Panel 3 “Ungdommens opgave” fra Schiller Institut konferencen “Vil menneskeheden blomstre eller gå til grunde?”

MEGAN BEETS: Good afternoon, or good evening as the case may be. I'd like to welcome everyone to the third and final panel of the Schiller Institute conference, "Will Humanity Prosper, or Perish? The Future Demands a 'Four-Power' Summit Now." My name is Megan Beets, I'm with the Schiller Institute in the United States, and I'll moderating the panel this evening.

Just a note by way of housekeeping, in the previous panel this afternoon, we were unable to show a presentation by Mark Sweazy for time reasons, but we will be posting that video on the conference page so that it can be included in the proceedings and people can view that. [That that presentation is included in the Panel 2 transcript, where it was originally scheduled -- ed.]

The title of this evening's panel is "The Job of Youth," and we are going to begin with a musical offering to set the tone for our discussion. What you'll hear is My-Hoa Steger, who is a member and organizer with the Schiller Institute in San Francisco, California, performing Johann Sebastian Bach Prelude and Fugue in C-minor, from the {Well-Tempered Clavier}....

If we look back through history at moments of great revolutionary change, we see that most of them have been

brought
about either in part, or on the whole, by youth movements: The
Italian Renaissance, the American Revolution, the Apollo
Moon-landing. This is not by chance; there's a principle
involved, a principle that Lyndon LaRouche recognized going back
to the very beginning of his own political activity in the 1960s
and in the decades since. Young people do not just represent the
future, they create it. They are not necessarily trapped by the
old, failed axioms of the previous generations. To quote Percy
Bysshe Shelley, "young people resonate with the gigantic shadows
which futurity casts upon the present."

Today is no different, and today's huge crisis requires the
leadership of youth, But youth who are qualifying themselves to
lead this new paradigm of civilization. So, let me introduce our
speakers on the panel tonight, and give you a sense of how this
is going to work. We'll hear first from the leader of the leader
of the LaRouche Youth Movement, Helga Zepp-LaRouche, followed by
Daniel Burke, who's a leading organizer with the Schiller
Institute, and is also currently a candidate for U.S. Senate in
the state of New Jersey. We'll then hear from a number of
different people, including some of the people who are leading
the effort to reach out to and educate young people in various
parts of the world: Carolina DomÃnguez Cisneros in Mexico;
ChÃ©rine Sultan in France, and you'll also hear from some of the
young people who have been participating in an ongoing series of
dialogues with Helga Zepp-LaRouche, and in making organizing
interventions in their own nations on behalf of the policies

for
a new paradigm. You'll hear from JosÃ© Vega in the United States;
SebastiÃ¡n Debernardi in Peru; AndrÃ©s Carpintero in Colombia;
Daniel Dufreine ArÃ©valo in Mexico. You'll hear from Franklin
Mireri from YouLead, in Tanzania; Areej Atef in Yemen; Sarah
Fahim from Morocco, studying in Paris; and Lissie Brobjerg in the
United States.

We'll then go to a dialogue, where you'll hear more young
voices who are part of this growing chorus.

So, before I turn it over to Helga, I'ld like to go to a
short clip from the founder of the LaRouche Youth Movement,
Lyndon LaRouche. This is from an address that LaRouche made to a
gathering of young people, the LaRouche Youth Movement, in
February of 2003. What you'll hear him discuss is both the power,
but also the responsibility, of youth.

https://larouchepub.com/lar/2003/3007cadre_sch.html

LYNDON LAROUCHE: Because I saw the condition of society. And
historically, only a certain kind of youth movement can change things.

Your generation, as well as those among your parents'
generation, who are still alive and viable, are confronted by the
fact that your parents' generation gave you a {no-future} world.
There's no way you can make a deal with this culture, which
prevails today. No way. Because you can't survive! This culture
cannot deliver you the means to survive....

So, you know that. What are you going to do about it? You
know that you don't have a future unless you can change society.
But you're a generation which is not in a controlling position

in
policy-making of society. So what you do, is you go out like
missionaries, and begin to organize the dead generation, your
parents' generation, in society. And you see the impact you have
when you go into these various places, like the campuses--go into
places such as the state legislatures, or the Congress--you see
the effect you have. The presence of four, five, or six of you,
walking in, knowing what you're talking about, which is more than
most of these legislators can do, and others: You have an effect
on them.

What happens then, is not magical, it's principled. Whether
people know it or not, the difference between man and a monkey,
is the fact that the human species can do what no monkey can do,
no ape can do, no Al Gore can do: Actually assimilate valid ideas
of principle, and transmit them to a next generation. That's the
difference between man and the ape. Man is capable of discovering
universal physical principles by a method of discovery which is
illustrated by Plato's dialogues. Or illustrated by the case of
Kepler, or illustrated by the case of Gauss, or the case of
Leibniz. Man can do that--and transmit these discoveries, about
what's out there in terms of principles in the universe, and
transmit this to new generations.

These discoveries, and their transmission, increase man's
power in the universe, per capita and per square kilometer.
Therefore, the most important thing about man, is society. We

all
die. Everyone is going to die. The mortal life of everyone will
come to an end. So, you've got a mortal life; what are you going
to do with it?

How long it is, is not the most important thing. It's what
you go out of this life, leaving behind.

And what do you leave behind? You leave behind younger people. You leave behind successive generations of younger people. You leave behind what you transmit to them, what you contribute to their development, to the circumstances of their work in life, to the conditions of society, to coming generations....

And when you're wise, and you're living in a generation, you
think about dying. Not in the sense of a morbid thing, but you
say, "I'm going to die eventually. Now, while I'm still here, I'm
going to get a certain job done. And my job is, to guarantee, to
the degree I can contribute to this, that the next generation
will have everything we have, in terms of knowledge, and the next
generation will have a better life than we had. And that future
generations will benefit from what we, in our generation, have
done." [end audio]

BEETS: Now we're going to go to Helga Zepp-LaRouche who is
joining us from Germany, who is the founder and chairwoman of the
Schiller Institute. Helga, please go ahead.

HELGA ZEPP-LAROUCHE: I just want to bring to your attention
a very important writing by Friedrich Schiller, after whom the
Schiller Institute is named, and that is "Why Do We Study
Universal History?" This was an address which Schiller gave to

students in Jena in 1789, where he talked to a room full of students like you are now assembled here on this webinar, and he said that the fact that we have assembled here -- and you can actually refer this to our situation as well -- you have to take all of universal history into account: All of you come with a very specific history, family, background, cultural experiences, something which made you join this webinar. And he basically then says, it is that which brings people together which makes them uniquely qualified to respond to the historical moment in which they are.

Now, we would not be here without the man you just listened to, namely, my late husband, Lyndon LaRouche, who was really the most spectacular, knowledgeable -- he knew just about everything. He ran eight times for President, he was known throughout the world. We had many leaders in India, in Mexico, in African countries, who all expressed one thing, namely, that he was about the only American they could trust. And he had developed a unique method of scientific knowledge, of forecasting; he predicted every single aspect of this situation in which we find ourselves. He talked about the pandemic; he talked about the systemic collapse of the financial system, when it was absolutely not apparent, because everything supposedly went well. But if people would have listened to him, we would not be in the situation we are now.

He had an incredible vision where mankind should be, which is expressed in a beautiful movie he made, "The Woman on Mars";

[https://larouchepac.com/20170321/woman-mars] it's expressed in
his writing {Earth's Next Fifty Years}; which were all extremely
visionary ideas where mankind should be. But I want to emphasize
one quality, which I think distinguishes him from all other
people, because he had the most unbelievable passion for mankind.
And since it's now not so fashionable that young people should
have passion for mankind, I would like to encourage you to take
that specific aspect, the agape of Lyndon LaRouche, because if we
are going to save civilization, and you are going to save
civilization, because it's your future, I think you need exactly
that incredible love for humanity, and then, there is no problem
which is unsurmountable. That's really what I wanted to tell you.

BEETS: Thank you very much Helga. Next we're going to hear
from Daniel Burke. Daniel is an organizer with the Schiller
Institute in the United States, and he will speak to us on the
topic of "If You Sat Where They Sit, What Would You Do?"

- If You Sat Where They Sit, What Would You Do? -

DANIEL BURKE: [as delivered] The Schiller Institute has
convened this conference with the urgent goal of bringing about a
summit of the leaders of the so-called Four Powers: Russia,
China, India, and the United States. I address my presentation to
the youth of the world, to encourage them to investigate for
themselves, what should be the character of such a summit. For,
without a personal notion of what should be accomplished, how

can
you genuinely demand this meeting to occur?

