

flettet sammen med orkestret for at skabe et af historiens mest bevægende kunstværker – en gave til hele menneskeheden. Sjældent har der i menneskeheden historie været en dialog og syntese mellem to store sind på niveau med Friedrich Schiller og Ludwig van Beethoven, selvom de aldrig mødtes.

Beethoven skrev, at hans kald var “at bruge min kunst som et middel til at lindre en trængende menneskehed.” Ja, det er ud af denne passion for menneskeheden, at den skabende kunstner søger at bevæge sine medmennesker til at se ind i sig selv og finde deres egen kilde til kreativitet, medfølelse og længsel efter at gøre en udødelig indsats for hele menneskeheden.

Medstifteren af Schiller Instituttet, Lyndon LaRouche, påpegede, at nøglen til at forstå Beethovens kreativitet er at betragte ham som et af de største videnskabelige sind i menneskeheden historie – at hver ny komposition var en ny videnskabelig opdagelse. Derfor kan vi, når vi lytter til Beethovens værker og omgiver os med hans skabende geni, lære at være kreative selv, ligesom den mytiske Prometheus gav ild (*Götterfunken* – guddommelige gnister) og kreativitetens kraft til menneskeheden, hvilket gør det muligt for os at skabe noget nyt og give det videre til kommende generationer.

Det tog Beethoven mindst 31 år fra de første spor af ønsket om at sætte Schillers digt til musik, men med sin stadigt større beherskelse af musikalsk kreativitet lykkedes det ham endelig at komponere et mesterværk, hvor Schillers idéer og hans musik sammen hævede sig til en højere enhed.

I den 9. symfoni fremkaldte Beethoven Schillers budskab, at gennem omfavnelsen af Glædens guddommelige gnister, datter af en kærlig fader: “Alle mennesker bliver brødre.” Schiller forklarede selv sin idé med digtet:

“Lad os blive bevidste om en højere ideal enhed, og gennem broderskab vil vi nå denne tilstand... Glæden er smuk, fordi den skaber harmoni, og den er ‘guddommelig nedsteget’, fordi al

harmoni er afledt fra Verdens Herre og flyder tilbage til ham.”

For både Schiller og Beethoven var Glæde (Freude) uløseligt forbundet med Frihed (Freiheit), og symfonien blev en stærk manifestation for politisk frihed for hele menneskeheden til alle tider. Schiller var overbevist om, at vejen til frihed og sand viden findes gennem Skønhedens morgenport, fordi Skønhed forædler både vores følelser og intellekt, så de er i harmoni med hinanden, en idé, som han uddyber i sine *Brev om Menneskets Æstetiske Opdragelse*.

Hvad ville Schiller, der døde i 1805 før symfonien blev skrevet, have tænkt om den? Ironisk nok forstod Schiller, en af de største ordkunstnere, at musikkens kraft kunne føre os ud over ordenes domæne. Han skrev:

“Der er noget mystisk i musikkens virkning, at den bevæger vores indre, så den bliver et middel til forbindelse mellem to verdener. Vi føler os forstørret, opløftet, henført – hvad er det andet end i Naturens domæne at blive draget mod Gud? Musik er et højere, finere sprog end ord. I de øjeblikke, hvor sjælens ophøjede ytring synes for svag, hvor den fortvivles over at finde mere ædle ord, dér begynder musikkens kunst. Fra begyndelsen har al sang dette grundlag.”

Det er menneskets kreativitet, der adskiller mand og kvinde fra dyret. Det bør være samfundets mission at fremme den kreative mulighed, som, lig en kim, ligger hvilende i hvert barn og blot venter på kærlig næring for at kunne blomstre og skabe den smukkeste blomst, som til gengæld glæder og inspirerer andre til at udvikle deres eget kreative potentiale.

Der findes næppe en bedre læremester i kreativitet end Beethoven, hvis livslange stræben efter at perfektionere sine egne kreative kræfter, på trods af den lidelse hans tiltagende døvhed medførte, har været, er nu og vil for altid være en monumental kilde til studiet af kreativitet.

Lad os omgive os med de smukkeste kunstneriske skabelser fra fortiden og forhåbentlig genoplive evnen til at skabe sande skønne værker i fremtiden, så vi kan minde os selv om menneskehedens godhed, træde tilbage fra krigens afgrund og i stedet vandre sammen, hånd i hånd, mod en lys fremtid. Jeres Beethoven-udstilling vil være et vigtigt bidrag til denne indsats.

Michelle Rasmussen er næstformand for Schiller Instituttet i Danmark. Du kan læse hendes artikler om Beethoven og Schiller her: https://schillerinstitut.dk/si/tag/michelle_rasmussen/

Foto: SOKA University, Japan

Panel 4: Verden på afgrundens rand: For en ny westfalsk fred!

Online-konference 16. juni 2024 kl. 18 eller senere.

Panel IV: Menneskehedens rige kulturer og den kommende gyldne renæssance (18.00-21.00; 12:00 ET)

Ordstyrer, Megan Dobrodt

– Jacques Cheminade, formand for Solidarité et Progrès, tidligere fransk præsidentkandidat; »The Culture of Peace« (Frankrig)

– Harley Schlanger, næstformand for bestyrelsen, Schiller Instituttet – USA; »Hvordan den offentlige mening manipuleres«

(Tyskland)

– Sophie Tanapura, Maestra-sopran, grundlægger af Metropolitan Opera of Bangkok (Thailand)

– Karel Vereycken, maler og gravør, kunsthistoriker, Schiller Instituttet-Frankrig; »Samarbejde om verdens kulturarv: en vigtig nøgle til verdensfred« (Frankrig)

LaRouche Legacy Foundation annoncerer udgivelsen af Vol. II af Lyndon LaRouches samlede værker

Den 8. april 2024 (EIRNS) – LaRouche Legacy Foundationer glade for at kunne annoncere udgivelsen af bind II af *Lyndon LaRouche Collected Works*. Lyndon H. LaRouche, Jr., som døde i februar 2019, var en produktiv forfatter, taler og tænker, som ydede unikke bidrag inden for økonomi, klassisk kultur, historie, filosofi og videnskab. Dette andet bind af hans *samlede værkers* samler 17 artikler, der er udvalgt fra hans righoldige forfatterskab, og som fokuserer på spørgsmål om kultur.

LaRouches opdagelser af principperne for klassisk kultur og kreativitet var uløseligt forbundet med hans unikke økonomiske opdagelser, som var emnet for bind I af hans *Samlede Værker*. "LaRouche er tænkeren, der overvandt den kunstige adskillelse mellem naturvidenskab og humaniora og førte vejen tilbage til universel tænkning," skriver LaRouches hustru, Helga Zepp-LaRouche, i sin introduktion til dette bind. "Det hele handler

om udviklingen af kreativitet, denne evne, der gør mennesker virkelig frie, frie i sig selv.”

Værkerne i dette bind spænder over mere end 30 år og omfatter alt fra lange essays om de principper, der ligger til grund for klassisk kunstnerisk komposition, til aldrig før offentliggjorte memoer om grundlaget for den musikalske indøvelses- og opførelsesproces. Flere tager spørgsmålet om kultur, statskunst og politik op, altid med det formål at tilbyde, som han skrev, “en metode til handling” for at inspirere os til “at ryste den syge verden af os, som skal genopbygges.”

