

To make a revolution, we must make a renaissance

by Lyndon H. LaRouche, Jr.

LaRouche gave this speech on Oct. 17 to a conference of the Civil Rights Movement Solidarity (BüSo) party in Germany, which is headed by his wife, Helga Zepp-LaRouche. Subheads and footnotes have been added.

I shall speak in terms of the current U.S. Presidential campaign, but I shall situate this in terms of a related development throughout the world, including what can be observed in process in Germany, in France, and in other parts of Europe. The world is now going through a period of fundamental change. The outcome of this change, whether it will be a better world, or a Dark Age, is not yet decided. In order to determine what the outcome shall be, certain things which are very little understood today, must become, very quickly, understood.

You observe in Europe, for example, what I saw coming earlier this year, in the spring of the year: By March it was visible that the Schröder government was not going to last much longer. It was also clear that other things in Europe were going to change radically. Similar things are happening in the United States, and in other parts of the world, but let's concentrate especially on western Europe, especially continental Europe, and the United States.

What is changing? The problem people have in dealing with reality today, is that most people, particularly those who have come out of universities or similar educational experiences during the past 30-40 years, have not developed—or only in rare individuals—have not developed the ability to understand history as this understanding was had by people in earlier generations.

The origins of the current crisis

What happened in the postwar period in the United States, and especially throughout the world with the turn against

humanist education during the 1960s, and the beginning of the 1970s, is people have received *more* education, or *more learning*, and *much less knowledge*. They come out of schools having learned to say things which may win them approval from popular or other opinion, but if you put them in the shop to do something, they can't do it. They can talk about things, but they don't know anything.

For example, in the German industries earlier, even before the recent developments, it was necessary to take university graduates, and completely reeducate them in the companies, because they could talk a great game, but they *knew* actually nothing, and they had to be sent back into the shop to learn how to *know*, rather than merely repeat words which had approval.

What is happening now, is that a process, a policy process, which emerged around the world in 1971, with the decision by Nixon to destroy the Bretton Woods system—People talk about the IMF system today, but the IMF system is a corpse which was killed on Aug. 15-16, 1971, and another system was put in place of what had been originally the International Monetary Fund.

This system, this monetary system, the financial system, and the changes that go with the system, don't work. They never worked. As a result, over the past nearly 30 years, we've lived in a world which was doomed. That is, as long as the world continued to make changes in policy in the same direction that previous changes had been made within this period, the world was doomed.

It was doomed in the sense—not in the short term, that it was going to crash on the following morning—but it was doomed in the sense that certain comets, because of their orbit, are going to destroy themselves in the Sun. You may see these comets coming from a long time before, and astronomers may then say, "Well, this comet is probably going to be



Through the Classical idea, states LaRouche, we can unleash the kind of joy, and tap the kind of power, "which allowed a relative handful of people in Germany, for example, in the middle of the Eighteenth Century, to take a bunch of dumb, brutish Germans, and turn them into a nation of poets and thinkers." Shown here, a moment of such joy greets the reunification of Germany on Oct. 2, 1990: Conductor Kurt Masur (left) greets soloists at the historic performance of Beethoven's Ninth Symphony at the Berlin Spielhaus.

destroyed in the Sun when it hits the Sun." But it isn't destroyed yet. It's still coming, it's still coming, it's still coming.

Such has been the condition of Europe. For example, in Germany, 1963 was a crucial year. From Britain, a movement was made against the Christian principle in the leading parties of Germany, and the move was to get rid of Adenauer, because Adenauer represented, not the new social policy on which the Union parties were to be based, but rather, on an older policy, *his* policy. This was the period in which Adenauer was pushed out. He was encouraged to, shall we say, take early retirement that year.

The same year, there were assassination attempts in progress still against President Charles de Gaulle of France, which has meant the ultimate destruction of France. In the same year, Kennedy was assassinated; and with the assassination of Kennedy, the ouster of Adenauer, and the attempt to oust de Gaulle, the process was in motion, which has continued to the present day, which threatens civilization.

Like a comet moving through the Solar System, headed for its death in the Sun, we know it's doomed because the trajectory, the orbit, dooms it, foredooms it. But it's not going to happen this week, next week, next year, or maybe in years to come. But it will happen.

Now we've come to a similar point in history, that the policies which have increasingly dominated, the trends in new policymaking in western Europe, in the United States, and among countries which are dominated by the influence of western Europe and the United States—this civilization, in its present form, is doomed.

This has certain effects on the mind, especially on the minds of people who have suffered the affliction of the false education which has been popularized in, for example, the United States and Europe, during the past thirty years.

