

# German LaRouche Youth Challenges Fixed Ideas

by Stefan Tolksdorf

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On May 15-17, 2009, Stefan Tolksdorf, representing the BüSo (Civil Rights Solidarity Movement), and the German branch of the LaRouche Youth Movement (LYM), was an invited participant in a conference in Ukraine, held by that country's People's Democratic Youth League (NDLM). The event, titled, "Ukraine 2050—A New Start," largely involved young people, and coincided with the release of unsettling first quarter reports about the Ukrainian economy: GDP fell 25% from the previous year's level, while industrial production collapsed by 33%. "The Crisis" was foremost on everyone's mind. Just as frequently, however, as discussion turned to the ever worsening circumstances, it was recognized that no one knew what to do about it.

This visit took place one month following the trip to Ukraine by LaRouche PAC representatives Rachel Douglas and Sky Shields, who took part in the conference "Physical Economy: Research Methods and the Global Mission of Ukraine," held at the Kiev National Economics University.

A similar topic-focus brought around 50 youth to a venue outside Kiev for the three days of the conference, to develop, present, and debate plans and models for economic development. Part of the NDLM's ongoing national leadership development program, called Student Republic, the conference was billed as a Youth Economic Summit. It was the culmination of regional meetings and contests around the country on the topic of Ukraine's economic development. The individual projects, reviewed during the conference, were dedicated to the potential development of Ukraine over the course of the next 40 years, touching on various specific aspects such as tourism, foreign policy, military policy, industrial policy, and economic planning. The problems presented were as varied as the solutions. It was frequently shown that it was of the utmost impor-

tance to go outside the prescribed conditionalities, in order to tackle a given problem.

Along for the ride, were a handful of specialists. Professors from various universities contributed very sharp criticism of the individual youth during the discussion period—criticism which in no way dulled the enthusiasm of the participants. The zeal with which all parties involved tackled each individual problem, late into the night, was quite remarkable. It was striking that these youth earnestly dared to take on an immense problem—the establishment of a national policy for at least the coming 40 years, while many of their peers were out dancing and partying their way through theaters, clubs, and bars, though there really is little to celebrate.

### LaRouche's Ideas Introduced

After three days of “economic game sessions,” as they are called, all of the participants and guests, came together in a university conference room in Kiev. At this session, the participants presented projects on which they had been working for a longer period of time. In this context, Tolksdorf had the opportunity to present Lyndon LaRouche's economic method to the audience, focusing on the theme of the development of Africa. In this great vision, a number of LaRouche's revolutionary ideas could be clearly demonstrated. LaRouche's concept of an infrastructure development corridor, in particular, met with broad agreement.

The audience was, however, clearly provoked by the realization that this theme was a central fighting issue for the BüSo electoral campaign in Germany. The question came up again and again in the discussion: Why would someone present the concept of a new, just world economic order, in the context of local political activity in a specific country? Tolksdorf played Helga Zepp-LaRouche's brief campaign video, and showed the BüSo election poster, closing out his presentation by playing the LPAC-TV video “The Future of Africa,” with Russian-language voiceover.

The ensuing discussion showed that many of the participants were thoroughly provoked. “Why are we discussing Africa? What about Ukraine?” several people asked. It was also clear that many participants underesti-



BüSo videograb

*German LaRouche Youth Movement organizer Stefan Tolksdorf brought LaRouche's scientific and economic ideas to a Youth Economic Summit in Ukraine. He is shown here in a BüSo video.*

mated the dimensions of the breakdown crisis; this is not a “phase” through which we have to pass, and after which life can continue more or less as before. On the one hand, very serious proposals were put forward, for example, about the science-intensive agro-industrial development of Ukraine. Without a reorganization of the world financial system, however, and the investigation into the causes of the crisis, which must accompany it, these proposals would amount to nothing.

One of the decisive obstacles which must be overcome is the paralyzing and stupefying influence of today's “culture”—the framework which so often limits people's thinking, without their even noticing. As an example, one of the projects presented during the preceding days, the burning of garbage for energy, might have been a worthwhile discussion in a healthy world economy. Today, however, in the face of an unprecedented, onrushing collapse of the global productive, physical economy, this discussion took on quite a different appearance. Before one can consider how a new house will look, it were advisable to put out the fire which just destroyed the entire neighborhood.

In many discussions with his youth movement, LaRouche has pointed out that having a brain does not necessarily mean that one can actually think; you may be born with a brain, but it comes without operating instructions. To make that point clearer, he has often used the metaphor of a goldfish, which, though released into the wide ocean, continues to swim only in the same small circles to which it had become accustomed in its fish bowl. Therefore, LaRouche has proposed a narrow path of discovery for his youth movement, from Plato through Cusa, Leibniz, Gauss, and Riemann, up into the work of Einstein and Vernadsky. In such a way, one obtains a clear concept of what it means to actually know something, and not merely to believe or to “feel.”

There is something universal in this method, as well as in the joy which one feels when one first declares war upon modern culture, and works wholeheartedly toward authentically human concepts. This also explains why an old man like LaRouche is able to whet the intellectual appetites of today's youth, who would otherwise flee or fall asleep at the mere mention of the word “politics.”