Læsere af dette bind vil selv forstå, hvorfor musikalske giganter fra det forrige århundrede som den afdøde østrigskfødte Norbert Brainin, grundlægger og førsteviolinst i Amadeus-kvartetten, den berømte amerikanske sanglærer og pianist Sylvia Olden Lee eller den fantastiske franske cellist Eliane Magnan ikke blot blev nære venner med den store universelle tænder LaRouche, men også samarbejdede med ham i missionen om, med Olden Lees ord, “at hjælpe, at højne og at forbedre menneskeheden.”

Det fulde indhold af bind II er tilgængeligt på <https://www.larouchelegacyfoundation.org/collected-works/p/volume2>, hvor man kan købe den flotte, 628 sider lange indbundne udgivelse til sig selv.

Kontakt Megan Dobrodt hos LaRouche Legacy Foundation (info@larouchelegacyfoundation.org eller 929.777.5302) for yderligere information. Besøg venligst LaRouche Legacy Foundation online.

Gandhi, Schiller og King: Sandhedskraften og den ophøjede medfølelse

Download (PDF, Unknown)

Kan ethvert barn blive et musikalsk geni? Sagen om den unge komponist Alma Deutscher.

Her er et foredrag, som jeg holdt for "Forældre for klassisk kultur" om den undervisningsmetode i klassisk musikkomposition, som den unge komponist Alma Deutscher lærte for at udvikle sin musikalske kreativitet.

Det var den metode, der blev brugt til at undervise forældreløse drenge i Italien fra slutningen af 1600-tallet til slutningen af 1800-tallet, kaldet partimenti, og som nu er ved at blive genoplivet.

God fornøjelse!

Og her er en baggrundsartikel, som jeg har skrevet:

**Den dybereliggende proces bag Alma Deutschers
musikalske geni**

Et bidrag til konfliktløsning: revolutionære tankegang hos Nikolaus af Cusa, af Helga Zepp-LaRouche

Følgende er et uddrag af en tale, som Helga Zepp-LaRouche, grundlægger og formand for Schiller Institutet, holdt på instituttets internetkonference den 12. december 2020. Vi udgiver den nu i håbet om, at det kan hjælpe til at bringe parterne i den nuværende krise sammen.

Som jeg sagde, er det overordnede tema for denne konference begrebet *Coincidentia Oppositorum*, modsætningernes sammenfald. Dette begreb blev udviklet af Nikolaus af Kues (Cusanus), den vigtigste tænker i det 15. århundredes Europa, som var den første til at udvikle principperne for den moderne suveræne nationalstat, der regerer med de regeredes samtykke, og hvor der skal være et gensidigt forhold mellem regeringen, folkets repræsentanter og de regerede.

Den Cusanianske tankemetode

Han er også faderen til den moderne naturvidenskab. Han udviklede en ny tankegang med helt nye tanker, og han sagde meget selvsikkert, at han foreslog noget, som intet menneske nogensinde havde tænkt før. Og denne metode ligger også til grund for alle de filosofiske skrifter og den økonomiske metode, som min afdøde mand Lyndon LaRouche og hans fysiske økonomi anvender.

Det er i bund og grund tanken om, at den menneskelige fornuft har evnen til at finde en løsning på et helt andet og højere niveau end det, hvor alle konflikter og modsætninger er opstået. Det handler om evnen til at tænke en enhed, der er af større størrelse og magt end de mange. Hvis du træner dit sind til at tænke på denne måde, har du en ufejlbarlig nøgle til kreativitet, og du kan anvende denne tankegang på stort set alle områder af din tankevirksomhed.

For at nærme sig modsætningernes sammenfald må man begynde med at forkaste den aristoteliske metode. Aristoteles siger, at hvis noget er A, kan det ikke være B på samme tid. Men sammenfaldet er heller ikke A plus B divideret med to eller en anden algebraisk eller aritmetisk beregning. Nikolaus udviklede dette koncept i flere af sine skrifter, men mest omfattende i *De Docta Ignorantia* (Om den lærde uvidenhed), og dette blev straks angrebet af Heidelberg-professoren og skolastikeren Johannes Wenck i en afhandling *De Ignota Litteratura* (Den uvidende lærde). Nikolaj svarede på dette nogle få år senere, fordi han ikke straks modtog denne skrivelse, i et lille skrift, som jeg anbefaler til alle, *Apologia Doctae Ignorantiae* (Forsvar for den lærde uvidenhed). Heri beklager han sig over, at den aristoteliske tradition i dag – dvs. dengang – er fremherskende, som betragter modsætningernes sammenfald som kætteri, fordi denne skole fuldstændig afviser denne tilgang som noget, der er helt i modstrid med dens intentioner. Disse hensigter var faktisk af oligarkisk karakter, hvilket han ikke siger der, men det var pointen. Derfor, sagde Cusa, ville det være et mirakel, og det ville vende op og ned på deres tankegang, hvis de forlod Aristoteles og nåede frem til et højere perspektiv.

I modsætning til den aristoteliske metode, som er fanget i kampen mellem modsætninger, ser synspunktet om modsætningernes sammenfald på processen fra et højere niveau. Dette blev behandlet i den korte video, som I så i begyndelsen [af konferencen], hvor jeg begrunder, hvorfor Lyndon LaRouches

samlede værker skal udgives: Synet på tilfældigheder er som at se på det, der sker, fra et højt tårn. Herfra ser du jægeren, den jagede og jagtens proces. Det giver dig et helt andet synspunkt, end hvis du selv er jægeren eller den jagede eller konstant løber rundt med næsen mod jorden.

Men det kræver en enorm indsats at nå frem til dette niveau af tænkning. Man kan ikke bare tænde for den, det er en intellektuel kamp. Men hvis du kan mestre det, har du mulighed for at åbne områder, som ellers ville være helt lukkede. Nicholas peger på, hvordan tænkere som Avicenna tyede til negativ teologi for at få sindet ud af vanen med at klamre sig til illusoriske sandheder, der leveres af sansernes sikkerhed. Men den mest skarpsindige, siger Cusa, var Platons argumentation i Parmenides-dialogen, som måske er den mest sofistikerede af alle Platons dialoger.

Platons Parmenides-dialog

Parmenides var lederen af den eleatiske skole, som var reduktionistisk i sin metode og lærte, at tingenes essens kun kunne nås gennem tankens proces uden nogen henvisning til materielle ting. Men denne essens skulle være af den strengeste enkelhed, uden mangfoldighed og variation, og frem for alt uden forandring og bevægelse. Al den mangfoldighed, som sanserne giver os, og den forandring, som den indebærer, var kun et skuespil, sagde Parmenides, en ren illusion, og derfor kunne mangfoldighed og forandring aldrig tilhøre essensen eller deltage i den.

I dialogen lokker Platon nu Parmenides til at afsløre netop dette grelle paradoks i hans tankegang, nemlig at han har udeladt princippet om forandring.

I Platons tradition er denne "forandring" imidlertid ikke en lineær udvidelse af et euklidisk rum, men en kontinuerlig række af nye aksiomatisk-revolutionære opdagelser, der resulterer i en række af opdagelser af universelle fysiske

principper, som uddyber kendskabet til det fysiske univers og fuldender de kreative evner hos alle mennesker, der gør dette fremskridt. Nikolaus siger på et tidspunkt, at gennem denne uddannelse kan ethvert menneske spore hele universets udvikling op til dette punkt i sit sind. Dette sindets mikrokosmos, som er i harmoni med makrokosmos – universet – gør potentielt hvert enkelt menneske i stand til på forhånd at vide, hvad den næste opdagelse skal være for at fortsætte den lovlige skabelsesproces.