People don't really think about how they behave. Only a few people, only serious philosophers, perhaps, or scientists think about how they themselves behave. Most people, perhaps by the age of 25, have acquired a set of assumptions, from childhood, from their parental household, their neighborhood, their peer group, their educational institutions, and so forth, which govern the way they think.

Now, they don't know how they think. What they think is determined by certain usually hidden beliefs inside them, beliefs which remind us of a simple classroom geometry, the secondary-school geometry, in which the student is told to accept certain definitions, certain axioms, certain postulates, without proof.

It is argued that these are self-evident. For example, people are taught that the universe is organized in straight lines, top, bottom, and sideways. They're taught other things of the same type. They accept them. They accept these ideas, but they are not true.

The universe is not constructed in straight lines. The universe has a curvature. The typical problem in the "new math" type of education is, the student who is victimized by education in that kind of mathematics, believes in the principle of Galileo, Newton, and so forth, that action at a distance, along straight lines, determines physical behavior in the universe. That is not true. But that is what is usually taught, including



Germany's Chancellor Konrad Adenauer (right) greets French President Charles de Gaulle in Bonn, 1961. Two years later, Adenauer was forced into retirement; assassination attempts were carried out against de Gaulle; and U.S. President John F. Kennedy was assassinated. These events set into motion a downward spiral of civilization, which continues to the present day.

in the teaching of the calculus in universities. It's not true.

The universe has, in effect, curvature, physical space-time curvature. It's the same thing as we've often used as an explanation, that if you attempt to project the map of the Earth's surface onto a flat sheet, you can't do it. You may think you can do it in very small squares, but when you increase the size of the squares, it will never work. It doesn't fit. You can't make simple projections of that type, because the universe, like the Earth's surface, is curved, and the universe's curvature is much more complex, more multiply-connected than the Earth's surface, as such.

So that, when you get into reality, if you tried to navigate through the universe on the basis of straight lines, you would never come home! Because the universe operates in terms of a physical space-time curvature, and you have to choose your trajectory, your orbit, according to an understanding of the physical principles, which are not straight-line principles, which come to bear in determining the shaping of that orbit, that trajectory.

And that's what's happened to people. People say, they accept things; they say, "This is the way things are. This is what works. You have to learn to go along with public opinion. You have to learn to behave in a way which is approved. You have to learn to behave in ways which win success."

And people believe that! They say, "Well, you have to believe that, because that's what we're taught. You have to assume that, because that's what has made us successful, so far." It's like the case of the lemmings about to go over the

cliff. They say, "This is a good run, let's keep going."

And so, what happens is, you come to a point where the comet begins to intersect the Sun, and the comet, as it approaches the Sun, perhaps as it gets within the radius of Earth's orbit, and then the Venutian orbit, the comet begins to become very shaky. It begins to dissipate, and then it will disappear in the Sun.

We're at that point in history now. This society, on its present course, was doomed thirty years ago. It was doomed not because it had chosen policies which doomed it, but because it had chosen *trends in policymaking* which doomed it to make the wrong policy decisions, step by step, along the way. And that's how we got to this point.

The demise of Germany

What happens, then, is you come to a point—you had a recent election in Germany, last year, with the victory of the Red-Green coalition, which was formed under the influence of Tony Blair's Social Democracy in England. Then, later in the course of this year, when the tax policy of the government began to hit, and then when the Kosovo war started, people in Germany began to understand what was really meant by the "Third Way." The popularity of the government collapsed, because these measures were extremely unpopular and *cruel*, not just unpopular, but cruel and destructive. There was no possibility that these policies could work.

Why? Well, very simply. How does western Europe's economy function? Western Europe's economy has func-

tioned, especially since the toppling of Erhard in a coup d'état in 1965, on the basis of Germany—the German economy. The German economy's stability depended upon German exports. The driving force for German exports was the machine-tool sector, especially the advanced machine-tool sector. The interrelations within Europe, among European nations with Germany, was the driving force for the entire European economy, or western European economy.

Now, what has happened in the recent period, is the machine-tool industry of Germany has been destroyed, especially since about 1965. Firms like AEG, which used to be giants in the tradition of Emil and Walther Rathenau, machine-tool industries, disappeared. And you've seen the same process over the '70s, through the '80s, in the United States, in other parts of Europe, as in Germany. You see this garbage heap which is called Great Britain today, as typified by the railroad crash in Paddington a couple of weeks ago.