So my question is, "If you sat where they sit, what would
you do?" You can also stand, sitting is not mandatory.

It may be useful to begin by asking, just who is it that we
are sitting in for? Not in the sense of, who are Trump, Putin,
Xi, and Modi personally -- but, who is a national leader and what
are their obligations?

What authority is conferred upon you, when you take their
place, and where does that authority spring from?

Some, like John Bolton, perhaps, would say that the
authority of the U.S. Presidency lies in its vast power -- its
military power. Its power to kill. These are the heirs of
Thrasymachus, outright Satanists, who, in fact, obliterate the
notion of "authority" by crowning "force" supreme -- force
without regard for its author. This concept of authority is
exactly the one {preventing} a summit from taking place.

It's like Mike Pompeo's doctrine of deterrence -- kill them
first, that way they can't do anything wrong!

To many Americans, the source of a President's authority
lies in the notion of "democracy." Since we elected our
President, he gets his authority from the people. He should
represent their will. These are the people who put, "Not {my}
President!" on their bumper stickers. But, it raises a question:
What if your citizens have become a bunch of raving degenerates,
on account of the misleadership of the past, or their own moral
failings? What if their will is to take drugs and play video
games? That would make for a terrible summit!

If we change our approach, and say that this authority comes
from the "consent of the governed" rather than "the will of the

people," an obvious question follows: By what authority do individuals confer their consent?

In our nation's Declaration of Independence, we answered this question by appeal to the unalienable rights conferred on all human beings by their Creator -- to life, liberty, and the pursuit of happiness.

Ultimately, therefore, the President's authority, and, indeed, the authority of the leader of any sovereign nation do not derive from the people, or even from the Constitution or the Declaration of Independence (no words jumped off the page to give him the keys to the White House), but rather from the natural rights of the human individual in the living image of God. Should life, liberty, and the pursuit of happiness be promoted, the obligations of that authority are fulfilled. The same concept is known in China as the "mandate of heaven."

This creates another problem -- you'd better figure out what this thing called happiness is! So, if you're depressed, you're going to have to give that up.

I submit to you -- that the greatest happiness is that corresponds most closely with our unique human characteristics. {We are not animals!} We are {creative} creatures. We think, we discover, we devote ourselves to the future. {Not} to the present -- to the future!

Here, I can disabuse you of the idea that you are important because you are youth! It's not so. It's because you are humans!

I will quote from Mr. LaRouche: "Natural Law is the hypothesis which corresponds to the necessary and sufficient reason for mankind's successfully continued existence." That is -- human progress in the universe towards a greater and greater mastery

over its principles, is an essential function of that universe.
We're acting on behalf of the universe, when we do that.

As the German-American space pioneer Krafft Ehricke put it,
"By expanding through the Universe, man fulfills his destiny as
an element of life, endowed with the power of reason and the wisdom of the moral law within himself."

So, I think it is {not} at all an exaggeration, to say that
the authority of these Four Leaders, to create this New Paradigm,
depends upon the future colonization of the Solar System, and, implicitly, the Galaxy. In that that is the most human thing that
we can do.

Their actions today, these leaders, are necessary to the
task before us, which will have been vitally important to creating that future -- today, we have to overturn the unjust rule over world relations by Thrasymachus! He has palaces in the
City of London, in Lower Manhattan, and we should repossess them,
and his weapons of mass destruction -- financial derivatives --
should be buried in a cave where they can't harm anyone.

And if we act in that way, we can unleash a Promethean age
-- we can create miracles such as as the founding of a freedom from material want for every human child. A future where even the
Moon and the Earth, who have been lovers forever, according to Percy Shelley, they will finally marry, the ceremony held at the
founding of the first international Moon village. And in case you
think I am too optimistic, consider the words of Lysander Spooner, from his 1860 treatise, "The Unconstitutionality of Slavery":

"Natural law may be overborne by arbitrary institutions; but she will never aid or perpetuate them. For her to do so, would be to resist, and even deny her own authority. It would present the case of a principle warring against and overcoming itself. Instead of this, she asserts her own authority on the first opportunity. The moment the arbitrary law expires by its own limitation, natural law resumes her reign."

Here I find, then, the job of the youth. Regarding yourself not as youth per se, but as practitioners of the natural rights of man -- discover for yourself the limitations of the arbitrary law of oligarchy, which has prevented humanity as a whole from acting in accord with natural law.

What are the limits to a tyrant's power? Where is the weak flank of the enemy?

I think it lies in the flimsiness of the postmodern paradigm, so-called. "The prevailing narrative" tells us that we want to be free from judgment, free from responsibility, free from rules or limits on our behavior. Free wifi. Or, increasingly popular, we're encouraged to run society the way that the Big Tech firms run social media. Block anyone whose views differ from you -- they are not human, you are justified in ruining their lives by any means necessary.

And stacked on top of those narratives is a meta-narrative: namely, that the universe as such is fundamentally unknowable, and that "narratives" are how we impose meaning on our lives -- while we all acknowledge, with a knowing glance, that such a task is, in fact, meaningless.

You can know whether you like death metal, or lo-fi

hip hop,
or K-pop, but you cannot know the meaning of your life in history
-- you can know if you identify as left-libertarian, or
right-authoritarian, but you cannot know how to end poverty.
Poverty, human suffering, these are merely part of the pastiche
-- the millimeter-deep collage of experiences that comprise our
lives.

That fraudulent and quite Satanic view of the universe {is}
a weak flank. Across the world, the real physical economic
conditions have asserted themselves. The passions of the people
are erupting, and being manipulated to drive us further toward
the mass killing of the impoverished populations of the world.
But, it's my faith that a small number of people committed to
developing a higher, more beautiful concept of the nature of man,
can sound a certain note, and change the course of history. And
it's my view that this is not a hopeful wish, but it is hope
itself, upon which we have always depended.

So, ultimately, will you find within yourself the moral
leadership, to cause yourself and others, to discover the
principles of natural law?

BEETS: Thank you very much, Daniel. Next, we're going to
hear from Carolina DomÃnguez Cisneros, who is leading the Youth
Movement of the Schiller Institute, in Mexico. She'll be joined
by three others, SebastiÃin Debernardi in Peru; Daniel Dufreine
ArÃ©valo in Mexico; AndrÃ©s Carpintero in Colombia. The title of
their presentation is "Getting Back the Great Ideas That Were
Stolen from Us."

- Getting Back the Great Ideas That Were Stolen from Us -

CAROLINA DOMÃNGUEZ: Good afternoon. My name is Carolina DomÃnguez from Mexico. I'd like to welcome you to this international conference, which is a result of the efforts of the Schiller Institute, which I've been a member of, for a number of years. I would like to share with you our enthusiasm and hope in creating an international youth movement.

Throughout his life, Lyndon LaRouche, and his movement which we are part of, defended the idea of creating a youth movement that studies the most profound ideas that humanity has produced. These profound ideas represent the creation of new institutions. LaRouche always said that, if you want to educate a president and transform a society, you should create a youth movement. And that is what we have done.

The youth movement which we are now creating is based on the idea of giving youth what has been stolen from them in their universities, their schools, and in general. They have stolen from them the idea that they can know the universe, they can understand the universe, and master the principles which run the universe that man lives in. In addition to understanding those universal principles, they can take them, master them, and apply them for the welfare of all society.

As you have seen throughout this conference, it is essential that youth and the new generations master these concepts.

So our work in Mexico, Colombia, Peru, Chile, Argentina, Venezuela and in general in Spanish-speaking countries, the

task
we have taken up is to gather together these youth who are interested in transforming history, in being participants in an international process with other youth who are not willing to be told by the media that yes, this is a sad situation, that lots of people are dying daily--but rather that they have to change it. They cannot just wait to some day be part of those statistics, but they have to act.

And that is what the LaRouche movement exists to do, to be that guide. We have weekly meetings studying Kepler, the astronomer LaRouche tasked us to understand. Kepler showed how human beings are able to understand those principles, and he left us documents that allow us to understand his method and his thinking. We also study Friedrich Schiller--right now we are reading the Letters Upon the Aesthetic Education of Man, which has totally stunned the youth about how they have been denied all these ideas in the universities. The younger people in these meetings are the ones who are most struck, thinking that their education has only been to learn things, pass an exam, and then forget them. Now they recognize, by participating in our movement, that the knowledge and method they are learning is useful to transform society.

So the message I want to give you is to join and participate in this movement. I don't expect you to agree with all of the ideas that he have discussed on these panels, but I do believe that we have all felt at some point that things are not right, and that it is necessary to do something, to assume responsibility as young adults.

