

How To Reconstruct A Bankrupt World: The Eurasian Bridge

We publish here the March 22 panel—on the Eurasian Land-Bridge idea—of the Schiller Institute conference, “How to Reconstruct a Bankrupt World,” held March 21-23 in Bad Schwalbach, Germany. The panel was opened by EIR editor Muriel Mirak-Weissbach, introducing keynote speaker Helga Zepp-LaRouche. The full presentations by Zepp-LaRouche and Academician Vladimir Myasnikov, and also the Bad Schwalbach Declaration for worldwide circulation from the conference, were all published in EIR for April 4. We republish here only brief concluding sections of the speeches of Zepp-LaRouche and Myasnikov, within the entire proceedings of the Eurasian Land-Bridge panel.

Introduction: Muriel Mirak-Weissbach: Good morning, members and friends of the Schiller Institute, and distinguished guests: I want to welcome you to the second day of our annual conference. Today we will be discussing the historic task of implementing the Eurasian Land-Bridge, as the means to rebuild this bankrupt world.

The Land-Bridge is also known, historically, as the Silk Road, the great trade route—or better, routes—that joined the East and the West of the Eurasian continent. It was not only silk, but numerous commodities that were traded along the route: gold, ivory, precious stones and metals, and glass were taken into China by caravans from the West; and furs, ceramics, bronze objects, jade, and iron, among other goods, were transported in the other direction. And, it was the perfect communication route for ideas as well: new technologies, like the production of paper, were transmitted across the Silk Road, revolutionizing the economies of many countries. Religions also spread along the Silk Road: Buddhism from India into China; Christianity, from Rome into the East; and Islam.

The Silk Road was a development corridor along which new cities sprang up, with magnificent architectural achievements in cities like Samarkand and Bukhara, for example; but also Baghdad, which was one pearl in the string of pearls that stretched from the Arab world through Persia, across Central Asia and into China. The quest for learning was as great a motivation for travel across the continent, as was commercial interest. One famous Muslim saying attributed to the Prophet



Helga Zepp-LaRouche (center) with youth participants at the Schiller Institute conference. The Eurasian Land-Bridge, she said, "will not only lead to an economic miracle, but it will transform humanity out of the present state of barbarism."

goes, "Seek ye knowledge, though it be in China!"

This magnificent process of economic cooperation, trade, and cultural interchange, has been the target of oligarchical interests for many centuries, and entire nations and peoples have been subjected to the brutalities of what was called "The Great Game" in the 19th Century. Britain's desire to rule was pivotted on its strategy to control the "Eurasian heartland," as geopolitician MacKinder put it, in order to control the world, by pitting one nation, one people, against another.

Helga LaRouche, the 'Silk Road Lady'

Today the heirs to the 19th-Century imperialists seek to replay the Great Game, and to target the entire Eurasian continent for destabilization and destruction. The name Baghdad today stands as a symbol of that intent.

Baghdad, under the Abbasid dynasty of Harun al-Rashid and al-Mamun, was an intellectual and cultural jewel, whose radiance shone not only in the Arab and Islamic world, but also in the Europe of Charlemagne. Today, the skies over Baghdad are being illuminated by cruise missiles and massive aerial bombardments, wreaking unspeakable human suffering. People in Baghdad are saying, "Well, this is not the first time that the barbarians have invaded." The reference is to the Mongol invasions of the 13th Century, which destroyed Baghdad, but did not extinguish the spark which continued to glow.

The barbarians of today will not prevail. As our speakers today will demonstrate, the nations of the Eurasian heartland are responding in a new way to the geopolitical threat, and are redefining their historic role, in terms of rebuilding the ancient Silk Roads with tomorrow's technologies, and

thereby establishing a counterpole of peace through economic cooperation and development for all mankind.

