



AMERICA REBORN

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Does the world need or want a strong United States? This essential question, whether consciously iterated or not, underlies much of what passes for commentary on the presidency of Donald Trump. Of course, there is the easy caricature that is to be found in the popular media, of Trump as the great villain of the age, who also happens to be stupid, boorish, and well, a "Nazi." Such vilification has been ongoing ever since the man was elected.

Those who purvey this caricature seem mindless of the consequences of their outrage. They like to imagine that somehow the direct opposite of the Trump presidency will magically be embodied in the Democratic Party, and all will be well again. Such willful naivety, or perhaps confusion, also suggests that the critics of Trump have little interest in understanding what kind of a nation the US is and should be – internally and on the international stage.

But there is also another view. More sober and guided by political realism. And this view understands that the world will always need a strong nation that will pull the rest of the countries towards a particular kind of future. The world has never been so introverted that it does not need leadership. Thus, under whose aegis will be the world be at its best? This question cannot be answered by simply repeating platitudes about social justice. Indeed, justice in the context of politics means alliances with nations that follow a common cause.

There are two questions that must be answered by those who are anti-Trump: Does the world need a strong United States? If not, which nation will be the world-leader? There is an important difference in these two questions – because strength does not necessarily impart leadership, although it is a necessary component. Which nation does the world want to follow? There are, of course, choices.

There is China, which is now busy [trying to build a world empire](#), no matter what the cost. Although it has acquired a lot of wealth, mostly from the USA, it has serious internal fault-lines, chief among them being a population that may or may not be loyal to the Communist state.

There is Russia, which seeks dominance in Eurasia but which is still struggling with decades of Communist destruction; nor does it have the political maturity to take on a decisive leadership role – indeed, what does Russia stand for today?

Then, there is the EU, which is still hoping to become a force to be reckoned with – but it is inherently nothing more than a collection of progressivise, pseudo-moralistic agendas (climate change, third-world migration, multiculturalism). Nor has the EU trading bloc furthered any kind of real economic boom, as it was supposed to do. If it were not for the UK, Germany and France, the EU would be long dead – and the UK has just made its exist from this rule by bureaucrats. The EU will always be an on-going social experiment, with feet of clay; and its various social agendas render it useless for any kind of leadership role. And then there is the USA, which still functions with the ideal of the free market.

Here, an important point needs to be clarified. Leadership is not colonialism, imperialism, or hegemony. It is simply the necessity of hierarchies, if any kind of order is to exist. Otherwise, there is only chaos. So, which nation allows for the greatest freedom (one may argue about the nature of this freedom – but that is simply a rhetorical trick), and which nation promises the best methodology for economic stability.



Drieu Godefridi, in his latest book, *[Reload! Comment l'Amérique invente le siècle](#)* (*Reload! How America is Inventing the Century*) offers his choice. For him, it is only and always America, which he sees as undergoing a grand economic rebirth (which he calls a “renaissance”), under Trump, whose economic policies have geared America for dominance in the century ahead. That is the premise of the book, which Godefridi then proceeds to elaborate both eloquently and strongly. Currently, the book is only available in French. Perhaps, soon, it will be available in English. Of course, Godefridi is writing for the EU audience, “where the decline of America is a European fantasy.”

Indeed, the tradition of anti-Americanism has deep roots in Europe, going back to Georges-Louis Leclerc and Voltaire, and where it takes on three characteristics: First, there is the envy of American inventiveness and wealth, especially in the area of technology (indeed, the modern world is now defined and determined only by American inventions). The fruit of this ingenuity is massive wealth.

Second, there is the view that American culture is inherently corrupting and destructive and thus must be controlled if it cannot be avoided. This generates a sense of superiority, where European culture is better than what is available in America. Third, there is the wary regard of American military might, which has cast the nation into the role of the “policeman of the world.”

Godefridi boldly addresses this anti-Americanism by first linking it with those easy anti-Trump

sentiments that are daily declaimed in the media, and which train people "to hate, despise and dread the figure of Trump." Such rancor arises from that sense of superiority, wherein Trump embodies the entire caricature of the "ugly American."

Second, and more importantly, there is the apposition of the American economic model and the EU one. The latter is readily summarized: "That in Europe, the Left does not consider over-regulation a problem is normal. After all, in the socialist worldview it is freedom that oppresses and it is the law that liberates. So, it is not only normal but desirable that human relationships be regulated more and more, often down to the minutest detail."

Thus, the EU economic model is micromanagement, so that production becomes largely a "department" of the state. This runs counter to the American model which, despite much tampering by the Obama administration, is now being set free. And the result is a US economy that is out-performing all others in the West. It is the "Trump miracle."

