps will uplift the voice of the post-colonial Global South, instead of only that of “Global NATO.” The proper concern of all humanity is peace, not global war and we thus evoke the original intention of the United Nations charter to be upheld:

“WE THE PEOPLES OF THE UNITED NATIONS, DETERMINED to save succeeding generations from the scourge of war, which twice in our lifetime has brought untold sorrow to mankind, and to reaffirm faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women and of nations large and small, and to establish conditions under which justice and respect for the obligations arising from treaties and other sources of international law can be maintained, and to promote social progress and better standards of life in larger freedom...”

We, the undersigned, commit to find what Israeli Prime Minister Yitzhak Rabin called “the courage to change our axioms,” and to seek and win peace in Southwest Asia.

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