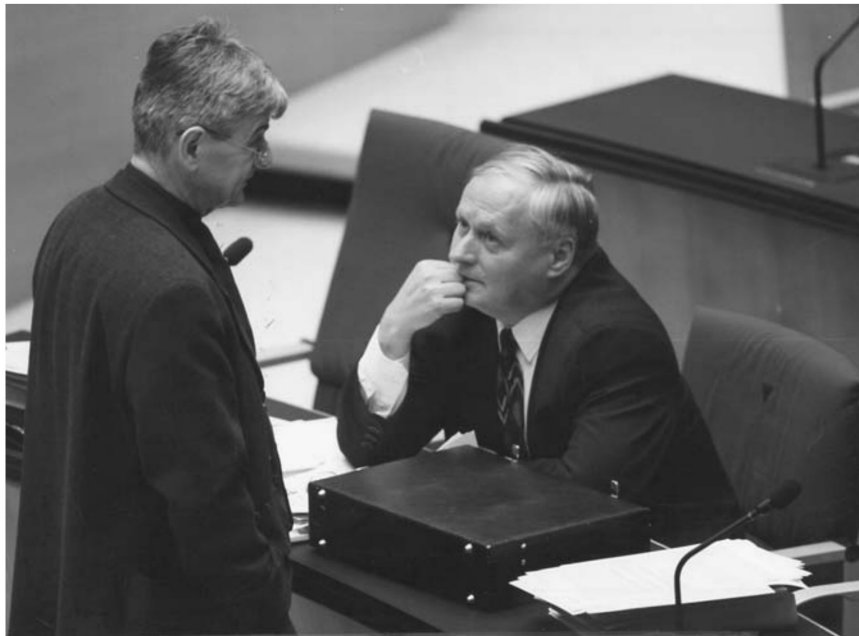
We're living in a system which doesn't work. in terms of the economy, because the very basis for a successful, survivable economy of Germany, and of Europe in particular, has been destroyed. By what? By policy. By policies which have systemically destroyed the economy.

Now, Germany is faced with a bottomless pit. Any attempt to impose austerity of the Eichel variety, or what Waigel was doing earlier, will lead only to the destruction of Germany. It will not balance any budget. It will unbalance minds, but not balance budgets. Because the medicine prescribed for the sick patient will kill the patient, and eliminate the disease by killing the patient.

So, this reflects itself in society here, as similar things throughout the rest of Europe, and similar things in the United States, and around most of the world: The existing policies, the policies associated with the International Monetary Fund, the policies associated with NATO, its present policies, these policies doom civilization, just as a fatal orbit dooms a comet, and the comet is now approaching the Sun.

So, what we have then, like you see with the case of Schröder in Germany, is that people say, "We will *stick* to this policy! We will *cling* to, and enforce this policy! Like the lemmings, we're going to go over, we're going to find the sea. We're going to continue our course, even if it kills us. We will not change! We have made commitments to our friend Blair. We will not change! We're going this way."

But then what about the rest of the people? Well, you have



Former German Social Democratic Party Chairman Oskar Lafontaine (right), with Foreign Minister Joschka Fischer of the Greens, February 1998. Lafontaine's criticism of the German government's policies is correct, but he fails to point out the solution to the crisis.

a phenomenon, an example, in Germany. You have similar things in the United States, and somewhat similar things in other parts of Europe. Voices begin to say, "But this doesn't work."

Now I've looked, not fully, but in some detail, at what Oskar Lafontaine has done recently, with his book and the campaign around it. I've watched closely some of the statements made by former Chancellor Helmut Schmidt, as criticisms of the presently ruling generation, political generation, in Germany.

These criticisms by Lafontaine and by Schmidt typify statements which, in and of themselves, are absolutely correct. Most of what Lafontaine has said in criticism of this government *is correct*. Most of what Schmidt has said about the present generation of incumbent leaders, is correct. These are very relevant things. These are facts which are very important, because they involve the potential destruction of the entire society. Dangerous.

But what's the problem? Where's the answer? The diagnosis of the imminent death of the system is accurate. Various doctors like Dr. Lafontaine and Dr. Schmidt are diagnosing death. You say, "What about the cure? How can the patient survive?" "Well, that's not my job. My job is to point out the thing is dying."

A new kind of medicine, eh? It goes with budget cuts.

The problem is, is that the people in general, begin to recognize that the system doesn't work. They recognize that things are becoming worse. They see no hope of a change. They see no clear alternative. They simply say, "Well, I guess

it's doomed, I guess it's doomed." You have cultural pessimism of the type which was experienced in Germany, for example, in the 1920s, especially after 1923: the cultural pessimism which was the foundation on which the Nazi movement was based.

See, deprived of a sense of an alternative, and perceiving assured disaster, populations become extremely pessimistic, and even self-destructive. They become enraged, like madmen, out of their own frustration and fears.

What is their problem? The problem is, that they are clinging to the belief that certain definitions, axioms, and postulates underlying their habitual opinions—that these things are true. Now the reason that they allowed themselves to be swindled into making the change in trends in policymaking which we've seen, say, in Germany, since the ousting of Adenauer in '63, and especially since Erhard's ousting in '65—you see, these trends in policymaking, always more and more toward neo-liberalism, always in that direction, and these kinds of things, have led to disaster.