To show how well the US economy is doing, Godefridi points to some cold, hard facts:

- With a population four times smaller than China, the GDP of the US is 50 percent higher than that of the Asian dragon, having crossed the \$20 Trillion mark back in 2018.
- In world GDP, the US share now is 25 percent – a level not seen since 1980.
- American GDP per citizen is 50 percent higher than the French GDP per citizen – and the gap is widening.
- The US is responsible for 40 percent of the world's entire military spending – and this percentage is increasing.

So, what accounts for this humming economy? Very simply the policies of the man a lot of people love to hate – President Trump – who has ushered in a new American renaissance, "the rebirth of a conquering America, dominant and faithful to its founding values."

The book is divided into two parts. The first, entitled, "Internal Politics," deals with the various hurdles that Trump has had to face ever since he became President, from the Russian Collusion delusion and the two-year probe by Mueller – to the economic mess left by Obama – all those regulations which hindered and curtailed free enterprise and which now need to be eliminated.

Thus, Trump has diligently reduced imports in order to boost American prosperity; he has repealed laws that hinder freedom; he has fixed the justice system which had become overly-populated by members of an activist judiciary; he has begun to limit the power of the Deep State; and he has revived the energy industries, by breaking free from the mantra of "renewables" and relaunching coal, oil and shale – so much so that America is now entirely energy-independent. Such is the meaning of, "America First."

Indeed, it is this freed-up energy that is driving the American miracle economy, which had been made to bend to the dictates of climate alarmist ideologies: "In the energy sector, it is as if Obama never existed!" What we now see is an America being run on the free-market model, rather than an America being run according to the EU model: "Evolution is always richer, more diverse and unpredictable than the wise, 'apriorist' theoretical constructions of experts."

The second part of the book, entitled, "International Relations," looks at the effect that President Trump is having on the world stage. He has moved the US embassy to Jerusalem; he has re-negotiated free trade; he has dealt decisively with China, NATO, and the UN; he has rejected the Marrakesh Pact and the Paris Accord; and he has signaled an end to foreign military entanglements, thus redefining the meaning of international relations. In each case, Trump has deeply left his mark.

By moving the American Embassy to Jerusalem, Trump took the lead in recognizing a simple fact, which everyone likes to ignore – that it is in Jerusalem where the Israeli government is located, and it is to Jerusalem that all foreign missions go when they want to deal with Israel. So, why not locate the embassy where Israeli power resides? The only objection to having the embassy in Jerusalem is a "moral" one, in that Jerusalem is regarded by some as being "occupied land." Of course, no one bothers to explain what that term actually means in the context of history and contemporary politics.

As for free trade, Trump's aim is straight forward, and entirely free of ideological blinkers: "...what Trump wants, in fact, is exactly what the American workers and the middle class of the United States both want - to reap a greater share of the fruits of prosperity." How is this a bad thing?

In regards to China, Trump fully understands the "source" of that nation's wealth. First, all of its industry is owned by the state, not individuals. Certainly, certain people have become billionaires in such a system – but they are ultimately "managers" of companies that owned by the Communist state. Of course, this wealth has been used to lift many Chinese people into prosperity – but this does not

change the fact that wealth itself, within the Communist system, is another mechanism of control, and that the vast majority of the Chinese people have very little share in this prosperity.

Second, the source of China's wealth is the result of piracy – namely, the outright theft of countless US intellectual property rights (such rights are also stolen from other nations as well). And the products produced from these patents and inventions are then sold back to the West.

In effect, Trump knows very well that the Chinese have not really created anything – they have simply taken American ingenuity and have learned to profit from it vastly. With a new trade deal, Trump has struck a serious blow to China's entire wealth-generating strategy by shutting down intellectual property theft.

Wryly, Godefridi points out – meanwhile, back in Europe, everyone is worried about climate change!

As for NATO, Trump has simply asserted that the US will no longer foot the bill. If other nations want NATO to exist, then they will have to finance its existence. The US will no longer be paying for everyone else's defense. Of course, this will mean that in order to keep NATO afloat, Europe will have to wean itself from the many progressive social programs that have become part of "European culture," and start managing its own defense.

Godefridi then looks at the UN by way of its most recent diktat – the Marrakesh Pact, which allows regular migration into the West from the third-world countries, hand-picked by UN bureaucrats as somehow "endangered" and in need of being relocated to the West. This Pact ignores the will of the people living in the West and simply imposes floods of migrants from disparate parts of the world as a "reality" that cannot be refused by any parliament or any referendum.

Of course, Europe and Canada are eager participants in this disastrous scheme – without bothering to ask their own citizens, whose very tax-money is blithely being used to fund this population transfer. Although opposition is rising, it is hard to predict how effective it can, given what has already been accomplished by the UN. This is what the phrase, "open borders" means. The UN, an unelected agency, nevertheless dictates what a Western nation can and cannot do.