Dette er meget vigtigt, fordi det er meget nært beslægtet med begrebet relativ potentiel befolkningstæthed, som Lyndon LaRouche har udviklet, da det også giver os et mål for den nødvendige næste opdagelse.

For Platon er hver eneste af disse opdagelser resultatet af en tilsvarende opdagelse, som det menneskelige sind kan frembringe på en "intuitiv" måde. Derfor understregede Einstein også: "Fantasi er vigtigere end viden. Viden er begrænset, men fantasien omfatter hele verden." Den stimulerer fremskridt og skaber udvikling.

Platons svar på Parmenides er derfor hans ontologiske begreb om tilblivelse som det menneskelige sinds evne til konstant at generere sådanne hypoteser, eller hypotesen om den højere hypotese, hvor den altomfattende forandring er den Ene, som på et højere niveau omfatter de Mange.

Cirkelns kvadratur

Nikolaus brugte den samme tankegang, da han løste et problem, der havde givet mange tænkere og matematikere søvnløse kvaler siden antikken, nemlig problemet med cirkelns kvadratur. Archimedes, en tidligere matematiker, havde forsøgt at løse problemet ved hjælp af udtømmelsesmetoden, ved at indskrive og omskrive et stadigt stigende antal polygoner på cirklen. Den fejlagtige antagelse er, at omkredsen af de to polygoner i sidste ende vil falde sammen med cirklen. På denne måde fandt

Archimedes en brugbar tilnærmelse til tallet Pi (π), men i virkeligheden blev problemet ikke løst. Cusa siger nemlig, at jo flere hjørner en polygon har, jo længere væk fra cirklen bevæger den sig.

Det krævede Cusas revolutionerende tænkning at løse problemet med cirkelns kvadratur ved at gøre det klart, at en cirkel ikke kan konstrueres geometrisk baseret på den aksiomatiske antagelse af selvindlysende punkter og lige linjer, men at man må bruge en aksiomatisk anderledes geometri, hvor den cirkulære effekt erstatter den euklidiske selvindlysende antagelse af punktet og den lige linje. Dette såkaldte isoperimetriske princip om cirkelns forrang gør det klart, at man kan gå fra cirklen til polygonen, men ikke omvendt. På denne måde leverede Nicholas et afgørende bevis for forskellen mellem matematikkens område, der er begrænset til kkommensurable ting, og det område af inkommensurable ting, der er fuldstændig afgrænset fra dette område.

Denne udvikling fra Archimedes' forståelse af cirkelns kvadratur til Cusas overlegne forståelse illustrerer også den rolle, som menneskets opdagelse af et allerede eksisterende universelt princip spiller – overgangen fra dets eksistens som potentielt, men tidligere skjult for menneskelig viden, til "realiseringen" af dette princip gennem menneskelige opdagelser. Denne kontinuerlige opdagelsesproces er ontologisk primær, dvs. at den Ene er primær i forhold til indholdet af alle de mange.

Bernhard Riemann, hvis videnskabelige metode navnet på LaRouche-Riemanns økonomiske model delvis er baseret på, uddyber den samme tanke i et dokument, som Lyndon LaRouche citerer, *On Psychology and Metaphysics*, ved at beskrive den menneskelige sjæl som et lager af kompakte, tæt og forskelligt forbundne idéer, "åndsmasser", eller som Lyn kaldte dem "tankeobjekter". Hver ny tankemasse af denne art er i resonans med alle de tidligere ophobede tanker og er gensidigt relateret til dem, så meget desto mere som der er et indre

slægtskab mellem dem. Riemann siger også, at disse kompakte åndelige masser fortsætter med at eksistere, selv efter at det menneske, der skabte dem, er død og bliver en del af det, han kalder jordens sjæl.

Menneskeheden som en geologisk kraft

Den væsentligt samme idé blev udtrykt af Vladimir Vernadsky i et foredrag i Paris i 1925, hvor han beskrev den menneskelige art og den kollektive menneskelige ånd som en "geologisk kraft" i universet. Ifølge Wernadskij beviser hele universets historie, at denne "noosfære" i stigende grad vil få overtaget over biosfæren. Og denne anti-entropiske karakter af den menneskelige ånds kreativitet som den mest avancerede del af og drivkraft i det fysiske univers er grunden til, at der er optimisme for menneskehedens fremtid.

Det betyder, at flere og flere mennesker i alle forskellige nationer og kulturer vil være i stand til at hæve sig over fornuftssikkerhedens infantile niveau og overvinde fejlslagne ideologiske traditioner – som f.eks. sofisternes retoriske skole, der ikke er optaget af sandhed, men af at vinde enhver påstand, som sofisten fremsætter for at fremme sin egeninteresse.

Begrebet om modsætningernes sammenfald kan nu anvendes på den nuværende strategiske situation og faktisk på alle områder af menneskelig viden. Menneskehedens interesser defineres således ikke som interesserne for de mennesker, der lever i dag, her og nu, men når man tænker på alle fremtidige generationers interesser. Dette er i bund og grund den samme idé, som er udtrykt i fortalen til den amerikanske forfatning: at det fælles gode skal tjene ikke kun nutiden, men alle fremtidige generationer. I dag skal man relatere det til hele verden, til hele menneskeheden.

For at få en forståelse af, hvad det betyder, kan man anvende det, jeg lige har sagt, teoretisk på den nuværende

verdenssituation: Så er hver nation et mikrokosmos, og ifølge Nikolaj af Cusa er fred i makrokosmos kun mulig, hvis ethvert mikrokosmos har den bedst mulige udvikling og ser det som sin egen interesse, at alle andre mikrokosmos udvikler sig. Det vil sige, at man ikke tager udgangspunkt i en nations eller en gruppe af nationers "geopolitiske egeninteresse" og sætter den i modsætning til alle andres formodede interesser, men følger en anden opfattelse, der forkaster denne aristoteliske modsætningsmetode. Hvis man tager Platons begreb om forandring og tilblivelse som det ontologiske primærpunkt, kan man se udviklingen af ethvert mikrokosmos som i en kontrapunktisk, fugal komposition, hvor udviklingen af hver tone og idé bidrager til den fremtidige udvikling af alle de andre.

Der er allerede eksempler, hvor man kan se en tilnærmelse af, hvordan det kan fungere. Den ene er det internationale samarbejde om den termonukleare fusionsreaktor i Frankrig i Cadarache, ITER, et samarbejde mellem 34 nationer, som alle drager fordel af opdagelserne. Og i dag er der naturligvis også det mulige internationale samarbejde inden for rumforskning og rumfart: Der er i øjeblikket tre meget fascinerende missioner til Mars, som alle vil ankomme til Mars om få uger – og ville det ikke give mening at lave denne forskning sammen? Så er spørgsmålet ikke, hvem der bliver den første til at plante sit flag på Mars, eller hvem der bliver den første kvinde eller mand til at sætte sine fødder på Mars, men spørgsmålet er: Hvordan erobrer vi solsystemet med henblik på menneskelig bosættelse?

Vores solsystem er utroligt stort. Jeg ved ikke, om du måske har kigget op på stjernerne for nylig, på Mælkevejen, men den er meget større end det, vores galakse er kun en af to billioner galakser, som Hubble-teleskopet har opdaget indtil nu!