But people believe, what? They say, "But this is democracy!" They don't say, "What is *true*?" No longer is truth, in the sense of scientific truth, a question. We have to be governed by popular opinion.

What is popular opinion? *It's what we perceive to be the trends in opinion, which have become popular, or hegemonic.* And these underlying assumptions, definitions, axioms, and postulates, determine the way people think. Even if they think differently privately, in their public behavior, in speaking in public, or where their career is at stake, on their job, or in government, or in other institutions, they express what they believe to be consistent with *current* trends in *modern* public opinion.

In other words, the key word to identify the disease which is killing civilization today, is the word *modernization*. Or similar words, like globalization. Or similar words, like free trade. Free trade says, "We don't judge whether a product is true or not, or is good. We let public *opinion*, the market, decide whether the product is good."

And then if the product crashes, what happens to the people who hold that public opinion, if they're driving in it? It's not so "Smart," as we might say.

So, this idea of, you don't have to know the truth, you don't have to speak the truth; maybe the truth doesn't exist, you say, as Kant said in his *Critique of Pure Reason*, the truth doesn't exist. So, what's left? There are only certain generally accepted assumptions, and there's public opinion. And as Kant said in the *Critique of Practical Reason*, public opinion is determined by what? He called it, "negation of the negation." That the pressure of society, and the interaction of people in society upon one another, in a *negative* way, induces the population to give up opinions and tendencies which are disapproved, and not merely to submit to the authority of public opinion, but to hold it up to be a substitute for truth, as

a positive virtue; which is what Kant in the second part of the *Critique of Practical Reason* described as "negation of the negation," or the "dialectic of practical reason"—which is also the same principle on which Sigmund Freud based his doctrine of pessimism, as the foundation of his psychoanalysis.

So, people become conditioned, because they no longer believe in truthfulness, as science defines truth by experimental proof of universal principles. They no longer believe in truthfulness, as Plato defined it, through the mouth of Socrates, as in the *Republic*—they don't believe in that any more. In public opinion, whose code-name is democracy, they find a substitute for truth.

And once people accept *that*, which is an anti-scientific opinion—and you will note that the characteristic of the changes in policy, or changes in policy-trends, over the period of the past thirty years, and longer, since the '68ers, has been the trend toward accepting what was the doctrine of the Frankfurt School of Theodor Adorno, Hannah Arendt, Martin Heidegger, and so forth. This doctrine, this existentialist doctrine, of that form.

And therefore, by denying the search for truth, denying the commitment to act on truth—even if you as an individual know it to be true, and nobody else does at that point—to stick to the truth, to discover the truth, to act according to truth and justice: that has been put aside. It is put aside in favor of the Frankfurt School philosophy, in favor of existentialism, in favor of free trade, in favor of the word "democracy," which is a mere empty word. An irresponsible word: "I don't take any responsibility for the consequences of my behavior. I have confidence in democracy! I have confidence in public opinion! I will go with public opinion! I have no moral responsibility, except to be accepted, and approved of, by public opinion."

That was the poison. That was the poison that killed us. That was the poisonous feature of the orbit of this comet, which is now headed to the Sun.

Economics and human creativity

And just to summarize what is the crux of this matter. Well, the crux of the matter is twofold.

On the one hand, there's economics: I'm talking about *real* economics, not this monetary theory and junk that you get in the newspapers today. Real economics means that we are able, as human beings, given certain powers which depend upon a certain physical standard of living, which includes infrastructure and improvements, as well as consumption, and education, and so forth; given that, we're able to produce. We're able to produce *wealth*, upon which human existence depends, and upon which the improvement of human existence depends. So therefore, we're able to produce *more* of that upon which our existence, and progress as mankind depends. That's economics.

This progress is made through discoveries, typified by the discoveries in physical science of so-called universal physical principles, which are proved by experimental methods of a unique type, as defined by the successive work of Gauss and Riemann, in the concept of the unique experiment. That is the way in which we progress: We discover principles which no animal can discover. Only human minds, individual human minds, can make such discoveries. We socialize those discoveries by helping *other* people to make the same experience of original discovery, as we do when we study history and science, if we study it competently. We *relive* the experience of an original discovery by some great thinker from thousands of years ago or so. We bring that experience into the classroom, or into our association.

Other people then relive the act of discovery. Now they *know*, too, what that discovery is, and how it was made. Not only do we socialize the knowledge of the discovery as discovery, we validate it. We construct experiments of this type that Riemann called unique experiments, in order to test the validity of the assumption that this discovery is a *true* universal physical principle.