Helga Zepp-LaRouche, our first speaker, is the founder and international chairwoman of the Schiller Institute. In 1996, she travelled to China, for the second time. Twenty-five years earlier, she had been the first Western journalist to visit revolutionary China. In 1996, on her second visit, she was a guest speaker at the "International Symposium on Economic Development of the Regions Along the Euro-Asia Continental Bridge," in Beijing. She spoke on "Building the Silk Road Land-Bridge as the Basis for the Mutual Security Interests of Asia and Europe." There she developed the concept, of how the revival of the historic Silk Road would provide the solutions to our modern-day crisis, also in the West. Since that time, she has campaigned internationally, in hundreds of conferences, as well as election campaigns in Germany, for the realization of this vision. And as a result, she has become known in Chinese circles as the "Silk Road Lady."

I want to present to you the Silk Road Lady.

The Land-Bridge and Dialogue of Cultures

Helga Zepp-LaRouche (conclusion): But, [the Eurasian Land-Bridge] is more than [an economic transformation]: It will not only lead to an economic miracle, but it will transform humanity out of the present state of barbarism. Because we need a new paradigm. And, the Eurasian Land-Bridge must

FIGURE 1

Eurasia: Main Routes and Selected Secondary Routes of the Eurasian Land-Bridge

be combined with the Dialogue of Cultures along the Eurasian Land-Bridge. And, as you know, our Land-Bridge will go through the Bering Strait into Latin America, and through Egypt and Gibraltar into Africa.

We have to start, in this dialogue, with what is universal about all human beings: What distinguishes man from all other beings? It is his cognitive ability. Man is the only being capable of reason, and this reason is unlimited in being perfectible. (This was, by the way, the argument, already, [Russian Finance Minister] Witte made, about the difference between man and beasts: That man is capable to improve the fate of mankind through his creativity.) Isn't this a wonderful thing? The cognitive powers of human beings enable man to produce ideas—immaterial things—and these immaterial things lead to scientific and technological progress, which in turn, increases the productivity of the production process, which increases the living standard of the population, and longevity, and so forth.

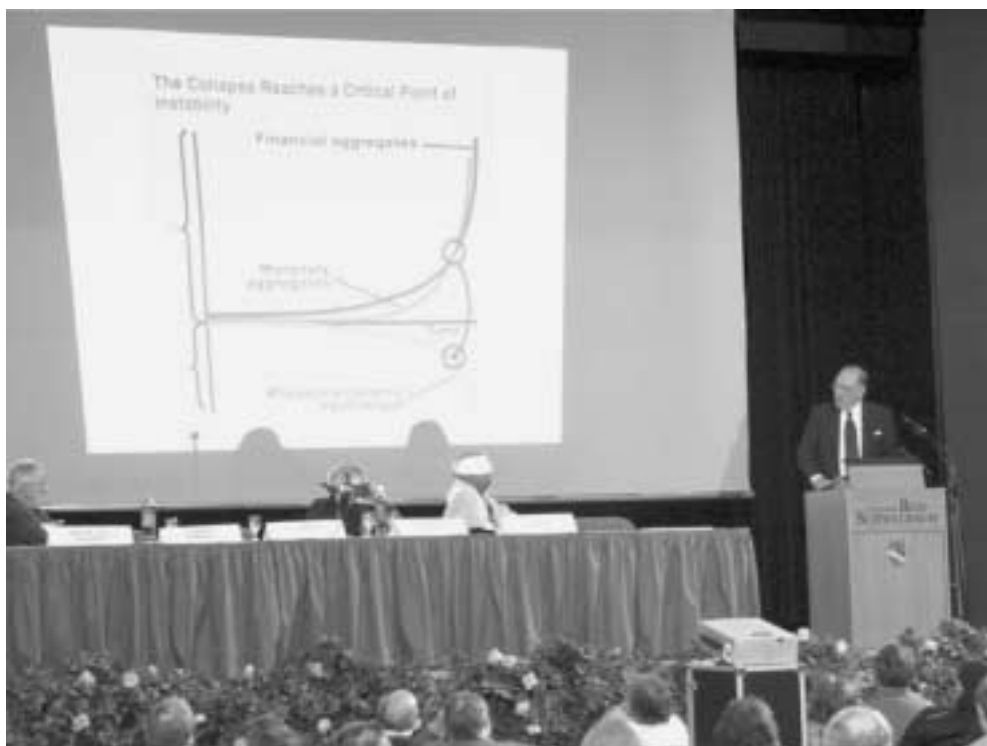
Lyn [LaRouche], in developing his notion of the relative potential population-density, for the first time established a yardstick, to measure scientifically what is good, and what leads to the increase of the chances of mankind to survive in the long term. Nicolaus of Cusa was the first one who talked about the law of evolution, the development from the inor-