The following messages that we are going to hear are from youth whom we have asked to comment on what they think of the work we've done with them--youth from Peru, Colombia and

Mexico,
who have taken up the opportunity to know the ideas that were stolen from them in their formal education.

So I invite you to participate in this. We have meetings every week, and this movement is growing. All of the work which Lyndon LaRouche developed has allowed us to master ideas that will help us change history, and not be reconciled to a totally uncertain future. That is my message to you; we're here so that all youth can participate in this process. Thank you, very much.

SEBASTIÃN DEBERNARDI: Good afternoon. My name is SebastiÃ¡n Debernardi of Lima, Peru. I want to tell you about a Dialogue Meeting that we held on June 17, with the participation of Schiller Institute youth from Latin America, on the subject of the proposal to create 1.5 billion new, productive jobs in the world. That program is in response to the economic and health crises globally, and to the urgent need of the population as a whole to have greater development for their lives, and those of their families.

Various great projects proposed for our countries by the Schiller Institute can have a major impact both on the creation of jobs that improve the quality of life for people, such as access to a better education and culture to be able to carry them out, as well as benefits they would bring in the short term.

The Dialogue Meeting was characterized by a shared optimism, as a result of the joint search for answers to the problems of the age, which are overwhelming our countries. And so we met virtually this time, hoping to be able to actually meet soon as a result of the completed great projects.

ANDRÃ‰S CARPINTERO: Hello, friends. My name is AndrÃ©s from BogotÃ¡, Colombia. I'd like to invite you to get to know the proposals of the movement that Helga and Lyndon LaRouche have created, to reverse the economic and social entropy that has brought us the chaos we are in today. We need to learn and acquire the tools to create a clean and sustainable future, inspired by reason, morality and art. We youth will build the world of the next 50 years. Join and participate in this marvelous movement.

DANIEL DUFREINE ARÃ‰VALO: Hi, how are you? I'm Daniel, and I'm very happy to greet you from Mexico. I have a very important message for you, especially the youth. We are living in a world that is changing ever more quickly, but the only thing that hasn't changed is oppression by the powerful, who are toying with the world's people. We are living in mankind's most important age, a mankind whose purpose is to grow and improve those aspects of life which make us human: love, passion, joy and methodology. The powerful have taken all of this from us, and they will continue to do so, unless we change this reality.

Fortunately, there is a plan, a plan inspired in the profound thinking of Lyndon LaRouche, which essentially is an educational for fighting against the problems caused by the sick ambitions of the Wall Street and City of London circles. That plan requires the greatest possible number of youth, with their dreams and hopes, in order to make a better world in which to live, and not merely survive.

The Glass-Steagall Act will be implemented; the banks will be quarantined because they are bankrupt; and the toxic derivatives bubble will be frozen. We will demand that the leaders of Russia, China, the United States and India meet to

decide on the next stage of industrial growth, which will allow us to grow more, while using less. Connecting the world with hundreds of thousands of kilometers of high-speed rail lines; creating more than 1.5 billion jobs in the whole world.

The time for changing the world has arrived, and we need you now. Let us fight now, to make this reality possible. Let us all fight to free the world, to bring down national barriers, to eliminate ambition and hate. Let us fight for the world of reason, for a world where science, where progress lead us all to happiness. Brothers, in the name of freedom, we must all unite.

BEETS: So, you've now heard from the United States and from Ibero-America. We're going to go across the Atlantic now, where it's much later at night, and we're going to hear next from Franklin Mireri, who is the partnership's coordinator for YouLead, which is an organization I think he'll tell you something about, which is based in Arusha, Tanzania.

Hi, Franklin. Nice to see you. Go ahead.

- The Greatest Want of the World Is for True Leaders -

FRANKLIN MIRERI: [as delivered] Hi Megan, nice to hear from you. Thank you, it's a pleasure.

Ladies and Gentlemen, fellow citizens of the world. Allow me to greet you in the famous Swahili greeting, "{Jambo}!" which simply means "Hello."

My name is Franklin Mireri, from Kenya, representing the YouLead program. YouLead is East Africa's flagship Youth Leadership and Development Program working to unlock youth leadership potential for a prosperous region. YouLead is a collective-action youth program hosted by MS Training Centre

for
Development Cooperation (MSTCDC) and the East African Community
Headquarters in Arusha, Tanzania. It is co-owned and supported by
the YouLead Consortium of over 25 State and Non-State Partners
across all the 6 East African Countries (EAC) and Member States
of the EAC.

We are cognizant of the wonderful work that being done by
the Schiller institute in advocating for and mobilizing
governments to respond definitively to the current crises,
especially through the efforts of impassioned youth across the
world, who are committed to taking responsibility of persuading
their governments into action.

Last month, YouLead, a consortium organization in the six
East Africa countries, launched a sovereign report on the
disruptions of the coronavirus in the youth life in East Africa.
The study, which was conducted between March and April, laid bare
the bare the startling socio-economic impacts of COVID-19 to the
livelihoods here in East Africa: 59% of the respondents had
extremely severe negative impacts to their income and this was
just at the beginning of the crisis in March; 57% had experienced
severe impact to their education, while 34% were not working from
home because of the nature of their work. We believe that the
economic impact will be most severe in developing countries,
since many countries do not have social security safety nets.

At YouLead we are developing an online jobs platform for
East African Youth, to mitigate the economics effects that have
been brought about by the coronavirus. The platform will bring
together skilled youth and potential employers on the same

platform, with an emphasis on verified skills and a scoring system from successfully completed tasks, which build trust. The platform will provide three distinct features: a platform to reskill and retool youth; a one-stop shop for employers and employees; and a youth employer mobility passport, the year's passport. And finally, skilled and unskilled jobs without borders. This is to overcome the challenge of labor mobility in East Africa.

The creation of 1.5 billion new jobs across the world and dedicated financing for efficient health infrastructures in every country will definitely require more than just talk. Sadly, many of the noble ideas that have been advanced in the past, like the Millennium Development Goals, then the Sustainable Development Goals, the Global Goals, and action towards curbing climate change, have been clawed back because of a lack of leadership.

The greatest want of the world right now is for True leaders. Leaders who will not be bought or sold, leaders who are true and honest to the plight and needs of their citizens and humanity. Leaders who do not fear calling impunity and servitude by its name, leaders who will stand for what is right, though the heavens fall.

Allow me to end by quoting a famous Swahili phrase -- "{Hakuna Matata}," which means "All is well." I am sure most of you have heard that saying in many cartoons or animation films. The phrase appeals to the optimistic good-natured spirit of human beings all over the world. The truth is that the world is presently faced with a uniquely challenging combination of threats on every side.

This is the time for decisive action by everyone:

young and
old, rich and not-so-rich, from every religion, race and kindred.
If we do not move and act decisively, together -- the consequences will be dire.
Thank you

BEETS: Thank you very much, Franklin. Next we're going to hear from Sarah Fahim, who is a student from Morocco who is studying in Paris, and she's been working alongside our Schiller Institute friends in Paris, France. Hello, Sarah.

SARAH FAHIM: Hello, everyone's hearing me? OK.
I study in the Schiller Institute's press my thoughts on the situation in young people's fate in my country and across Africa, because many of the causes are still present there today. So real phenomena are at the source of the failure of these young people to enter the professional world.
Morocco is divided country. Politics have unfortunately made of the national educational system something singularly reserved for less privileged social classes. There are way too many students and they're growing towards a school system that does not lead them out of poverty, and towards success. There are way too few teachers and they're discouraged by mediocre conditions, and educational structure. Then comes trouble with language: In public school classrooms French is not well taught, even when this language is, especially since the French protectorates that ended 1956, essential in today's job market. This language, as well as the Arabic language, is spoken daily across the

country.
These young people then find themselves less trained, pushed aside, and see their future constricted by these conditions.

At the same time, another part of the population is benefitting from quality teaching. The educational system itself has never before been this developed. This minority has access to an education that, while expensive, still guarantees admission into prestigious universities as well as very good jobs, the best in the country. This evolution has led to a very real crisis, driven by the loss of confidence in one school, its role, efficacy, and equality. Public schooling, though supposed to bring children from various backgrounds together, as opposed to separating them, has failed. This observation is a real threat to African development. Governors do not ask for the required urgency to repair and invest in young people's educations, to offer them training that will ensure job acquisitions down the line.

This is how creating job opportunities as mentioned in the LaRouche plan will be achieved. Indeed, we need to remember that in the '60s, economists created a positive correlation between human investments and economic growth. The development process of industrialized countries as well as developing countries has been structurally shown to accompany a general growth the skills and educational levels of their population. The essence of creation of job opportunities lies in education which is one of the strongest weapons against mass poverty.