We then apply these discoveries to developed technologies. We apply the discovery of a physical principle to various media, different substances. We apply these things to new combinations of technologies. We increase thus the power of man per capita, over the universe. And that's how mankind progresses. That is truth.

We discover also, that art is crucial. Note that every great period of progress in European civilization, every great period of progress in European civilization since the Homeric epics of Ancient Greece, has been the product of a period of great artistic discovery. Discoveries in the field of art, in sculpture, in tragedy, in poetry, in music, which are discovered in the same way that we make a scientific discovery of universal physical principle.

And these discoveries of art, inform us of how to deal with one another. How to make ourselves understood by one another. How to structure government, self-government in particular. How to educate our children. How to develop the moral character of our children, as Schiller and Humboldt emphasized.

So, this process of education, based on the Classical conception of science, the Classical Greek conception, in fact, of science, the Classical conception of sculpture, painting, poetry, tragedy, and music, and the study of history, from that standpoint, of science and art—that is the basis for human progress. That is the way in which we educate children to become truthful adults, who *know what they know*, as opposed to simply believing what they're told to say. And therefore take personal responsibility for acting in a truthful and just way. Not saying, "I have to do this because the guy over there tells me," or "because my schoolmates tell me I have to believe this." No, that's not truthful! That's corruption!

Truthfulness is to know how to be truthful, first. And secondly, to take personal, individual responsibility for thinking and acting in a truthful way, on all practical and related questions before you.

That is the standpoint of the citizen, the true citizen, the true citizen who is a person who lives in the present and in the future. That's the case of the true citizen and statesman.

And that's what's been destroyed.

Nothing can save this system

Now, we've come to a time, where people know that what they believe doesn't work. People who still support the SPD [Social Democratic Party], know its policies don't work.

We had this fellow in New York, whom [EIR correspondent in Germany] Mark Burdman will remember, from years ago, called "Crazy Eddie." He sold merchandise cheaply, and he had ads on television, many times on any night, saying, "Crazy Eddie—his prices are insane!" We have today governments and parties who can claim, as Crazy Eddie claimed then, their policies are insane! But people keep going to the store. And that's how it happens.

So, the problem then becomes, how do we get out of that trap? How do we get out of the image of the mythical goldfish, which, released from a fishbowl into a pond, swims in circles? Now, I would emphasize that real goldfish don't do that, but human goldfish do. That human beings, when they're conditioned to believe certain things, irrationally—that is, the way most people believe whatever they believe today, as public opinion, or something like that—then, when they find themselves in a pond, and when the bowl doesn't function any more, they still try to act as if they were living successfully in a bowl, not the pond.

And that's what's happening. So, you have in the United States—as in Germany, and as in other countries—you have a situation in which the dominant beliefs, shared by most of the people, at least the public opinionmakers of the world, don't work, in fact, are destructive.

We have come to the point that the comet of history, as defined by these beliefs, is now nearing its death in the Sun. *The system is about to collapse, morally, economically, and otherwise. And nothing can save this financial and monetary system. Nothing. It is systemically doomed. That is, its very nature dooms it.* Like the man who jumped from the top of a building, and he got halfway down toward the street, and he said, "So far, so good."

And that's the condition of the citizen today, generally. He is doomed because he has already made a decision, which, as long as he's unable to change it, will doom him.

Now, every leading banker in the world today knows that this system is doomed. It's finished. We don't know *when* it's finished, maybe Monday, this coming Monday. Probably not. It would be just a big shock. There's a shock on Friday. There will be other shocks.

But in the near future, this system will disappear, in one way or another, just the same way the reichsmark disappeared in Germany in the autumn of 1923. A reichsmark which was doomed, self-doomed, because the policy was insane. The insanity resulted in the hyperinflationary explosion of the type, which the world as a whole is beginning to experience right now.

We've gone through a long period of hyperinflation in so-called financial asset values, typified by the celebrated boom on the New York Stock Exchange, the Dow Jones. We're now getting to a point, as typified by the gold reaction, where commodity prices in general, will begin to turn upward in a direction which is potentially hyperinflationary, which is what happened in Germany under the conditions of '21-'23. It happened in the spring and summer of 1923, that a long period of inflation, which had not yet hit the average prices of commodities, began to turn upward. And therefore, over the spring, late spring, summer, and autumn, of 1923, there was a hyperbolic spiral of hyperinflation, which resulted in the total blowout of the reichsmark.

And that's the kind of situation we're facing on the world market today, that all governments face, that the IMF faces.

There are solutions which I propose, in the form of a New Bretton Woods agreement. And people are beginning to suspect, that maybe I'm right. As many bankers know it, the system is doomed. There's no possible way to save the system. It's not a question of finding a safe niche within the system; the system itself is unsafe.