Tænk et øjeblik over menneskehedens eksistens på lang sigt. Menneskeheden har eksisteret i et par millioner år, men faktisk ved vi kun en lille smule om de sidste 5000 år, og en

lille smule mere gennem arkæologi, men det er virkelig kun en meget kort periode. Ønsker vi nu, at menneskeheden skal være en udødelige art? Eller ønsker vi, at menneskeheden skal være ligesom en af de mange andre arter, der kommer og går? Når der kommer store perioder med udryddelse af arter, forsvinder de, men det gør ikke noget, da evolutionen så producerer andre arter med et højere stofskifte. Og gør det så virkelig noget, hvis menneskeheden også forsvinder en dag i processen? Det tror jeg ikke. Fordi jeg mener, at menneskeheden er helt unik, uanset hvad vi ellers finder i universet, hvis der findes andet intelligent liv et eller andet sted. Vi er den eneste kendte kreative art indtil videre.

Om nogle få milliarder år vil solen ophøre med at fungere på en sådan måde, at vi kan leve på jorden, og senest da vil det være et spørgsmål om overlevelse for vores art at kolonisere rummet og gøre andre planeter beboelige for menneskearten. Jeg tror, at det er muligt, hvis vi bevæger os væk fra den nuværende tilstand, hvor vi opfører os som småbørn, som små drenge, der sparker hinanden over skinnebenene, og hvis vi udvikler vores fulde potentiale ved at samarbejde med andre mennesker og andre kulturer og opfylde menneskehedens langsigtede skæbne til at være den art, der bevidst skaber forandringer i universet, og på den måde opfylder vores sande skæbne som menneskeart.

Jeg tror, at det er op til os at foretage denne forandring og på den måde skabe evnen til at komme ud af denne krise i live og lykkelige. Og det var det, jeg ville sige.

Verden har brug for Lyndon LaRouche universiteter, af Tom Gillesberg

Fra 2017:

Bidrag af Tom Gillesberg, formand for Schiller Instituttet i Danmark, til et festskrift i anledning af Lyndon LaRouches 95 års fødselsdag.

Verden har brug for Lyndon LaRouche universiteter, af Tom Gillesberg På engelsk fra 2017:

Contribution from Tom Gillesberg, President of the Schiller Institute in Denmark, to the Festschrift for Lyndon LaRouche on his 95th birthday Her er den tale, der blev holdt for at præsentere Lyndon LaRouche ved åbningen af LaRouche-universiteterne den 8. september 2022.

Kære præsidenter, statsministre, Deres Excellencer, lærere, studerende, mine damer og herrer.

Før jeg giver ordet til Lyndon LaRouche ved denne meget, meget specielle lejlighed, som ikke blot fejrer, at han har nået milepælen på hundrede år, men også etablerer et sikkert fundament for menneskehedens kommende generationer, vil jeg kort gennemgå sammen med jer, hvordan det kunne lade sig gøre, at vi i dag åbner LaRouche-universiteter i New York, Beijing, Moskva, New Delhi, København, Stockholm, Berlin, Paris, Milano, Tirana, Edinburgh, London, Dublin, Mexico City, Buenos Aires, Sao Paulo, Pretoria, Cairo, Damaskus, Teheran og Sanaa.

Det hele begyndte i 2017, straks efter Lyndon LaRouches 95-års fødselsdag. Universitets- og regeringskredse i Kina reflekterede over den dybe betydning, som idéerne fra LaRouche og hans bevægelse havde haft for omdannelsen af Kina og etableringen af den internationale Bælte & Vej-politik, og det faktum at LaRouche nu var 95 år gammel, mens mange af hans

mangeårige medarbejdere, som f.eks. hans kone Helga Zepp-LaRouche, nærmede sig eller var i halvfjerdserne. De spurgte sig selv, om de kunne være sikre på, at der i fremtiden fortsat ville være en LaRouche-bevægelse, der kunne levere de nødvendige nye kreative input og idéer, der var nødvendige for Kinas og verdens udvikling, på et tidspunkt hvor Kina i stigende grad skulle lede verden ind i nye områder og opdagelser, som mennesket aldrig før havde prøvet. En proces, der krævede nye, unikke, kreative løsninger og ikke blot en kopi af noget, som mennesket allerede havde prøvet før. Alle var enige om, at der hurtigt måtte gøres noget.

Der blev nedsat hurtigt arbejdende udvalg på alle de forskellige videnskabelige, politiske og kulturelle områder for at få en plan for de nødvendige ændringer i pensum og for oprettelsen af supplerende kurser, som var nødvendige for at anvende LaRouches videnskabelige arbejde på de forskellige indsatsområder. Et kursus i Lyndon LaRouches fysisk økonomi blev obligatorisk for alle studerende i statskundskab og økonomi, og det blev besluttet at udvikle et studieprogram for specialister inden for området fysisk økonomi og LaRouche-Riemann-metoden.

Inden for de fysiske videnskaber blev LaRouche obligatorisk som hjælp til at udvikle de studerendes kreative kræfter til videnskabelig opdagelse, med fokus på LaRouches opdagelse og de videnskabelige tankeobjekters historie. Inden for samfundsvidenskaberne skulle eleverne undervises i princippet om potentiel relativ befolkningstæthed, stigende energigennemstrømningstæthed og menneskets naturlige udvikling i universet, set gennem Vernadskijs og LaRouches arbejde. LaRouches skrifter om metafor-princippet og andre vigtige skrifter blev obligatoriske inden for de forskellige kunstarter, og der blev foretaget ændringer inden for alle de forskellige uddannelsesområder.

Rusland, der ikke ville lade sig overgå, fulgte hurtigt trop og udviklede et lignende program, og mange andre nationer

fulgte trop. Selv i USA, LaRouches eget land, blev dette et spørgsmål, der blev taget op på mange niveauer, herunder i Det Nationale Sikkerhedsråd. Kunne USA tillade andre stormagter at øge deres erkendelsesevne med stormskridt gennem fornuftens kraft, styret af LaRouches ideer, mens USA selv sakkede bagud? Der blev iværksat et nødprogram under præsidentens direkte tilsyn for at sikre, at USA ville få et lignende program på benene og atter blive førende i verden inden for LaRouches videnskabelige metode.

Efter et par år, hvor den bemærkelsesværdige effekt af LaRouches idéer begyndte at gøre sig gældende, fik politiske ledere og førende intellektuelle i mange forskellige lande samtidig øjnene op for idéen: Bør der ikke oprettes særlige universiteter, der uddanner de studerende i selve Lyndon LaRouches kreativitet?

Bør der ikke være akademier, der er dedikeret til at forsøge at efterligne Lyndon LaRouches genialitet ved at beherske den metode, hvormed han opnåede så meget?

Og ville det ikke være passende, at disse nye universiteter åbner deres døre den 8. september 2022, dagen hvor LaRouche ville fejre sin 100-års fødselsdag?

Så således gik det til, at vi i dag har samtidige åbninger af LaRouche-universiteter i New York, Beijing, Moskva, New Delhi, København, Stockholm, Berlin, Paris, Milano, Tirana, Mexico City, Buenos Aires, Sao Paulo, Pretoria, Edinburgh, London, Dublin, Cairo, Damaskus, Teheran og Sanaa.