ganic, [to] the living, and reason, and then God; however, the development, not going from below to the top, but from above. Vernadsky picked up on the same idea, and made the point that with the evolution of man, the Noösphere is increasingly becoming dominant over the Biosphere. Sri Aurobindo Ghose, from the Indian point of view, had the same idea: That the spiritual man will eventually become the dominant form of human existence. Schiller had the notion of the “beautiful soul,” where genius is the only one who fulfills that condition.

And the LaRouche Youth Movement has declared many times, they are determined to make Lyn's personal creativity the standard for all human beings to come.

Now, the crisis can only be overcome if we activate, in this moment of severe challenge, *all* of the universal ideas, *all* the best minds who lived in history so far.

As the institutions of the old order collapse, the present crisis has also created a tremendous chance. Because it is very clear that the international law, as it has developed since the Peace of Westphalia, and is written in the UN Charter, is not sufficient, because it did not succeed; it was not sufficient to solve this present crisis. What we saw is that international law was defeated, and that the “law of the stronger” dominated; which proves the fact, that international law, *Bürgerrecht*, the



Lyndon H. LaRouche, Jr., in his keynote speech to the conference, described how Wall Street, in 1999, decided to use a “wall of money” policy to stop the meltdown of the financial system. This created a hyperinflationary trend which is shown in the graphic on the screen behind the speaker.

“law of the people,” is still in a very rudimentary form. Now it must be developed.

What is lacking in international law? Well, natural law. And, it does exist, as the concept of Nemesis makes so totally clear. What we have to introduce into international law is the following: We know, from the evolution of mankind, that there is a provable coincidence and cohesion between the laws of the microcosm and macrocosm. The same idea which exists in Leibniz’s notion of the monad: that each monad, in germ form, contains all the laws of the universe.

Now therefore, what we have to do, is to bring the cosmic order, the laws of the real universe, into the political realm, and we are only at the beginning to understand the implication of what that means. But cosmic laws, the laws of the microcosm, must be reflected in international law, if mankind is supposed to grow up. In *The Federalist*, Alexander Hamilton asked the question, the big question, which will decide on the future of the United States: Can man give himself laws to self-govern himself according to the common good of the people?

This is the big challenge in front of us today. So, for the first time this question must be answered, not for one country, but for all countries on the planet. Nicolaus of Cusa had the idea, that concordance in the macrocosm can only exist, if all microcosms have the maximum development, and each microcosm not only desires his own maximum development, but also that of the others. Applied to nations, this means that all nations must be relating to each other like members of a family, where the father wants the best development for the daughter, and vice versa.

This has been the dream of the Schiller Institute from the beginning. But now, at the moment of incredible crisis and incredible vacuum, we have to realize this.

Now, I propose that we, as an organization, take this challenge, and make this question of Lyn’s policies—the New Bretton Woods, the Eurasian Land-Bridge, and the need to develop international law, the cultural Renaissance on the basis of a Dialogue among Cultures—to turn this, in the next two days, into the Bad Schwalbach Declaration; and intervene, in the next days and weeks, so that these policies become realized, and that the Age of Folly of Mankind is ended forever.