While we stand to support the African development process, I always wondered if there was this conscious will to deprive Africa from developments and education for its youth? Can

knowledge be dangerous? The answer to this question came to me when I paid closer attention to colonialism in this continent. It is important to understand that, in today's world, as claimed by LaRouche studies and conferences led by the Schiller Institute, every country's prosperity contributes to the well-being of the general population.

To me, at 19 years old, the only way to save the youth from this vicious cycle is to train them. Exposure to social media is stronger than ever nowadays. We must use all the digital resources we have access to and take advantage of this potential. With around 364 million Africans ages 15-35, this continent has the youngest population on Earth. The United Nations predicted that Africa will be home to over 40% of the global youth population by 2030. The challenge of how to successfully integrate these new people into the formal economy needs to become a top priority for governments, policymakers, and development practitioners.

I was lucky enough to be born to a couple of hard-working parents, that had the privilege to offer me an education, that could help me succeed. I want this opportunity to become a right. The children of my country, of my continent, of the entire planet deserve these rights. But even the paradoxical reality between a youth that is sabotaged by our educational system and this enormous potential young people have, complete with the will to act and in an awareness of the battles to come, it is our duty to provide them with the necessary tools and the new job opportunities will naturally follow. Thank you.

BEETS: Thank you so much, Sarah. Next we're going to go to ChÃ©rine Sultan, in Paris, France. She will be speaking in French. I'd like to make sure the interpretation is working before we get underway. We have to fix an echo. Thanks to everyone for being patient.

OK, now we're working. Go ahead.

CHÃ‰RINE SULTAN: [as translated] I would like to thank Sarah for developing this question of digital, as a chance to develop youth. But I would like to raise the negative point of the digital culture today and see what we can do. We could call that, "the youth and the digital and the future, how to employ digital?" Because often, you get children whose parents are telling them, you have to work in order to earn money, and you have to get good results in school. And when you have good results in school, the parents say, "well, I'm going to give him one hour of television, one hour of internet, because he's deserved it." So, it's a kind pathway to push children to education.

The problem is that the good results in school are not so good, because the level of education has been going down. So international studies which are showing competencies of children in OECD, show that that the levels are lowering and equalities in measurement of the levels.

So this success is not at school. But we see the young people have a lot of success in the social networks, that is, that is the new way to have success. So you will see, on Instagram, on YouTube. And the objective of these media is to be seen to have a lot of viewers. So the young people want to be "influencers." It's become a competition, and the negative

point
in that is, some of them are becoming Manhattan sellers, even against their well, but they're just selling things, selling themselves, selling products: for instance, makeup, clothes, drinking. Imagine that, for the very famous influencers, we can have $20,000 for some minutes of video, and some of them are less than 18 years old, so the parents are dealing with that; and some of them are very happy to have this money, because of the unemployment. So that is a big challenge.

Because I'm just asking the question, who is gaining, who is earning the money, really? Actually, it's not the people who are selling the product, it is the companies. Because the companies are just using those young people to selling things. So we can see that the videos are touching more and more people than advertising in the metro stations, because it's spreading very widely on the internet. And so, if you know Edward Bernays on propaganda, he developed the concept of advertising, this idea of making people commercialized, to sell people was already developed.

One of the favorite hobbies of youth is TikTok, today. TikTok is one of the main occupations of children. I don't know how many millions of young people have subscribed to this network. You have a lot of young people dancing, and you have to manage to do a perfect dance movement on the video, to enter the application and you can share the video -- and you can do it again and again, before you share it. And so you're repeating all the movements. Now you have children in classrooms or at home, are doing the movements unconsciously, so it's kind of a robotization of the body's movement. So their behavior is modelled by this kind of dance. People are more and more

sharing
their pictures without really going to other places; they're staying at home, sharing pictures, and not traveling or going anywhere to share.

Finally, people are becoming enslaved by social networks.
You could say that those young people who want to be influencers,
you could say that -- (I'm trying to get the idea); so you have
those young people who have access to a higher degree, and they
want to be not influencers as such in the social networks, but they want to build startups. And the problem is that even in this
world of the startup, the small companies growing up, there is a
trap, because you need a lot of finance at the beginning, and the
finances coming from the big companies, if you don't have money
to invest at the beginning, you have to submit to the big companies like Google, Microsoft, and you will have to work for
them. But because in France you have something, just call it, Station F, which is a startup incubator -- like you have a lot of
young people going things, and to go in that you have to pay rent, you have to access to employment, often, you have to be dependent on a big company like the GAFAM, which is Google, Apple, Facebook, Amazon and Microsoft. And if you are clever enough to develop something, the big company will help you but you will be under the circumstance of being employed by the company.

So your competence is used by those big companies. So maybe
you are clever, you've done good studies, but we have to change
the social environment and the economic environment, to ensure that the intelligence of people is used for the common good, not

for those who have power. The question is, who will be instructed
politicians, because now you have a lot of politicians who are discouraging, they are showing a lot of mediocrity.

So if you want to really be a startup to change the system
you have to join our movement. If you want to start to develop as
a young student, you have to join our movement, study how Kepler
discovered the Solar System, that's what we're working on, that's
what determines our capacity to understand the Four Laws that LaRouche has developed, for instance. So on that, I want to thank
you.

BEETS: Thank you very much, ChÃ©rine, for that challenge.
Now, we're going to go back across the Atlantic, back to the United States, to Lissie Brobjerg, who is an organizer with the
Schiller Institute, formerly in Denmark and now in United States.
Her speech is "Are You a Large-Scale Geological Force?"

LISSIE BROBJERG: [as delivered] Thank you, Megan.

I will begin with a quote from the great Russian-Ukrainian
biogeochemist, Vladimir Vernadsky: "The noÃ¶sphere is a new geological phenomenon on our planet. In it, for the first time,
man becomes a large-scale geological force. He can, and must, rebuild the province of his life by his work and thought, rebuild
it radically in comparison with the past. Wider and wider creative possibilities open before him."

Now, what will your role be in the shaping of future geological phenomena? How will future geologists see the irrefutable trace of your life in their geological studies? Will

the soil reveal but your biological remnants? Or a large-scale noetic geological force?

Vernadsky revolutionized the study of the nature of life. Looking into the chemical composition of soil, he observed that all organisms create a whirlpool of atoms passing through the body by way of respiration, metabolic activity and reproduction. This process tends toward manifesting itself to the highest degree. Furthermore, the evolution of species has a directionality which is not random, but which increases this biogenic migration of atoms. Looking at the build-up of fossils and life in the ocean, he recognized a steady increase over geological time of biomass, fleshiness, metabolic activity, energetic lifestyle (such as predation and swimming), and increase in food supply. Let's look at a few examples of this.

Four hundred million years ago the sponge class {Sclerospongiae} was dominating. Afterwards they declined and the classes {Demospongiae} and {Hexactinellida} took over dominance. The living tissue of the old class was confined to a thin veneer outside a 2-dimensional skeleton; whereas the new classes had developed erect, interlocked 3-dimensional skeletal structures, which enabled them to inhabit areas with strong currents, utilizing the waterflow for nutrition, thereby increasing their biogenic migration of atoms.

At the same time, the dominating corals were of the orders {Tabulata} and {Rugosa}. After they went extinct, {Scleractinia} took over. Whereas the old orders were barely able to attach themselves to the substrate, making them vulnerable to disruptions, {Scleractinia}, through its ability to cement itself to the substrate and build large colonies, could sustain

communities that were able to survive even severe storms. Such communities underwent symbiosis with microorganisms which enabled them to inhabit low-nutrition environments.

Then, 240 million years ago, the only orders of {Articulata}, a class of brachiopods, that did not go extinct, were those that developed strong pedicles, enabling them to optimize their position in currents, and those that developed their feeding system to filter through more water for nutrition and prevent the influx of indigestible particles.

At the same time, the dramatic increase of the diversity of {Bivalvia}, a class of mollusks, was due to the development of full mantle fusion and siphons, which enabled it to burrow more efficiently and thereby invade new eco-spaces.

These are examples of the directionality of life toward maximum manifestation and evolution directed through the increase of the biogenic migration of atoms in the biosphere.

Now, the noosphere, the domain of the mind, is able to direct this increase through cognition rather than biology. In Vernadsky's words, since the appearance of civilized humanity tens of thousands of years ago, "the face of the Earth transforms itself and virgin nature disappears." Our thoughts are able to change the chemical composition of the universe like no other species, and over short timespans, through exceptional individual contributions.

Shall your life, then, be reflected mainly through the biosphere or the noosphere? Do you choose to become a large-scale geological force?

What would Shakespeare say?