LaRouche vil, på grund af de fysiske begrænsninger, ikke være i stand til at være fysisk til stede ved alle disse samtidige fejring, men ved hjælp af moderne teknologi har vi sørget for at få hologrammer af LaRouche alle steder på én gang, og vi venter nu ivrigt på Lyndon LaRouche og hans kone Helga, som vil holde tale og erklære alle disse nye universiteter for åbne.

Med tanke på den tidligere mexicanske præsident Lopez Portillos berømte ord: »Nu er tiden inde til at lytte til LaRouches kloge ord«, kan vi i dag fejre, at »endelig lyttede verden til Lyndon LaRouches kloge ord«, og vi kan alle se, hvor meget lysere en fremtid det betyder for hele menneskeheden.

Interview med pianist Lejla Pula fra Kosova og sanger Josipa Bainac fra Kroatien, på tysk af Feride Gillesberg

Billede: Lejla Pula, klaver, med Kosovar Philharmonics (Trincoll2014, CC BY-SA 3.0 via Wikimedia Commons)

På tysk:



Nr. 9, 26. Februar 2014

„Kosovo eine Brutstätte musikalischer Talente“

Interview mit der Pianistin Lejla Pula aus Prishtina

Mag. Lejla Pula, Pianistin und Klavierprofessorin an der Kunstfakultät in Prishtina, ist sowohl Präsidentin der „Kosovo Chopin Assoziation“ als auch Künstlerische Leiterin des

„Chopin Piano Fest“ in Prishtina.

Feride Gillesberg: Bei meinem letzten Besuch in Kosovo hat es mich sehr positiv überrascht, daß es in Kosovo eine Handvoll Musiker gibt, die für die klassische Musik brennen. Eine von diesen bist du. Was möchtest du dazu sagen?

Lejla Pula: Es ist schön und hoffnungsvoll, wenn man so eine Aussage hört. In Kosovo haben wir eine Grundbasis von 40 Jahren höherer Ausbildung im Bereich der klassischen Musik und Kunst, und man kann sagen, daß wir heute Fachschulen für verschiedene Bereiche der musikalischen Künste haben, wie die Interpretation verschiedener Instrumente, die Komposition, das Dirigieren, Musikalische Pädagogik usw. Seit der Studienzeit und danach ab den 80er Jahren als Teil der Unterrichtsgruppe der Kunst-Akademie in Prishtina bin ich bis heute aktiver Teilnehmer an der Ausbildung der Künste. Als Pianistin und Interpret der klassischen Musik war und bin ich fortwährend auf der Bühne in Kosovo präsent, habe aber auch Kosovo auf der internationalen Bühne vertreten.

Gillesberg: Kannst du uns einen Überblick geben, wie es mit der klassischen Musik in Kosovo aussieht?

Pula: Die Realität in der Gesellschaft in Kosovo ist leider so, daß noch die notwendige Offenheit fehlt, welche ermöglichen würde, daß die Künstler, insbesondere die der klassischen Musik, frei atmen können – in dem Sinne, daß die echte Kunst nicht ihren Platz in unserer Gesellschaft bekommt, den sie verdient. Die professionelle Kunst verlangt bestimmte Bedingungen für die szenische Aufführung, die Ausstattung mit Instrumenten, angemessene Konzertsäle sowie andere Arbeitsmittel, die nicht garantiert werden, weil es die erforderliche Bereitschaft, Verständnis und Bewußtsein dafür nicht gibt. Die kulturellen Institutionen bemühen sich um ihre Arbeit. Sie betrachten es als machbar und notwendig, im Rahmen unserer Gesellschaft, wie auch der kulturellen Entwicklung als ganzes, Unterstützung für die Künstler zu finden – diese Hilfe

ist jedoch minimal und unzureichend.

Klassische Musik, das künstlerische Schöpfen und Kunst im allgemeinen, spiegelt die Ebene der kulturellen Entwicklung einer Gesellschaft und eines Volkes wider, und es sind sehr wichtige Segmente für die Gesamtstruktur einer Gesellschaft.

Diese verlangen auf jeden Fall eine besondere Achtung, denn Errungenschaften werden als Teil des kulturellen Erbes einer Nation zurückbleiben.

Gillesberg: Was für eine Rolle hat die klassische Musik für Kultur?

Pula: Mein Volk hat eine Ader und besondere Sensibilität für Musik im allgemeinen, aber auch für klassische Musik. Ich arbeite seit über 30 Jahren als Konzertpianistin, aber auch Ausbilder in diesem Bereich. Ich kann Ihnen sagen, daß Kosovo ein Schatz, eine Brutstätte musikalischer Talente ist. Da ist eine große Begeisterung bei Lehrern im Bereich der Kunst, so wie auch bei den Studenten. Trotz der schweren Bedingungen, dem Mangel an Instrumenten, der perspektivlosen Aussichten dieses Berufs, versuchen wir Festivals und verschiedene Konzerte zu organisieren. Das Epizentrum dieser musikalischen Aktivitäten sind bis heute begeisterte professionelle Musiker, die viele Künstler aus aller Welt einladen, in unserer Hauptstadt zu spielen. Für jedes Festival werden Dutzende von Konzerten mit einheimischen und ausländischen Künstlern mit großer Mühe, Opferbereitschaft und unter großen Schwierigkeiten organisiert. Dieses Mitwirken im Organisieren unseres kulturellen Lebens ist für uns sehr wertvoll und unersetzlich. Eines davon ist auch das Festival „Chopin Piano Fest“, das ich mit meinen Kollegen leite und das jedes Jahr in April statt findet.

Gillesberg: Welche Rolle spielt die klassische Musik für den Aufbau einer Nation?

Pula: Gerade die Pflege der kulturellen Werte einer

Gesellschaft ist der Zeiger, der am glaubwürdigsten die Entwicklungsebene einer Zivilisation anzeigt. Es ist bekannt, daß das stolze Volk Kosovos eine sehr schwere Zeit und schwere Ereignisse durchgemacht hat. Wir haben sehr viel in unserem Bereich gelitten [1991-99]. Alle Unterrichtsgebäude waren geschlossen und wir mußten mit allem improvisieren. Wir haben aber „überlebt“ als Akademie und als Gesellschaft und erfreuen uns des Lebens in unserem unabhängigen Staat. Dank unserer Kriegshelden, aber auch der Arbeitenden, denn wir haben alle unsere Arbeit mit Hingabe, Aufopferung und Selbstlosigkeit unter diesen rauen Umständen gepflegt.

Ich bin aus persönlicher Prüfung, aber auch aus meinen inneren Glauben an den Menschen, fest davon überzeugt, daß man mit gutem Willen, Hingabe und Beharrlichkeit erreichen kann, was unmöglich erscheint.

Gillesberg: Was würdest du gerne den Menschen in Deutschland sagen, denn die meisten dort kennen Kosovo nur aus politischer Sicht?

Pula: Optimismus und Hoffnung sind die Eigenschaften, welche die Künstler ausmachen, denn so eine Kunst ist seelische Nahrung und entwickelt die erhabenen Gefühle der Menschen.

Ich bin davon überzeugt, daß unsere Gesellschaft, und auch unsere Künstler in Kosovo, auf bessere Tage zugehen, weil sie es sich durch harte Arbeit und selbstlose Hingabe verdienen.