The Strategic Triangle Russia/China/India

Academician Vladimir S. Myasnikov (conclusion): A strange but probably logical recourse of events can be observed in history. The advent of the 19th Century was marked by Napoleonic wars, and the beginning of the 20th Century, by World War I. Now, at the dawn of the 21st Century, we are witnessing the rapid lowering of the security threshold for the whole world. Notwithstanding the clear striving to peace manifested by a number of leading powers, the world again finds itself at the brink of war. In his address of Jan. 28, 2003, Mr. Lyndon LaRouche, one of the most highly reputed and honest analysts, quite correctly noted that bombing of Iraq

and making the latter a theater of hostilities could trigger a new world war and a new great depression. Lyndon LaRouche once again emphasized that the world would face an economic crisis more severe than the crisis of 1928-1933. However, Iraq is not the only potential trigger. . . .

It appears that along with reorganization of the UN structure, the authority of this organization as the only world-scale forum to address the problems of international security could be enhanced by such measures, as: to conduct the G-8 summit at the UN—while resolving global issues, the G-8 must not isolate itself from the rest of the world, because otherwise it would place itself in confrontation with many states and with many movements; to continue the Year of Dialogue Among Civilizations and, to this end, to select the UN as the venue for the Asia-Europe summit, Islamic Conference Summit, and Conference on Islam and Europe (the latter planned to take place in Spain); to conduct the APEC and OPEC summits within the framework of the UN; to hold a special session of the UN General Assembly that would address unification of all forces in the struggle against international terrorism (as discussed above).

The UN could make all the above-listed summits more transparent for the world public, and thus create an atmosphere of better confidence in the world. Such Eurasian powers as Russia, China, and India are interested, probably more than others, in the UN being again an efficient instrument of peace for the world community, and this is one of their shared positions, where they have started to apply coordinated efforts.

Economic Crisis, New Bretton Woods

The third group of unfavorable factors is connected with the economic aspects of international security. In the new system of international relations at the dawn of this century, the economic component has grown considerably. This growth has been predetermined by three elements: 1) the objective course of globalization; 2) depletion of world energy resources; and, 3) global ecology problems—such as the shortage of freshwater and depletion of soils.

Apart from these rather obvious factors, there are factors, which are not very visible for the broad public, but which could blow up all economic ties in the world. By this, I mean the condition of global finance.

The situation is presented most fully and clearly in the Resolution of Sept. 25, 2002, passed by the Italian National Parliament, with regard to authorizing the government to take measures that would help Argentina to overcome the crisis. The Parliament proceeded from recognition of the fact that escalation of the banking and financial crisis, which started from crises of 1997 in Asia, Russia, and Latin America, and has lasted through to the recent failure of the “new economy” in the United States, the massive and, so far, lasting banking collapse in Japan, and the bankruptcy of Argentina, cannot but cause concern in all countries—among the population,



Russian Academician Vladimir Myasnikov: The interaction of the countries at the center of Eurasia “must be put on the solid platform of economic and science-technology cooperation.”

ruling classes, companies, investors, and depositors—because this is not some chance string of events, but rather expresses the crisis of the entire [global] financial system, marked by the staggering gap between the volume of speculative capital—worth \$400 trillion (\$140 trillion of which the United States accounts for)—and a world gross product worth only \$40 trillion.

This is exactly the delayed-action mine laid within the international financial system. The authors of the above-cited parliamentary resolution consider it necessary to convene a new Bretton Woods-like international conference that would address the adaptation of IMF and IBRR [World Bank] activities to the new conditions. The evident task of such a conference would be to free European countries from the dependence on the U.S. dollar, in connection with enactment of the euro, and to try to provide the same international parity for the euro as the one that was provided at Bretton Woods for the U.S. dollar. The nearest future will show if these efforts help to save the world from the so-called “vampire capital”—i.e., the continuously growing speculative capital, which is capable of causing damage not only to individual national economies, but to entire regional economies, too. So far, however, all countries should be prepared for a sudden and painful attack on the part of that vampire.

Such preparations seem to be a reasonable element of interaction among Russia, China, and India within the framework of their constructive partnership. The prospects for interaction in the 21st Century among such countries as Russia, China, other SCO member countries, and India, Mongolia, Iran—i.e., the countries that historically are connected with the center of Eurasia—are not at all exhausted by the vectors addressed in this presentation. Certainly, interaction of all these countries must be put on the solid platform of economic and science-technology cooperation.