As for the US, Trump has wisely rejected the Marrakesh Pact, as being just one more disastrous

socialist scheme. And the stakes are indeed high, for it will lead to migratory anarchy in the West: "The alternative is between the open borders of the contemporary Left, and the practice of our civilization since the dawn of time, that is to say, border control: We only access a country through consent."

Godefridi describes the UN as, "the privileged means of normative colonization by national democracies." As many have already pointed out, the UN is an institution that has long outlived its usefulness. A reform is certainly needed, if not an outright dismantlement. Godefridi recognizes that there is certainly a need for institutional exchange between nations, But is the UN the proper institution for such exchange? Most would say that it is not. Whether Trump is able to dismantle the current structure of the UN remains to be seen.

Further, the entire climate change industry has met a formidable foe in Trump, who simply walked away from the madness that is the Paris Accord, which would like see the West entirely deindustrialized, with no real access to any kind of energy, since both solar and wind are disastrous. As Godefridi observed in his earlier book, *The Green Reich*, fossil fuels have brought freedom to humanity. Take these fuels away, and humanity loses its freedom.

Trump's decision to minimize involvement in Afghanistan and not to proceed with regime change in Syria has upturned the approach of previous administrations – of bombing other countries into democracy. Instead, he has taken up the greater challenge of reducing American presence in the world, so that the various nations look after themselves rather than look for America "police protection." Indeed, America has spent Trillions in all kinds of foreign entanglements – and sacrificed the lives of thousands of its young men and women.

And all for what? The gain of this huge sacrifice has been minimal. This is the question before the Trump administration – will it continue to feed the demands of the Industrial Military Complex? It would appear not, for in 2018, Trump ordered a full audit of the Pentagon, which is valued at \$2.4 Trillion – that is "equivalent to Apple + Walmart + the state of California, all doubled." We will have to wait to see the consequence of this audit.

Godefridi continues his analysis of Trumpian America by examining the current culture war that is now taking place. He rightly sees America, and indeed the entire West, as engaged in a death-struggle of two worldviews. One, which he simply calls "Europe" is fixated on trying to live in the future, by somehow creating a Utopia that will contain no inequality (sexual, religious, or racial); that will function

perfectly on renewable, "green" energy; that will have no borders; that will have happy citizens eager to pay ever-increasing taxes to keep the Utopia going. Those who hate Trump want the Utopia for America.

Then, there is the other worldview – one based in the reality of daily life. This worldview regards government of any kind, whether liberal or conservative, as inherently against the people. Thus, it is not politics that is the essential component of a good life, but civil society – which can never be constructed by government regulations: "The individual and the family, capitalism and its progress: such are the bright lights of the conservative American *Weltanschauung*, from 1776 to the present day."

This clash of two opposing worldviews leads Godefridi to give a complete explanation of what he calls the "American renaissance." He astutely observes that America's rebirth will come about as a result of an agonistic managerial approach, which is "the more sophisticated and realistic conflict management technique," and which "consists in using the conflicts, within contexts and people, to spark the best for the one the plan that really matters: that of the final decision."

This agonistic approach is little understood by the commentators and media analysts – because they adhere to another approach, namely, of ataraxia, derived from the Epicureans and the Stoics, which endorses the "idea that happiness is forged in the absence of trouble. Thus, peace, harmony, constancy ... calm and tranquility! Every trouble, according to this early utilitarian point of view, comes about because of an avoidance of happiness." In effect, this is the avoidance of decision-making, which leads to systemic chaos.

Thus, America's rebirth is coming about because of Trump's "Management, not in spite of, but because of, conflict. The capacity to decide and stick to decisions that are rooted in principles and riveted to goals, while searching for the new angle." This approach is transforming America into the economic engine of the world once again. Such is the true meaning of "Make American Great Again."

Lastly, Godefridi imagines the future, in the year 2075 – and this is what he sees...

- America will be dominant in most sectors - economic, military, cultural.
- The 21st-century will not belong to China, because it is simply not built to succeed. Its economy is driven by the dollar, and its political structures are totalitarian. Further, China will lose out to Russia

in Asia.

- As for the European Union, it will fall apart, because of its unsustainable commitment to ecology, which will entirely suffocate freedom, innovation, and the ordinary people's ability to save. There will be more riots, like the Yellow Vests, because the middle-class will no longer be able to afford necessities, such as, heating, electricity, transportation.
- Thus, Europe will be partly rebarbarized, before a probable rebound.

But despite all this, the fire of humanity' advancement will continue to burn in America, from where it will once again rekindle humanity to achieve all that its genius allows.

Godefridi ends his book with this hopeful declaration – "Le XXI^e siècle est américain" (The 21st-century is American).

The [image](#) shows, "Major Anderson Raising the Flag on the Morning of His Taking Possession of Fort Sumter, Dec. 27, 1860," by Edwin D. White, painted in 1862.