You don't find a "safe niche" within one of the lower cabins of the sinking *Titanic*, which many people will attempt to do, and say, "I've got to find some way to survive under these conditions of crisis. I'm going to find a cabin where I can go down and be safe from this sinking ship." And that's what they'll give you. They'll say, "Tell me how I can save my money."

Well, there's no way. There was no way people could save their money if they had their money in financial assets in Germany in the fall of 1923, because money no longer existed. All Germans who had their savings tied up in financial assets, were bankrupted. Only those who had something solid, like a business, a farm, or solid physical assets, survived economically. The great part of the German white-collar population, and others, were wiped out. And that's the kind of condition we face today, worldwide, or most of the world.

What's the problem? Why can't people learn from history? Why can't they learn from the history of European civilization, from the history of the crises, the wars, the revivals of culture? Why can't they learn from the rebuilding of Germany after the end of World War II, in terms of the Kreditanstalt für Wiederaufbau program¹, under Hermann Abs' direction,

1. See article in this issue, p. 4. See also Lothar Komp, "How Germany Financed Its Postwar Reconstruction," *EIR*, June 25, 1999.

which rebuilt the German economy? Why can't they learn?

Why can't they learn, that what they're proposing, what they're doing today, is the same mistake that was made by many nations beforehand, and always resulted in the same kind of general result? Why can't they learn? Because they *cling* to these conditioned definitions, axioms, and postulates.

So therefore, real politics takes on a different character, worldwide. No longer does politics as, say, Schröder believes it exists, no longer does it work. No longer do the parties of western Europe work. There's not a single leading political party on the continent of western Europe, or in the United Kingdom, which can survive this period. None of them are viable. Because they are all based on certain assumptions, which are the integument which ties the elements of these parties together, assumptions which are false. And the more they try to *enforce* what they call their ideology, their doctrine, their tradition, the worse the result becomes. There's no hope.

But then you have a confused population that says: "What is the answer?"

Now, when you go out, they're going to ask you, first of all, "What is the answer? What is the little thing that we can do that's going to solve the problem? What little change in policy? What's the right?" — if you have these three, four alternatives people are talking about — "which is the right one, or which is the least worst?"

They're all bad, because they're inherently bad.

The same thing in the United States. You have the picture. You have Al Gore, the so-called leading candidate, who is actually falling, the falling candidate. He probably will not receive the Democratic Party nomination, and certainly will never become President — no hope.

You have the dumbest man in America, George W. Bush, with \$57 million for a campaign fund already, who is the so-called frontrunner on the Republican side, a man who can't think. He's a ventriloquist dummy, whom even the world's best ventriloquist can not teach to give a decent answer to any question. It's a farce. He's only a tool of his father, and of various people on Wall Street who control him. These people represent the worst possible policies. Gore represents the worst possible policies.

My other rival in the Democratic nomination campaign presently, Bradley, is not a *bad* person. He expresses many ideas which are not bad — good, as opposed to what's going on now. But he's not a serious candidate as a person. He may be a serious candidate as a name in the rolls. He may be cosmetically approved of as a candidate. But you put him in this crisis? Imagine him in the White House, as President of the United States, a very powerful institution on this planet, sitting there, having to make the decisions which are comparable, at least, to those that Franklin Roosevelt had to make during the 1930s and 1940s. And think of this man trying to make those decisions? Not possible. He's not that kind of man.

A generation of incompetents

And partly, it's generational, as Helmut Schmidt has said. The generation which was on ship in the beginning of the 1980s, the 1970s, that generation dealt with crises, had a certain competence to respond to crises—not always correctly, of course—but at least respond to crises in some cogent way.

Those in charge today, except for a few old people hanging around in nooks and corners of the institutions, can't. They're incapable. As a matter of fact, most of the so-called postwar generation, the part that came out of the universities in the 1960s and later, is incapable of serious thinking. There may be individual exceptions here and there, and there are. But the population in general has an emotional instinctive tendency to—a phrase which is used by this generation in the United States: “We don't go there.”

They react to *sentiment*. “I don't *feel* like that. That doesn't *feel good* to me. I don't want to think about that. Look, I'm not going to pay attention to that, maybe it will go away.” That's the characteristic of the generation in government, in business, and so forth, today.

That's what happened, for example, at Daimler-Benz. Daimler-Benz is being destroyed, Daimler-Benz-Chrysler, *being destroyed from the inside*.