"Be not self-willed, for thou art much too fair
"To be death's conquest and make worms thine heir."

BEETS: Thank you, Lissie. Next, we have a short video

message from Areej Atef. Areej is the Vice President of the Education Committee of the BRICS Youth Parliament, in Sana'a, Yemen.

- -Youth of the World Face Two World Systems: -
- The Old and the New -

AREEJ ATEF:

Thank you for giving me the opportunity to be able to talk with you about the youth at the present time and the future. I'm Areej Atef, the Vice President of the Education Committee in the BRICS Youth Parliament. The experience we got in the BRICS Youth Parliament has given us the ability to see two world systems: the old, and the new. All the things with available knowledge of the LaRouche "5 Keys" to advance the BRICS countries and its definition has reached Yemen, in English language and Arabic.

As I'm responsible for health education in the BRICS Youth Parliament, I trust that all youth of both genders have the will to face the war on policy-viruses, like they're able to face deadly viruses. And this through the right health education, which is built on physical economy, which we have learned from the late Lyndon LaRouche.

As for the beauty of Yemen: The civilization of Yemen has a fragrant smell. This civilization is the identity that triggered the reports of the "Happy Economic Miracle" because of the pairing of the old frankincense trade and the New Silk Road. It is a model report and all countries should pursue its rules.

Finally, I would like to share with you that on the coming

Tuesday [June 30] we will be celebrating World Parliament Day. The world has been celebrating this day since 2018, so there they can encourage the development in the parliamentary work. So, if the world is going to celebrate this day, let the Alliance college in Yemen be lifted, so we can achieve the Sustainable Development Goals nationally and internationally.

Thank you. [end video]

BEETS: Thank you to Areej, who is doing some very important work in Yemen.

Our final speaker for the presentation portion of the panel will be JosÃ© Vega, who will speak to use from the Bronx, in New York City in the United States, and his presentation is "A New Space CCC."

JOSÃ‰ VEGA: [as delivered] Hello everybody, I'd like to start by reading a quote by Schiller, later put into song by Beethoven:

Be embraced, O ye millions!
Here's a kiss for all the World.
Brothers, above the canopy of stars,
A loving Father must surely dwell.
Do you feel Him near, O ye Millions?
Do you sense your Creator, World?
Seek Him above the canopy of stars!
Above the stars must he reside.

I don't think even Beethoven realized it, but he was actually calling for a space program long before Kennedy.

Through classical composition, Beethoven's entire symphony serves to develop the ideas and essence of Schiller's poem, which is that of Mankind's beauty under the image of the Creator.

Beethoven was incredibly challenged to set music to the poem, saying that it may not have been possible to create a symphony as beautiful as the poem. Beethoven's composition of the {Ninth Symphony} is similar to the Apollo space program, in that it required the composer to make new creative discoveries that would allow for such a composition to even exist.

In our pursuit to seek a loving father above the canopy of stars, we must make new discoveries that'll enable us to go farther and faster than ever before. But what does it take to actually accomplish this? Martin Luther King, Jr. wrote in his letter from a Birmingham jail "Human progress never rolls in on wheels of inevitability; it comes through the tireless efforts of men willing to be co-workers with God, and without this hard work, time itself becomes an ally of the forces of social stagnation." What does that mean to be God's co-worker? It demands that you use everything you have, no matter how big or small it is. That requires big thinking, not small-mindedness.

Take the poorest district in the United States, which has the highest COVID transmission and infection rates, the highest levels of poverty and drug use, and also the highest amount of "essential workers." How can anyone who lives in these conditions be expected to believe me, when I tell them that humanity is greater than this, and that within them is the potential for greatness? Well, truthfully they no longer have a choice. They have to believe me because if they don't the country, and the world around them will implode. The fight for an honest future begins with those who need it the most. Because it is within them that the real future begins.

We must demand a New Deal-era policy, where a new kind of Conservation Corps is brought about, and it will be called a Space Civilian Construction Corps. Where anyone between the

ages
of 18-26 is allowed to use their God-given right to develop their
creative capacities to bring forth a real future.

Suppose the people who go through the program are now running around building hospitals in their communities where millions will be born long after their deaths, and building schools where those millions will receive an education similar to
theirs. These same people start developing higher forms of energy
flux density where it'd be more expensive to send you a bill every month than to actually power your home. But then they go beyond their communities and even their own countries. As they get older and other programs start popping up all over the world
they become teachers, passing down what they've learned, so that
those they teach can then do for the world, what the original group did for their country. I would like to think that Martin Luther King, Jr. would agree with me when I say that this is one
of the highest forms of non-violence.

I'd like to finish off with a quote from Beethoven's {Choral
Fantasy}. "Only when Love and power are wed/ Mankind has God's blessing." So with that being said, are you ready to be co-workers with God?

- Question and Answer Session -

MEGAN BEETS: All right! Thank you very much, JosÃ©. So, we're
going to move into our question and answer session now. What we're going to do is, we have a number of young people who I mentioned earlier are part of the chorus of voices who are organizing, educating themselves on, and demanding a New Paradigm. So, we're going to bring some of them in to ask questions of the panel. What we really want to build here is not
just some kind of formal Q&A, but a real discussion with the

panelists.

We are going to start with a question -- or maybe it's a comment, he'll have to tell us -- from an honorary member of the youth movement, State Senator Theo Mitchell. Senator Mitchell is, as I said, a former state senator from the state of South Carolina in the United States. He is a Board Member of the international Schiller Institute, and a long-time friend of Lyndon and Helga LaRouche. He's also a long-time fighter, courageous fighter for justice. So, Senator Mitchell, welcome. Can you hear us? We can't hear you. We're going to come back to Senator Mitchell after trying to solve those audio problems.

In the meantime, I would like to go to a question from our panel of questioners assembled in a Zoom meeting. We're going to go first to Maddie Hirst. Maddie, are you there?

MADDIE HIRST: I wanted to thank JosÃ© first off for that impassioned speech, because that's what we need. We need somebody who's going to connect with people. I also wanted to note on a kind of theme that's been throughout the entire program, and that is that history is made by individuals. Every single one of us has the potential to change the world. Unless we act on that, the future we all dream of is not going to come into being. That's mainly what I wanted to say.

BEETS: OK. JosÃ©, do you want to start us off?

JOSÃ‰ VEGA: Sure. To your response, yes, it is true. History is changed by individuals. But what good is writing the greatest symphony, or a great treaty, or the greatest essay if nobody

is
going to read it or listen to it? You really have to organize people around your ideas. Martin Luther King, Jr. was an amazing
reverend, preacher, organizer, non-violent promoter. But it was
the people around him, the people who organized with him who really made that possible. So, I don't think you can forget about
the unsung heroes, as we put it. They're just as important, if not more important. I'll just say one thing. I know that there is
a great philosopher from the 13th century whose name is escaping
me at the moment who writes about civilizations that were so great, that were lost to war and famine. And no one has ever heard of them since. So, how do we stop that from happening to us? That requires everybody to come together to prevent from getting lost and destroyed.

BEETS: Right, well I think that raises to a certain degree
what ChÃ©rine was bringing up about the culture. And I wonder if
ChÃ©rine would like to come in on this, and say something.

CHÃ‰RINE SULTAN: I don't know exactly what I can add. Creativity is a big word that attracts people. And often we don't
know exactly what we are talking about. When you are really creative, maybe you don't recognize it in the time, but if you are confident in the long time, finally you will see the difference between a false creativity and the true one. So, I would like to encourage people to make this tough work, to work
on science, to work with others, because to do it by yourself is
quite difficult.

BEETS: Thank you. For any young people who are watching

this, we do have classes of the exact kind of group educational
sessions that ChÃ©rine was referencing. So, I would invite you to
get involved in that. Would anybody else on the panel like to respond to Maddie before we move on? OK.

It looks like we have Senator Mitchell back. Senator Mitchell, can you say something? Let's see if we can hear you now. Still can't hear you.

Let's take another question from our Zoom meeting here,
while we fix Senator Mitchell. I'm going to go to

,
and then after Senator Mitchell, I would like to go to Vicente or
Mauricio. Is that Senator Mitchell? Welcome!

THEO MITCHELL: Thank you. Thank you very much. I certainly
want to pay my respects and regard to my good friend Helga, for
having this the temerity to put on this panel, this conference;
and certainly to Lyn, my long-time friend too in giving recognition to his contribution and his foresight and his perspective as far as even today is concerned. It's really perplexing to see that we are living in a time and an administration that has little interest at all in doing the right
thing, especially on exoneration of Lyndon LaRouche.