Nr. 3, 20. Januar 2016

Klassische Musik richtet sich nach

Naturprinzipien

von Feride Istogu Gillesberg

Am 11.-12. Dezember 2015 fand in der dänischen Hauptstadt Kopenhagen ein Symposium statt zum Thema „Fortgeschrittene Einschätzung der Stimmfunktionen in Europa: Resonanz der menschlichen Stimme & Neurowissenschaft und Stimme“ („Advanced Voice Functions Assessment in Europe – Resonance of the human voice & Neuroscience and voice“). Es war das sechste Symposium dieser Art, das von der Europäischen Kooperation in Wissenschaft und Technologie (European Cooperation in Science and Technology, COST Action 2103) veranstaltet wurde. Ärzte, Künstler und Musiker aus verschiedenen Nationen waren vertreten. Das Programm war sehr kompakt. U.a. hielt dort Josipa Bainac einen Vortrag über die wissenschaftliche Stimmung, die ein wichtiger Bestandteil der menschlichen Stimme ist. Ihre Rede beruhte auf zweijährigen Untersuchungen der Autorin. Ich hatte die Freude, Frau Bainac für die *Neue Solidarität* interviewen zu können.

Neue Solidarität: Frau Josipa Bainac, ich hatte die Möglichkeit, Ihren spannenden Vortrag auf dem Symposium in Kopenhagen anzuhören. Wollen Sie sich kurz vorstellen?

Josipa Bainac: Vor ungefähr zwei Jahren habe ich meinen Abschluß an der Universität für Musik in Zagreb, Kroatien, als klassische Sängerin und Pädagogin gemacht. Seit 2014 studiere ich Lied und Oratorium im Masterstudium an der Universität für Musik und darstellende Kunst Wien. Seit meinen Studien in Kroatien habe ich mich intensiv für verschiedene Interpretationstechniken interessiert und mich viel mit Stimmeigenschaften und Gesangstechnik beschäftigt.

Neue Solidarität: Wie sind Sie darauf gekommen, mit der wissenschaftlichen Stimmung zu arbeiten?

Bainac: Als klassische Gesangstudentin habe ich viele

Konzerte gesungen, von Orchestern, Klavier, Cembalo oder Orgel begleitet. Nach jahrelangen Erfahrungen habe ich bemerkt, wie sich das subjektive Gefühl für die Stimme und die Gesangstechnik ändert, wenn ich mit verschiedenen Begleitinstrumenten oder Ensembles auftrete. Bald habe ich erfahren, welche Rolle die Stimmung und die Standardtonhöhe in der historische Musikpraxis hat, und durch Gespräche mit meinen Kollegen – Sänger und Sängerinnen – habe ich erfahren, daß sie manchmal bei der Interpretation unter verschiedenen Stimmschwierigkeiten leiden, z.B. wegen der zu hohen Standardtonhöhe -, wenn der Künstler lange Proben oder Auftritte singen muß.

Als mein Masterarbeitsthema habe ich deswegen geschrieben über „Die historische Entwicklung der Temperatursysteme und die Standardtonhöhenauswahl im Zusammenhang mit der Gesangstechnikentwicklung und Stimmgesundheit“. Am Anfang war ich leider in den Untersuchungsmöglichkeiten begrenzt. Das war aber nur der Anfang meiner Arbeit zu dieser Frage, die ich als eine Pilotstudie in Kopenhagen präsentiert habe.

Neue Solidarität: In Ihrem Vortrag wurde erwähnt, daß in Kroatien Aufnahmen gemacht wurden, um den Unterschied der verschiedenen Stimmungen zu demonstrieren. Warum findet so ein Prozeß in Kroatien statt, gibt es ein besonderes Interesse in diesem Feld?

Bainac: Ich habe mit dem Studium dieses Themas in Kroatien angefangen. Und während des Studiums war ich im Kontakt mit Wissenschaftlern und Persönlichkeiten, die die technischen Möglichkeiten haben, wissenschaftliche Untersuchungen zu machen. Leider gibt es in Kroatien nicht so viel Interesse zu diesem Thema, und deswegen war es kompliziert, meine Arbeit wirklich zu entwickeln, aber hier in Wien habe ich mehr Unterstützung.

Neue Solidarität: Das Schiller-Institut führt seit Jahrzehnten eine Kampagne für die wissenschaftliche Stimmung. Wie sehen

Sie die Bedeutung der Verdi-Stimmung?

Bainac: Wenn man über die Stimmung spricht, muß man zwei wichtige musikalische Aspekte ins Auge fassen: die Standardtonhöhe („Kammerton“) und das Temperationssystem. Beide haben sich im Lauf der Zeit unabhängig voneinander entwickelt und oft gewechselt.

Man sagt oft, im Zusammenhang mit der historischen Interpretation, daß das Temperationssystem eine große Bedeutung für das Verständnis der harmonischen Struktur und anderen Musikkomponenten hat.

Leider vergessen wir oft die Bedeutung der Standardtonhöhe. Die Instrumente wurden im Laufe der Zeit für die neuen, oft höheren Standardtonhöhen umgebaut oder optimiert. Mit der Stimme ist es leider nicht so einfach, und bei der Interpretation von Repertoire, das für eine andere Standardtonhöhe komponiert war, kann dies zu Schwierigkeiten und in extremen Fällen zu Verletzungen führen. Die ästhetischen Fragen werden heute, aufgrund der Art, wie heute Musik konsumiert wird, übersehen.

Giuseppe Verdi war nicht nur Komponist, sondern auch Sänger – ein Bariton, der die Gesangstechnik gemeistert hat und mit diesem Wissen sehr sorgfältig die Musik für Sänger geschrieben hat. Es ist bekannt, daß er auch sehr genau und streng mit seinen Mitarbeitern – Librettisten usw. – gearbeitet hat.

Während den Überlegungen, was die universale Standardtonhöhe sein sollte, hat sich Verdi für die französische Standardtonhöhe ($a' = 435$ Hz) eingesetzt. Er wurde aber kurz danach für die Standardtonhöhe $a' = 432$ Hz gewonnen, wegen ihrer wissenschaftlicher Genauigkeit, wie in seinem Briefwechsel nachzulesen ist.

Nach vielen Besprechungen mit Wissenschaftlern und Mathematikern kam ich zu der Meinung, daß es wirklich keine wissenschaftlichen Beweise gibt, die bestätigen könnten, daß

eine Frequenz gegenüber einer anderen Vorteile hat.

Ich habe dann mit renommierten Sängern und ihrem Repertoire experimentiert. Und aufgrund von objektiven und subjektiven Bewertungen habe ich dann festgestellt, daß die Standardtonhöhe von 432 Hz, wenn sie z.B. bei der Interpretation von Verdis und Mozarts Opernarien verwendet wird, viele Vorteile vor den heutigen 443 Hz hat.¹ Für ausgezeichnete Sänger, die keine technischen Probleme haben, sind auch immer die Passagionoten zwischen den Stimmregistern problematisch. Wenn man den Kammerton von 432 Hz nimmt, werden die Vokale runder und natürlicher gesungen – coperto. Das verschiebt die Formanten tiefer und macht den Weg zu den Passagionoten günstiger, denn die Stimmqualität des Passagionbereichs zwischen den Stimmregistern kommt in dieser Stimmung früher. Das ist natürlich auch mit dem Text verbunden, der so vertont ist, daß die Bedeutung durch Registerwechsel unterstrichen ist.