I remember some years ago, Germany had an aerospace industry. In the aerospace industry, it had the largest concentration, then existing, of qualified machine-tool and related design people in Germany, the largest single concentration. When that firm was assimilated, in the 1990s, assimilated by Daimler-Benz, one of the first things that was done was to destroy that machine-tool capability, one of the most precious assets of the German economy—dissipated. You don't put one of those things together just by hiring people. This is a *team* which works together over years, and develops capabilities, by working together to solve problems, and had a sense of competence of how to test ideas, and solve problems. They destroyed the German aerospace industry, by absorbing it.

Then you look at “benchmarking.” You look at the case of the A-Klasse, at Daimler-Benz.² A farce! That would never have happened on an earlier watch. Or the “Smart.” That would never have happened on an earlier watch, a mistake like that. You look at products which are made in Germany, which used to be, like Braun—which used to be premium products in various parts of the world, like the Braun shaver. It doesn't work! Outsourcing and other changes have brought about a result that *it doesn't work*.

And the same thing could be said of government. It doesn't work. It makes a lot of fuss, it runs about, it expresses a lot of sentiment, but it doesn't work.

Now, so what am I doing to get the U.S.—

2. See Lyndon H. LaRouche, Jr., “The Coming Scientific Revolution,” *EIR*, April 30, 1999; Jonathan Tennenbaum, Rüdiger Rumpf, and Ralf Schauerhammer, “The Fallacy of Benchmarking,” *EIR*, June 11, 1999.



“Most of the so-called postwar generation . . . is incapable of serious thinking. . . . They react to sentiment. ‘I don't feel like that. That doesn't feel good to me.’ ” Shown here: Anti-nuclear demonstrators in Wiesbaden, Germany, April 1996.

Well, it's tough sometimes, because you tell people what has to be done, which reason tells you is what has to be done, and people say, “Yes, but that won't be accepted.”

I say, “I don't care whether you think it's accepted or not, that's what we're going to do.”

“Why?”

“Because when you say it won't work, because it's not accepted practice, not an accepted approach, what you're telling me is to embrace doom. *Because what is at fault here, is the very standard of acceptability of opinions and methods of political organizing.*”

That's where the problem lies. It lies in the idea of democratization and similar kinds of fetishes which have changed Europe from the postwar period, say, into the middle of the '60s, when people still believed in truth, believed in science, believed in verifiable principles, believed in results, in physical results; believed in the improvement of the minds of the children, in terms of a Classical education, for example.

The world has changed from that, to now you have a

body of opinion which is inherently antithetical to any kind of behavior which corresponds to what used to work.

And therefore, you're not going to do anything good. You may make some dust, you may convince yourself you're doing something, but if you're going along with the habits of public opinion and generally accepted methods of organizing, you're going to fail.

That doesn't mean that simply repudiating these methods, will ensure success. It's only the first step to success. The essential step to success, is to go back to the principle of education.

The Classical idea

And, as I've emphasized in a television production which will be soon produced, in the conclusion, the key to this problem lies within the history of European civilization, as traced from Ancient Greece, the development of what became known as the Greek Classic: the Greek Classic in science, as typified by Plato, typified by Eratosthenes and others, and the Greek Classic as typified by the development of the conception of man, and the evolution of the idea of what man is, from the relatively primitive bestial conception of the gods of Olympus predominating in the Homeric epics, to the new conception of man expressed by people like Aeschylus and Sophocles in the Golden Age, or earlier by Solon of Athens in the constitutional poem, and brought to a certain degree of perfection, by Plato.

The Classical idea. This Classical idea is preserved by Christianity, which used the medium of Greek culture to organize Europe against the evil which had taken over Europe, then called the Roman Empire, in which there was a great collapse in the level of civilization, relative to what Hellenistic civilization had been, say, before 200 BC.

This gave us the idea of a civilization—no plan for a design of a nation-state—but a civilization based on the conception that *every man and woman is absolutely distinguished above the animal, by being made equally in the image of the Creator of the universe*. And therefore, that every man and woman has not only this special quality, by which man dominates the universe increasingly over all other things, but that *man by his nature is inherently good*.

This goodness lies in what? It lies in precisely what the Frankfurt School tried to destroy in the conception of cognition, the conception of truth. What Kant tried to destroy, in the same way: truth signifying what we mean by an original scientific discovery of a universal physical principle that is validated, or similar discoveries of Classical artistic principles, which inform sane politics, sane political processes.

This quality of cognition, the ability of the human mind to produce discoveries of ideas which have the quality of universal validatable principles by which man increases man's power in the universe, is the efficient definition of truth.

This definition of truth, as expressed in a loving regard

for all humanity because of man's special nature; this respect for truth is the quality of goodness inherent in each individual.

The only way that you can do now as was done before, in the great renaissances of Europe, whether the Fifteenth-Century Renaissance in Italy, or the great Renaissance in Germany which occurred under the influence of Lessing and Mendelssohn and their followers,³ the only way you can deal with this problem, is to have a renaissance.