I have been active for quite a while with the Schiller Institute. We dealt with the Operation Freuhmenschen and the human rights abuse concerning Lyndon. The Operation Freuhmenschen, of course, was targetted at the African-American
elected officials. We managed to bring that to a standstill or halt. and consequently we don't know what if anything Lyn paid the price for, for he served time for nothing: it was abuse. Former Attorney General Ramsey Clark said that it was the chronic

case of abuse of the so-called system of justice that he had ever
seen. And this man was in the Attorney General's office, one of
the Cabinet offices. Consequently, he came out in support of Lyn.
We all did.

We are all happy to know that there are so many young people
who are now participating in this saga. There's a lot of work to
do, but we always have to remember this: To be able to get the
justice that Lyn deserves and the exoneration, we're going to
have to press people into the service, as far as this world is
concerned. How can we act, when there's still abuse? No matter
what you talk about as far as the Four-Power conferences are
concerned, they're not going to spend one nickel or time on
Lyndon LaRouche; especially this administration. This is a
program that we certainly can't forget. It is something that we
must continue working on. Of course, at this time, the abuse of
the police departments, George Floyd, and the one in Atlanta, Mr.
Ahmaud Arbery: it's an abuse. It's open season. Still, open
season on the black male. Consequently, I'll ask this
distinguished panel, what suggestions if any to you have to be
able to help save us? Thank you. Exonerate our good friend Lyndon
H. LaRouche, Jr.

BEETS: Thank you so much, Senator Mitchell. Before I turn
that question over to the panel, let me just say that we will put
a link in the video description to the petition to exonerate
Lyndon LaRouche, so people can go there. There's also a really
wonderful video on Lyndon LaRouche's exoneration which people
should watch and help us disseminate.
https://schillerinstitute.nationbuilder.com/petition_exonerate
_larouche

Let me turn that over to the panel. Let me start with Daniel, and see if you have a response to Senator Mitchell's question.

DANIEL BURKE: Thank you, Senator Mitchell; thank you, Megan. I'd like to respond by saying that the most important thing that we can do in my view is to create 50 million new productive jobs in the United States, and 1.5 billion jobs in the whole world. This is not a jobs program; this is a fulfillment of what Mr. LaRouche was fighting for in his life. It is a policy of transforming the human species to a new and more noble level of activity. It means that we're going to be invigorating all Americans with a mission for the future. Because it is only means of the future that we have any ability to unify Americans. It's always been that way; we're always for a "more perfect union" to fulfill the promissory note known as the Declaration of Independence. It's in that effort, as people commit themselves to creating such a future, I believe, that we'll be able to solve the abuses of people that exist. Intolerable crimes that are committed against people in the name of -- for all types of justifications. We're going to have to take a look at a universal standard of man that demands of us that we fight with such a passion to overcome the brutality of this system in all of its representations by establishing a scientific optimism about the future.

To put it very directly, I am perhaps more optimistic than you are, that we could get this administration to exonerate Mr.

LaRouche. I think that this is a time for miracles, and whatever circumstances stand in our way that appear to be objective, the fact of the matter is that their system is in a total breakdown crisis. So, the rules that have been set up to keep this system going are crumbling, because the system is crumbling. Therefore, I'm committed to the idea that it is possible in a short amount of time to create a breakthrough on the recognition of Mr. LaRouche in the United States. And that perhaps the most important thing we can do, in addition to fighting for his exoneration itself, is to recruit people to this vision that he developed. Which includes taking the people of the post-industrial cities of the United States, taking the people of the poor areas of our nation, and giving them a means to contribute to the future. This is how we're going to give people a deeper identity and get them out of a feeling of nihilism and despair, which is clearly inundating the country.

BEETS: Would anyone else on the panel like to say something in response to Senator Mitchell on the issue of justice? JosÃ©, yeah, go ahead.

JOSE VEGA: If Black Lives Matter, why isn't there a space program in the Bronx, or in Oakland, California? That's my response.

I live just a few blocks away from Gouverneur Morris' grave, and Gouverneur Morris was the person who penned the Constitution.

He also wrote the words to the Preamble of the Constitution. In it, there is a section on promoting the General Welfare. So, if we're promoting the General Welfare, doesn't that include developing the minds of all Americans, and giving them the opportunity to educate our youth?

I'd like to reference the story of Caliph Browder. He was wrongfully put in Riker's Island prison, over a dispute of stealing a backpack. He was there for three years; his mother could not afford bail. Eventually, he was found innocent. He refused to plead guilty to a crime he did not commit, and three years after leaving Riker's Island, he committed suicide. There was no more hope; there was no future for him, in his mind. That is a tragedy. That is what's happening to many young Americans today who feel as if there is no future and no hope. We will give them one.

I'd like to also reference Plato's {Meno} dialogue. Because in the {Meno}, Socrates and Meno, a slave master, are having a discussion about virtue and where does knowledge come from. Socrates says, I'd like to see one of your slave boys. So, Meno brings out a slave boy, and Socrates asks about the slave, was he born here, and can he speak the language? These two things imply that this is not a native Grecian. This is somebody who does not look like them, or may not even sound like them. What he does is, he brings him to the beach, and he tells the boy to double the area of the square. What does that mean, exactly, to the slave boy? The slave boy does it, and the slave boy is not learned. He has not studied at all, nobody's ever taught him anything. And yet, he was able to find the solution to a complex

geometrical problem, which is not so complex. The point is, he could easily be the slave master, as Meno could be a slave.

The way we're going to solve this, is just develop the minds of people, so that 50 million years from now, when everybody owns their own galaxy, what will the questions be? Will the question be, do black lives still matter? Or what do they become? How do you transform the future in that way? I'll leave it there.

BEETS: Franklin, go ahead.

FRANKLIN MIRERI: Thank you. It's been wonderful hearing from the fellow panelists and even from Senator Mitchell, and how passionate he is about the issue of exonerating Lyndon LaRouche. I think while many people outside of the United States may not have heard of Lyndon LaRouche, personally I first heard about him this year, when I started taking the economics classes being offered by the Schiller Institute. When I many people may not have heard about him, what I know resonates across the world is what he stood for. For example, the way the financial systems are currently skewed against developing countries. So, that's just one aspect. As we then seek, as we then sign the petition, let us not forget the importance of global solidarity towards that cause. You never know; the more people who get to hear the wonderful works he did, the more gradual pressure might be put on any administration. It might be this administration, or the coming one; but ultimately what he stood for was greater than just in the United States. That's my submission, thank you.

BEETS: Thank you, Franklin. Thank you so much for joining us, Senator Mitchell.

I'd like to go back to our Zoom call, our collection of young panelists there. Actually, Calvin I said you could go next, but first I want to check and see

VICENTE: I would like to ask the panelists if they can clear me a doubt that I've been thinking about. Today, as we can see, it is inevitable and it is impossible; we cannot implement all these projects of the LaRouche movement and the Schiller Institute without the concepts for embracing globalization and various alternatives like the multipolar world, and this is talked about in the BRICS and the New Silk Road. So, I wanted to say these are all new alternatives for globalization, but as we can see in nature, so as in the spirit of the human, there doesn't exist multipolarities, so I wanted to ask if the new embracement of multipolar world for globalization, if it coexists with the physical laws of the universe? Because in nature, there is no multipolarity and neither in the human spirit. There is only the Earth is a polar world and as the Chinese law of change -- they call it the sooyi or iching -- they say that you can bypass the polar concept, but you have to go beyond the polar concept. It's not anymore polar; it's passive. It's not any more active, it's beyond. So, these are not active spaces on Earth; these are passive spaces on Earth.

So, I wanted to ask if the multipolar world of the alternative of globalization being embraced in BRICS and the New Silk World, if it is coexists with the universal laws of physics and the human spirit?

BEETS: OK. I believe we also have Carolina on our Zoom call. So, if she's on, we should test the translation first. I'd like to see if she would like to respond first, and then open it up to the other panelists. So, Carolina, are you on? It doesn't sound like it. I'm going to open up Vicente's question, which is really wonderful, to the other panelists, and if Carolina is on and we can get the translation going, then we'll do that. Actually, Lissie, would you like to answer that one to start us off?

LISSIE BROBJERG: I think we have to start from the standpoint of trying to understand what the nature of the universe is. So, I don't think that we just look, when we look at how life has been developing biologically, we see that new solutions are found all the time in order for life to manifest itself more effectively all the time. It's interesting how animal life and plants develop new biological technologies in order to do that. But the mind is superior to that, and Vernadsky discusses how suddenly you have an explosion in the world because of human cognition. We make all these discoveries.