Bei 443 Hz kommt die Passaggio in der Stimme abrupt, weil die Sänger oft in dieser Stimmung hellere Vokale – auch in der Passagiotransition – singen. Natürlich versuchen die Sänger immer, den Formantenbereich mit den Obertönen zu verbinden, aber in der tieferen Stimmung macht der Körper das unbewußt und ganz natürlich durch die Rundung des Vokaltrakts. Die Sänger bewerten diese Standardtonhöhe von 432 Hz als die, die ihnen mehr Stimmfreiheit, Flexibilität, schönere Farbe, Stimmleichtigkeit anbietet. Bei 443 Hz macht der Sänger das alles bewußt – mehr oder weniger erfolgreich.

Neue Solidarität: Unsere Organisation legt großen Wert auf die klassische Kultur. Wie sehen Sie die Rolle der klassischen Musik, welche Bedeutung hat sie für die Entwicklung einer Gesellschaft?

Bainac: Musik ist immer ein bedeutender Aspekt jeder Zivilisation, ob man über Ritualmusik oder über unsere raffinierte und durch Jahrhunderte entwickelte europäische

Musik spricht. Das sind alles im einfachsten Sinne Kombinationen von Frequenzen, die nach der Kenntnis des Komponisten so arrangiert sind, daß sie eine gewisse Wirkung auf den Zuhörer haben. Meiner Meinung nach werden diese Grundprinzipien der europäischen Musik heute von den Interpreten und auch von den Komponisten ignoriert. Man kann auch oft die sinnlose Phrase hören, daß im Bereich der klassischen Musik schon alles gesagt sei, alles schon komponiert sei, und deswegen muß der Zuhörer heute verschiedenste intellektuelle Durchfälle von den Komponisten dulden. Das kommt leider seit dem 20. Jahrhundert aus dem Bedürfnis, alles zu quantifizieren – am besten gleich auf Profit umrechnen. Und die Komponisten und Interpreten haben sich nur auf den leichtgewonnenen Affekt des Publikums und persönlichen Erfolg ausgerichtet.

Die Tatsache, daß Musik ein Naturphänomen ist, das schon lange vor der Menschlichkeit existiert hat, muß man wieder entdecken. Dann sehen wir, daß diese Quelle unerschöpflich ist. Deswegen würde ich klassische Musik nicht nur als Musik aus einer gewissen Periode bezeichnen, sondern als Musik, die sich nach Naturprinzipien richtet, die eine objektive und positive Wirkung auf uns hat.

Neue Solidarität: Haben Sie noch eine paar abschließende Gedanken für unsere Leser?

Bainac: Wie immer haben auch wir in unserer Zeit gewisse kulturelle Probleme und Fragen. Die klassische Musik ist heute ganz populär und für die Massen zugänglich geworden. Das könnte auf den ersten Blick auf die Welt der klassischen Musik eine gute Wirkung haben. Leider hat es sich aber gezeigt, daß das breite Publikum sich nur auf die oberflächlichen Aspekte der Musik orientiert. Und die natürliche Wahl der Künstlern – Interpreten oder Komponisten – ist damit verschwunden. Deswegen liegt heute bei uns, wie wir Musik und alle anderen Künste unterstützen; daß wir wirklich nur das hinterlassen, was wir für die nächsten Generationen wertvoll finden.

Neue Solidarität: Vielen Dank für das Interview!

Anmerkung

1. International sind z.T. noch höhere Stimmungen üblich, aber bei den Untersuchungen in Wien wurden akustisch nur 432 Hz und 443 Hz detailliert analysiert.

Dante – 700 år

Billede: Dante Alighieri i Firenzes domkirke, malede af Domenico di Michelino, CC BY 3.0 via Wikimedia Commons

Hvad er læren i dag af hvad Dante Alighieri lærte os, 700 år efter hans død i september 1321? Hvordan skabte han bevidst det italienske sprog, ikke bare for at befri Italien fra et oligarki, der dominerede på det tidspunkt, og etablere grundlaget for en suveræn nation tilegnet princippet om det almene vel – men for at vække en ånd af lidenskabelig poetisk forestillingskraft til hele historien, religionen, statskunst, økonomi og videnskab? Hvordan har hans rejse gennem helvede, skærsilden og paradiset i hans guddommelige komedie blevet en universel metafor for Friedrich Schillers påstand om, at menneskeheden er "født til det, der er bedre?"

Se LaRouche-Organisationens to videoer, hvor Denise Ham, Carl Osgood og Tim Rush diskuterer Dantes betydning for os i dag.

Læs også:

Hvordan Dante brugte poesi til at skabe den videnskabelige renæssance, af Muriel Mirak, Campaigner tidsskrift, 1980, sider 20-78

Download (PDF, Unknown)

Modsatningernes sammenfald og begrebet om sejr

Den 14. september (EIRNS) – Bemærkningerne fra John Hyten, general i det amerikanske luftvåben og næstformand for Forsvarskommandoen, ved et møde i går i Brookings-Instituttet, har hårrejsende implikationer. Hyten erklærede, at han anså det for meget muligt, at der er en reel fare for en varm krig mellem Rusland og USA, eller mellem Kina og USA. Udviklingen af nye former for atomvåben og deres affyringssystemer, samt manglen på tillid i forhandlingerne – sågar manglen på forhandlinger overhovedet angående spørgsmål om strategiske våbensystemer, for eksempel mellem Kina og USA – betyder at vi, muligvis vildledt af computer-drevne systemanalytiske fejlregninger, er på vej til at "gøre det utænkelige, hvilket ikke desto mindre bliver uundgåeligt". "Jeg ved at præsidenten – Præsident Biden – og Præsident Xi har talt sammen et par gange dette år. Dette er vigtigt. Men jeg håber, at vi kan udvide den samtale hele vejen ned til militær-til-militær-niveauet," sagde han. "Vi fører samtaler om strategisk

stabilitet med Rusland for at være sikre på, at vi forstår hvor vi er, ikke blot på det atomare område, men også i rummet. Vi har brug for, at denne samtale også påbegyndes med kineserne, det har vi virkelig. Vi bliver nødt til at være i stand til at sætte os ned, jeg har brug for at kunne sætte mig ned – forsvarsminister Austin, det politiske lederskab, udenrigsministeriet – og snakke om disse spørgsmål med Kina. Fordi så forskellige som vi er, har vi fundamentale, fælles mål, og det er aldrig at gå i krig med hinanden.”

Hyten udtalte, at den anden tilgang uden forhandling meget vel kunne tilintetgøre verden. Han påpegede også, at sine kinesiske og russiske modstykker, som Ryabkov, insisterer på at det har været USA, der gennem handlinger som at placere atomvåben og ”defensive platforme” i Europa, har fremprovokeret denne situation. Udover dette og et par andre vigtige, men enkeltstående, opfordringer til forhandlinger har USA dog ikke indtil videre tilbudt nogen strategisk anvendelig tilgang for et ”modsatrettet paradigme”, eller i det mindste nogen indsigt i hvordan et sådant modsatrettet syn kunne opnås.

