

universal thinker Confucius.”

She described how her husband, American economist Lyndon LaRouche, “based on this thinking . . . proposed an economic program, the foundation-stone of which is that only the global reconstruction of the world economy can create a way out of the present crisis. . . . The strategic reality affecting every region, is the fact that the presently hegemonic financial system is in the end-phase, before its collapse.” She outlined how a new world economic system could be organized by sovereign national governments. “We have to decide,” she concluded, “how we ourselves want to be regarded by future generations.” Do we leave them greed and chaos, or do we face humanity’s crisis of existence, with all that is great and noble, “to win out of it the inspiration for a new renaissance?”

In his presentation on economic planning, Dr. Tennenbaum said, that it is essential to discard calculations based on

GNP, which gives a monstrously distorted picture of economic reality. Instead, he said, we must use the criteria provided by the science of physical economy. Economic planning must be based on “density functions.” The most advanced technologies must be used to build basic economic infrastructure in the most concentrated way, in the “corridors” along the continental bridges. The gigantic scale of infrastructure investments required today, he said, can only be achieved through the use of “Hamiltonian” modes of productive credit-generation by sovereign nation-states.

The Iron-Silk Road

Another remarkable intervention, was the speech by Iranian Deputy Minister of Foreign Affairs A. Broujerdi, announcing the May 14 opening of the Mashhad-Sarakhs-Tajan railway, which he described as “this grand project of the century.”

‘The Cantata of the Continental Bridge’

The following excerpt from the book A Study on the Strategic Significance of The New Euro-Asian Continental Bridge, edited by Gao Zehngang, deputy mayor of the port city of Rizhao in Shandong province, indicates the level on which Chinese officials are thinking, to develop their nation. Mayor Gao not only refers to the relations between city and hinterland development as a “cantata,” but also says, that to develop his city into a world-class port on the scale of the great port cities of Europe, it is required to free the population from peasant-like thinking, epitomized in the Chinese expression, “Do not let the wholesome water flow into others’ fields.”

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To do a good job in effecting “the ‘cantata’ of the Continental Bridge,” featured by the strengthening of the economic cooperation between the bridgehead and the Continental Bridge zone

The relationship between the bridgehead and the Continental Bridge economic zone is one of mutual promotion and common development and prosperity, as the bridgehead serves as the “dragon head,” “display window,” and “pivot,” while the economic zone serves as the “backyard,” “basis,” and “backing force.” That is why the “Continental Bridge cantata” should be made a good job featured by the further strengthening of the economic cooperation of the bridgehead with the Continental Bridge zone. . . .

Strengthening the cooperation with the hinterland and making a good job of the “cantata” by the line of the Continental Bridge

There is a close relationship of interdependence between the port and the hinterland, and between the bridgehead and the economic zone along the line of the Continental Bridge. The bridgehead serves as a “door,” while the economic zone, as a “backyard,” or “base.” Therefore, the authorities of Rizhao City have set up the principle of “setting feet in the city, serving the hinterland, developing in cooperation and sharing the development and prosperity,” and have taken the creation of a fine environment of service as a measure of great strategic significance. For this reason, the following points are stressed:

To strengthen the consciousness of service by emancipating the mind

Efforts have to be made to lead the whole city in breaking away from the conservative, localistic idea featured by “do not let the wholesome water flow into others’ fields,” and in adopting a concept of viewing the situation as a whole featured by the idea of “the bridgehead and its hinterland share the same boat,” so that every citizen can fully realize that the city will not be able to fulfill its supposed role as the bridgehead and a port city, if they view the matter only from the angle of the city itself, and that only by cooperating with the hinterland, will it be possible to compete in both the domestic and world markets and turn, at the earliest date, the great potential held by the city as the eastern bridgehead of the the New Continental Bridge into actual productivity. And thus, the continuous emancipation of the mind, and strengthening of the consciousness of serving, will lay an ideological basis for further expanding the hinterland and enhancing regional cooperation. . . .