So, I don't think that the nature of our universe comes down to a question of multipolar or not. I think what's interesting is our creative ability to find solutions and to manifest ourselves in our thoughts and our ideas more effectively in this universe. What do you think about that? Was it Vicente?

VICENTE: Yes, well, I think that the universe is as Lyndon LaRouche said, is negentropic, and as we can see the mathematics and its closed system can't understand it because it's an

entropic model. I was asking because if in politics and in the economy, we create on Earth and embrace a new concept of the alternative of globalization based on the multipolar world idea, it is as we can see if we just study old civilizations. They say it is proven scientifically that Earth is based on two poles -- the North Pole and the South Pole. This is gravitational and electromagnetic, so I don't understand the concept of a multipolar world when you want to embrace it on Earth. I wanted to understand if this is an entropic system or a negentropic system that can coexist with the universal laws of physics? This is in the aspects of politics, economy, and globalization, so is this negentropic or entropic?

BEETS: Carolina, can you hear us?

CAROLINA DOMÃNGUEZ CISNEROS: Thank you. What I can say to you about this question is that you're going to have to discover this for yourself. You could discover this. We're working on Kepler, and that's the best method. There's a document that LaRouche wrote for all youth, people who are younger than me, people young like you and even younger people. It's called "My Encounter with Leibniz and with Kepler," which is a document for young adults. So, I'm not going to save you the hard work that's required, but let's keep studying Kepler every Monday in the evening, and that's my answer to you. Thank you.

BEETS: OK, great. Daniel, you want to say something?

DANIEL BURKE: Yeah, if I can, briefly. I just want

to
respond because this question of a multipolar world and the idea
of globalization. What do we mean when we say "globalization"?
This is something that Helga LaRouche has referenced more than
once. It is not her view, and I concur, that there is such a
possibility of a multipolar world. In other words, one in which
you have multiple poles of influence, who are collaborating; it's
meant to be in opposition to what's called the unipolar world,
which is where you have a collection of power in one center.
Neither of these theories of the world really cohere with what is
happening, which is that we live in an era of oligarchy. One of
the tools of oligarchy which is, in my view, centered in these

... groupings across the world, these institutions
that Mrs. LaRouche in the first panel referred to as the British
Empire. That this operation to suppress humanity is the key
enemy that we have. It's not a matter of one nation holding
power over others, although the United States has often played
the role of the brawn for the British brains, but rather, it's a
matter of creating a community of nation-states. Or, as the
President of China refers to it, a community of shared destiny.
A community of principle is what John Quincy Adams called it.
The point is, and this is what I was trying to get across in
my comments: if the whole purpose of a nation and the whole
purpose of our republic here in the United States is to advance
the pursuit of happiness for our population. But it's based on
the idea of universal rights of the individual that extend
naturally beyond Americans per se, as Franklin emphasized, then,

we have the prospect of national governments working together for the common aims of humanity. If we want to demonstrate that the world is not a closed system, not an entropic system, as you're raising, Vicente, then it's my view that the strongest way to do that is to have collaboration between Russia, China, and the United States, and other countries. All other countries that we possibly can bring into this, on the exploration of the Solar System and the galaxy. Because as JosÃ© said, it's some future in which we're all going to have our own galaxy. There are 2 trillion galaxies out there, and there's more than enough room for the human population to extend out there. It's a demonstration that there's not such a thing as fixed resources, or a closed system, or that we have to manage through a unipolar or multipolar system. What we need is a level of recognition of sovereignty, respect for the sovereign governments of many nations, that they can form agreements in which they can work together for the benefit of all. This realm of space science would be a great frontier by which we could change everything.

BEETS: OK, great. Now, we're going to go to Calvin. Calvin, are you there?

CALVIN: Mine is more of a question. I think it was Dennis, I'm not sure who said this, but there was a comment one of the guys made about people who are becoming slaves of white social networks and social platforms, and he further went on to criticize young people for making a huge amount of money by doing things such as selling make-up and making a lot of videos. That criticism about the way people choose to make money kind of

reminded me of a conversation I had with someone last week about
how when people do Uber and Lyft, those aren't real jobs. They
aren't really productive, and they don't provide a sense of
security for people. We talk about a lot of advances, but me
personally, I see a lot of advances in this society
technologically and non-technologically in both ways. I do think
the result of some of these advances let's some of the white
people choose to make money. But my question is, what's wrong
with people making money off of selling videos and doing Uber and
Lyft and things like that? I'm all for the 1.5 billion
industrial jobs and things like that, but I think some people
have to be realistic. Not everyone wants an industrial job; some
people are satisfied with selling make-up for the rest of their
lives. I'm just trying to understand what's wrong with making
money off of making videos and stuff like that. I hope the
question made sense, I know I was all over the place.

BEETS: It made sense to me. ChÃ©rine, I think maybe we
start with you; that's your territory there.

CHÃ‰RINE SULTAN: Yes. I think that there is a common point
between this and in the past when people had still productive
jobs, the less-educated were workers, and the more educated ones
were the bosses. It's to simplify, but that was the question.
Because you asked yourself, do I need to find a job on my own and
the society won't help me? So, I have to fight for my future on
my own. The question today is quite the same. If I will use all
my means on my own, if I can make videos in my bedroom, in my
bathroom, I will make it. I will own my life, and if I have

more
skills, I can produce some software, some applications, I can invent something. At the same direction, there is no collective
work. We have to work on this issue.

BEETS: Yeah, Sarah? We can't hear you. Why don't we work
on your audio, and we'll go to somebody else and come back to you. JosÃ©, why don't you go ahead?

JOSÃ‰ VEGA: Sure. First of all, Calvin, always a pleasure
talking to you, pal. I actually had this conversation with a few
friends the other day. Is it immoral to want to make a living for yourself, and want the best conditions for yourself, if that
involves you working a menial job or selling content -- whether
that be stupid videos on the internet or whether that be dirty pictures and videos on the internet? My point is simple: I think you're worth more than that. I think you're worth more than a 9-5, and I think you're worth more than any salary or any
amount of money that you could ever make in the world. I think
everybody is worth

dollar amount. But where is that
worth? That worth is in the soul and in the mind; that's what makes you beautiful. I'm simply saying the country needs the means to develop that beauty that lies within everybody. That's
where your real worth is. You could die with $50 million in your
bank account, 5 homes in Beverly Hills, 20 luxury cars. I think
Jay Leno has a robot that he can use. None of that will mean anything. You die, and you've contributed nothing. Is that what

you want your life to mean? Because life is not defined by the present, but the future. If you live in the present, you will die when you die. But if you live in the future, you become immortal. And that's really where true beauty and meaning in your life exists; in the future. That's my response to you, Calvin.

CALVIN: JosÃ©, I truly and honestly agree with everything you say, 100%. But maybe it's just me -- I don't know if there's bias on my end, but I think those jobs have value. It's good to live for the future, but I think we also have to live for now. I'm going to use a few examples: Uber and Lyft drivers, for example. Not everyone is in the position to afford a car. Some people have to get a job. It's more affordable than catching a cab. Selling make-up; that's a huge industry. The make-up industry is a huge one in America right now. We have beauty standards in America, unfortunately, you have to look a certain kind of way to get a job; have a certain kind of hairstyle to get a job. These are jobs that help satisfy those requirements to get those jobs or get to work and things like this. Don't you think it's a bit odd to say that those jobs have no value when they in a way satisfy certain things that are needed today? I don't know; I hope that makes sense. I think those jobs that people consider unworthy are worthy.

BEETS: Franklin, did you want to say something in response to Calvin?

FRANKLIN MIRERI: I just wanted to say I totally understand where Calvin is coming from. I am a content producer, by the way. I produce gospel music when I'm not doing youth

engagement
work. What I can say is that I think I heard the contributor
saying is it isn't bad to be making content and to be spending
your time using your talent -- whatever it is -- to get a living,
and as JosÃ© was saying, explore your creative aspect. But what I
see most young people doing is that they see it as a means to an
end. It stops there. The intellect is not growing. Because
yes, you can be making music, but also develop your mind. When
you look at how even structures are, I think one of the
contributors was saying in the medieval times, and while the
economy was developing, the ones whose intellect was more
developed were the bosses, and the rest of them were the
peasants. Sadly, that's how the world is. When your intellect
and your ingenuity is not explored to the fullest, you are, so to
speak, confined to now trying to just the menial crumbs of the
economy. Yet, we could do much better. In Africa, for example,
let me give our context for example. A lot of youth are spending
more time trying to be YouTubers, trying to be on TikTok. It's
not bad, but we could be doing so much more, like exploring
funding opportunities, exploring opportunities to be computer
scientists. So, that is the whole aspect. We are not saying
that yes, content production is not bad, but let us do more. And
with that, we will open up a whole new basket of opportunities
for the economy. That is my input.