And a renaissance in European terms, European civilization terms, means to go back to the Classical idea, or the Christian conception of the Classical idea, in which we treat every individual as born *good*, as opposed to the opposing philosophy of the existentialists, of Kant and others, who assumed that the individual is made *bad*, and that only by negation of the negation can the individual be hammered into becoming socialized in a way which is acceptable to public opinion.

So, how do you do that? You do that by using the methods of Classical education. *You challenge people on their false beliefs. Not just their false opinions, but expose the relationship between those opinions and certain definitions, axioms, and postulates, often hidden from them themselves, which govern the way they behave.*

What you have to do, is inspire people—and they are inspired. Whenever you get people to recognize within themselves this *quality of cognition*, which is what is referred to as *agapē* by Plato and by the Apostle Paul; the emotion that comes out, is this sense of joy, like the joy expressed by a young child who has first made a discovery, say, in the playroom, a discovery of principle, where the child is suddenly elated—happy.

Why? Why is the child happy? Because of physical pleasure? No, not because of physical pleasure. The child is happy, because the child has experienced something within them which makes their existence meaningful. They've experienced something inner about themselves, which is not strictly an externality of sense-experience.

Whenever you educate people in that way, you make them happy, which is Leibniz's definition of "happiness." The function of society is the pursuit of happiness in that way.

How do you evoke that? Well, let's take one of my non-favorite poets, Goethe. A very great poet, very skilled. Not such a great thinker. But Goethe had something in his short poetry, which I've referred to before, often: that he knew how to write a poem in such a way that usually, in the last strophe, the reader of the poem or the hearer of the poem, would undergo an experience of discovery, and recognize that Goethe was right in that discovery; that Goethe has misled you in a

3. See, in *Fidelio*, Summer 1999: Helga Zepp-LaRouche, "What It Takes To Be a World-Historical Leader Today"; Steven Meyer, "Moses Mendelssohn and the Bach Tradition"; David Shavin, "Philosophical Vignettes from the Political Life of Moses Mendelssohn."



The Classical conception, developed beautifully by such poets as Germany's Friedrich Schiller, says LaRouche, shows us "the way in which we educate children to become truthful adults, who know what they know, as opposed to simply believing what they're told to say. And therefore take personal responsibility for acting in a truthful and just way." Shown here: A Schiller Institute performance of Schiller's "The Robbers," December 1994.

sense, up to that last strophe, and then suddenly revealed to you, that *you had been misleading yourself, in reading his poem, all along.*

And then, in the very last strophe usually, you laugh. You've been taken by surprise. You're happy with Goethe, because he's made you happy, because you have been surprised by the exercise of your own cognitive function. And you're now uplifted and a happier person, as a result of his poetry.

So, simply, Classical art, whether music, painting, sculpture, and so forth, is one of the things that makes people happy, evokes within them those emotional qualities which are goodness. And the evocation of this quality within them, gives them the strength and motivation to begin to do what they should have done in school: *They begin to acquire knowledge, as opposed to mere learning.*

They have an appetite for knowledge, not because they think of what the practical use of knowledge is, but because it makes them happy. Just think about living from one end of a boring day, to the other end of that boring day — morning to night. Where does happiness lie in that day? Happiness lies in the experience of those beautiful moments, in which this principle of *agapē*, this principle of joy in the sense that one is human, and human is good, and human is discovery of principle, or relishing memory of a discovery of a principle, of sharing discoveries with others — not because they're practical, they may be practical; but because they're beautiful.

And it's only by evoking within people, by challenging people, by challenging them, saying, "Get out of the garbage can! Stop rolling in public opinion! You don't smell good when you do that!" And by challenging them. That's what we're doing. We're doing that in the U.S., and that's what has to be done in Europe.

We must undertake no lesser objective globally now; but also in Europe, in the United States; no lesser objective, than launching a new renaissance, a new Classical renaissance, in which people become happy through being — sometimes reluctantly — impelled to realize they have something within them which is beautiful: the experience of a validatable act of discovery of a universal principle, whether as a scientific principle, a physical principle, or as an artistic principle.

And when you have that joy, and unleash that kind of joy in people, as they show invariably, when they have that experience, then you have tapped the kind of power which allowed a relative handful of people in Germany, for example, in the middle of the Eighteenth Century, to take a bunch of dumb, brutish Germans, and turn them into a nation of poets and thinkers.

That's how you make a revolution. The way Lessing understood it, the way Mendelssohn understood it, the way Schiller understood it, the way Humboldt understood it. That's how you make a revolution, and that's what we need right now.

Thank you.