BEETS: Thank you. Lissie, go ahead.

LISSIE BROBJERG: I just have a question for Calvin. What
kind of culture, what kind of thinking is needed among people
today and in the future for us to face a situation in 2 billion

years where the Sun will burn out? How will we solve that? Yes,
we have creative abilities, we have the ability to solve
problems. But what kind of culture do we need in order to do
that? Many animal species went extinct, and if we are not acting
on a higher level, if we're just acting on some kind of basis
where we're not developing and making new discoveries, and
developing in a way that will make us able to solve that crisis
in 2 billion years, then we could go extinct. What's special
about man is our minds; that's the most precious thing we have.
Therefore, I think in terms of necessity, necessity changes.
Once the person can make a new discovery that makes a lot of what
you can call practical jobs or anything obsolete. What do you
think? What kind of thinking do you think is needed for facing
that in 2 billion years?

CALVIN: Critical thinking, logical thinking most definitely
some form of intellectual thinking would be needed to at least
that kind of future, or contribute to that kind of future. So,
it would most definitely be a culture of critical thinking.
That's my answer.

LISSIE BROBJERG: Yeah, well we have to look. It's not an
easy question, so we really have to look into how do we answer
that question. Lyn had a huge attack on the educational system,
because you have this drill and grill method where people have to
learn as if they are like a box. You fill the thing and you
basically just have to learn like a dog that learns tricks. But
he actually was challenging people, especially young people, to

go through the discoveries. Who made the biggest changes for mankind? Who had these huge, large-scale geological influences on behalf of mankind? Carolina was talking about Kepler, who discovered how the Solar System works. So, we should look at those people who actually did change physically and through the noÃ¶sphere, and redefined mankind and the role of mankind, and the future of mankind. And look at how did they think; we should rediscover their discoveries, so that we actually become also qualified to answer that question. What do you think?

BEETS: Can we see if Sarah's audio is working now?

SARAH FAHIM: To answer that question, I think the problem is deeper than just selling products. I think that the problem is the fact of what kind of society are we thinking if we just reduce all our visions to social media? We are encouraging a lack of ambition, we are encouraging this idea of easy money, of not developing our minds because we can have a normal life by just selling products on Instagram or something. I think the problem is that we are not educating people if they think that there is a future in that type of work. It can be a first step; you can sell products to win money to create another project. But it can't be a vision. This is not the way we should imagine a society; this is so small. Social media is part of our lives now, we can learn to live with it. But we can't make it the major part of our vision. I do not agree with that, because I don't want my society to not be educated and to dream about selling products and nothing more. This is what I have to say.

BEETS: Thanks, Sarah. So, we have a question from Joshua

Kisubika, if he's still in the Zoom.

JOSHUA KISUBIKA: I just wanted to pose a question to Daniel, maybe, just to get to know the position of the LaRouche group to support the youth in Uganda. So, I was saying that over 700,000 people reach working age every day in Uganda. This is expected to rise to an average of 1 million in the decade from 2030 to 2040. It's already creating a mismatch between labor demand and supply. While Uganda's youth are known for being highly enterprising, fewer than 4% of Ugandans are employers, 32% [?] are working for themselves only. 43% are unpaid family workers.

So, you can see that even this, it all goes back to maybe leadership. I was trying to look at which strategies can we decide and fight together with you to help the youth in Uganda to start living life to the full.

DANIEL BURKE: Thank you very much, Joshua. I think that what you're raising is the prospect of dialogue and discussion about, most importantly as we are discussing here -- the epistemology of economics. Because what you're describing -- it depends upon your point of view. The point of view expressed by this British imperial, oligarchical financial system is the point of view that if you have many mouths to feed and you don't have enough food, or if you have many youth to employ, but you don't have enough jobs; then that means that you're poor. But from the standpoint of the American System -- which is to say, I'm not referring to what the United States has been doing recently or even over most of its history, but rather the so-called

American
System of economics from Alexander Hamilton -- which has been developed by Lincoln's economist, developed under Franklin Roosevelt, developed under John Kennedy, and in particular, by Lyndon LaRouche as an economist and an individual. Under that system, you look at a large number of youth and you say, "My goodness! What incredible wealth we have," because of the creative powers of their minds. And because we understand, as Hamilton did, that it's through the function of the human mind making discoveries that we actually are able to increase our wealth, our ability to provide for the population and for the future population. If we approach the circumstance from that respect, then we will immediately begin to look at what are the
great projects that need to be built that would establish a new
platform of infrastructure, a new platform of capability for the
nation and for the region and for the continent, and therefore,
for the world, which provide a basis for new qualities of economic activity that otherwise were not possible? That you create a future with a future. You create some kind of next step
to the whole system.

But it's most important that this be under the idea of a
leapfrog. We say leapfrog to signify go beyond any of the so-called intermediate steps that the IMF demands that people take, which is total nonsense. You may have seen on panel 1, that Daisuke Kotegawa, former Japanese representative to the IMF,
dealt with this idea: that it's ridiculous that we should be expecting nations to go step by step by step up the ladder of industrialization and so forth. That's nonsense! We should go
to the highest technology that's available, and overmaster all of
the problems that have come before, and go for the most rapid possible advance of productive capability. So, what we would like to discuss with you would be, what are the principles by

which this can be achieved in Uganda, in the region, in the continent, and in the world. And what are we demanding from governments?

That's why presently, given the conditions of total breakdown of the system, which is what we're faced with right now, we're seeing that we really have got to bring forward youth leadership to demand this summit. A summit of the nations that are capable of initiating a New Paradigm. Because if we want to get that kind of project rolling, that kind of new platform, then we're going to have to change the whole financial system. We cannot allow the continued suffocation of the so-called developing countries. What the Schiller Institute is proposing is 1.5 billion new jobs. The discussion is that this could mean $125 trillion of international credit, provided by international credit institutions to nations.

So, we'd like to discuss this with you and the youth that you work with, and provide a basis for dialogue in which we can have shared understanding of what is necessary. Then, have a basis by which to demand that of the government there, and of the people of the world, and the governments of the world. Thank you very much for participating.

BEETS: Thank you very much, both of you. We have unfortunately come up on time. That's very unfortunate, because we have many more people who I know have questions, both live and we also got a number of email questions which we don't have time to take on this panel right now. I would encourage everyone

who
did not get an opportunity to ask a question, to send your question in. We will direct it to the panelists, so that we can continue this fun, fruitful, and important dialogue.

What I'm going to do is ask each of the panelists who remain with us if they'd like to say anything in closing before we end our panel.

CHERINE SULTAN: I would like to emphasize on the question of leadership and so on, saying once you have discovered a kind of truth, a kind of direction society is, maybe you didn't aim to take leadership, but this fate coming on you owes you to take leadership.

LISSIE BROGJERG: To all of you, I would just like to say that we will all become very old and wrinkled and ugly and all that, in old age. So the question is, when you are there can you think about your life and say that "Certainly, my life was important, and I am not just going to worm food." That's all.

CAROLINA DOMINGUEZ CISNEROS: I appreciate and thank everyone for having participated in this. I'm very happy. This is the first time we've had a forum of this sort for youth. I think that what helps me to understand and organize youth is to not be judgmental, but to actually try to inspire them. To view them from the standpoint of agape, of love. If we see the pain of seeing youth who are on drugs or doing those kinds of things, if this causes pain, we have to realize that perhaps there is

something better that's an option. So, I think that we should take the occasion to try to communicate the idea that we can change all of this. We have tremendous potential. The more people die from drugs in the streets, the worse it is; rather, they can have lives based on creativity and agape towards others.
Thank you very much for this seminar.

SARAH FAHIM: I think this is extremely amazing to be all gathered today to fight for our ideas and for a better world. This is so powerful and inspiring at the same time. I'm really happy that we're slowing changing our world, and I'm glad to be a part of that change.

DANIEL BURKE: I want to echo what Sarah said; I totally agree. It's inspiring; it sets a standard that encourages us to go higher. So, I just want to quote the immortal words of Lyndon LaRouche: "Have fun!"

JOSE VEGA: Think like Beethoven!

MEGAN BEETS: So, I'd like to thank all the panelists, everyone who got on to ask questions, and I'd like to thank our audience for watching today.
Let me put out a call: Get active! If you're young, if you're old, get active with the Schiller Institute. We need you to become a member of the Schiller Institute. We need to sign and circulate our petition for a global health system. We need you to circulate our program for 1.5 billion productive jobs. And we need you to organize.
Thank you very much. Thank you to everyone who

watched the
conference today, and we'll see you again soon.