Forslaget om Afghanistan fra Komiteen for modsætningernes Sammenfald, fremlagt af Helga Zepp-LaRouche, kan anvendes på mange måder, hvilket, betragtet som et hele, kunne løse den nuværende selvforskyldte geopolitiske, gordiske knude. Dette forslag kan også være en rettesnor for de moralsk forvirrede i udenrigsministeriet og diverse europæiske efterretningstjenester, som stadig ikke kan begribe hvorfor eller hvordan de blev besejret i Afghanistan. Det var ikke Taliban, men deres egne forældede aksiomer, postulater og forudsætninger om virkeligheden i forbindelse med ”Project Democracy”/”Permanent Revolution”, specielt i en ny COVID-19-æra, som besejrede dem der. Historien skulle have lært dem, at militærmagt er det præcist modsatte af det som burde anvendes for at sikre en strategisk sejr i denne situation. Taliban må anerkendes som en forhandlingspartner;

det afghanske folk må forsørges med mad og medicin; regeringsinstitutionerne, særligt de finansielle institutioner, må ikke angribes af de transatlantiske sanktioner. Betroede forhandlere, som Pino Arlacchi, der kender nationen og dens befolkning, burde gives autoriteten til at hjælpe med at påbegynde genopbygningsprocessen, herunder overgangen væk fra den angloamerikansk tilsete opiumproduktion. USA, uden militærets tilstedeværelse, burde forsøge at engagere især Kina i Afghanistan-området, således at General Hytens ønske om militærforhandlinger i det mindste baseres på en demonstration af tillid og samarbejde mellem Kina og USA i en tidligere krigszone, som ikke er af militær natur.

Idéen, den strategisk militære forestilling, fra Komiteen for modsætningernes Sammenfald er, at de ikke-dødbringende militære afdelinger af verdens respektive militærstyrker (såsom sundhedschefens afdeling i USA) kan udvides med store brigader af unge, udsendt på livreddende missioner, særligt i områder med mangelfulde sundhedsfaciliteter. Ironisk nok kunne dette meget vel være den eneste måde at forhindre et udbrud af det, som én amerikansk forsker har kaldt "byldepest 2.0", en mutation som kombinerer deltavariantens smitsomhed med noget så skrækkeligt som Ebola, Marburg-virusset eller andre sygdomme. I artiklen: "Gandhis vision for et nyt paradigme i internationale relationer, og direkte, ikke-voldelig aktion i en tid med socialt sammenbrud", skriver Helga Zepp-LaRouche: "Eftersom det er denne verdens unge mennesker, hvis fremtid allerede er truet af en kombination af pandemien og den økonomiske krise, er der brug for et perspektiv, som håndterer pandemien, og samtidig giver dem en konkret måde at hjælpe på...

COVID-19-pandemien og fremtidige pandemier kan kun klares, hvis hvert eneste land her på Jorden har et moderne sundhedsvæsen, og det kræver en langt større gruppe af trænet medicinsk personel end der nu er tilgængeligt. Der er i

øjeblikket en indsats for at oprette en komite i USA, Europa og i Afrika for at organisere partnerskaber mellem universiteter, klinikker, hospitaler og medicinske faciliteter. Opgaven for disse partnerskaber er at træne arbejdsløse unge først til medicinske hjælpefunktioner og derefter til at blive medicinsk personel, baseret på Roosevelts Civilian Conservation Corps.”

Under de nuværende omstændigheder i Afghanistan, som David Beasley beskrev det, er 14 millioner mennesker i fare for umiddelbart at sulte ihjel (yderligere 14 millioner ikke langt fra samme situation), og mange nationer – Iran, Pakistan, Kina, Rusland, Usbekistan, Tadsjikistan, Turkmenistan osv. – har en interesse i ikke blot at holde terrorisme under kontrol, men i at skabe økonomiske udviklingskorridorer. Disse kan spille en rolle, ikke blot i en stabilisering, men i en fysisk fornyelse. Afghanistan er på nuværende tidspunkt et ”område med negativ krumning”, den bedste af alle mulige regioner hvor metoden for modsætningernes sammenfald kunne anvendes.

Den undervurdering af betydningen af Nicolaus Cusanus’ diplomati for at undgå krig ved kirkerådet i Firenze i 1439, samt de strategiske krigsbetingelser hvorunder De Docta Ignorantia blev skrevet, har betydet, at Cusanus nærmest har været utilgængelig, som en tænder for dem der har allermost brug for at kende ham. Mindehøjtideligheden ved ”Sorgens tåre”, som fandt sted i New Jersey den 12. september, samt udtalelser fra deltagerne, særligt amerikanerne Terry Strada og Kirk Wiebe, og også udtalelserne af officerer fra byen Bayonne, var ubetingede erklæringer om en politisk intention, som faktisk kan blive den dominerende i USA, og ironisk nok, dermed i verden: Respekt for andre nationer, en lidenskabelig forpligtelse til ve og vel for alle på Jorden samt en løsning på konflikter med ikke-voldelige midler.

Modstanden, i form af den britiske kronens ”Tomme Blære” (Tony Blair) og andre, ved muligvis hvad de vil, men ved ikke hvad

de laver. Det problem er mere eller mindre præcist beskrevet af Caitlin Johnstone, i en artikel den 14. september, med titlen "Vores guder har ingen hoveder": "Vi befinder os på en spøgelsesagtig køretur på et planetstort hølæs på vej til Ragnarok, og der er ingen som styrer.

"Jo, ved første øjekast ser det ud som om at der er nogen som har roret... Da kigger du lidt nærmere og... det som i sidste ende styrer tingenes gang er ikke så meget personerne i institutionerne, som institutionerne selv, der opererer ud fra motiver om profit og vækst, der er indbygget i dem og er fuldkommen afskåret fra normale, menneskelige værdier... Og problemet er selvfølgelig, at disse ikke er vise og velmenende guder, men menneskeskabte tankekonstruktioner med omkring den samme intelligens og indsigt som det vækst-frem-for-alt-værdisystem, som en kræfttumor har. De moderne guder er tankeløse, altopslugende ædedolke, kontrolleret af ingen som helst. De moderne guder har ingen hoveder". [Fremhævning i originalen.]

Billede: Chairman of the Joint Chiefs of Staff from Washington D.C, United States, CC BY 2.0 via Wikimedia Commons

Vil menneskets historie nu ende i en tragedie, eller sejre i et nyt paradigme?

Lær af Nikolas fra Kues (Cusanus), video ved Helga Zepp-LaRouche

Helga Zepp-LaRouche henvender sig til et publikum af unge mennesker fra hele verden om den tankemetode, som Nikolas fra Kues opdagede.

“(Nikolas fra Kues) udviklede en tankemetode, at tænke noget helt nyt... Det var ideen om, at menneskelig fornuft har evnen til at definere en løsning på et helt andet og højere niveau, end dem hvor alle konflikter og modsætninger opstod. Det tager fat på evnen til at tænke på en Enhed, der er af højere størrelsesorden og kraft end de Mange. Og når man først har trænet ens eget sind til at tænke sådan (i overensstemmelse med modsætningernes sammenfald), har man den ufejlbarlige nøgle til kreativitet, og man kan anvende denne måde at tænke på i stort set alle tankedomæner.” – Helga Zepp-LaRouche

Helga Zepp-LaRouche, stifter og formand for Schiller Instituttet og en af verdens førende Cusanus-eksperter, insisterer på, at for at komme ud af den nye, mørke tidsalder må menneskeheden lære af faderen til Den gyldne Renæssance fra det 15. århundrede, Nikolas fra Kues. Vi må begynde med den underliggende krise: den i tankemetoden.

Billede: Nicholas of Cusa. credit: Nick Thomsen, CC BY-NC 2.0

Beethoven og kreativitet, af Michelle Rasmussen

Download (PDF, Unknown)

Download (PDF, Unknown)

*This article appears in the March 5, 2021 issue of **Executive Intelligence Review**.*

Beethoven and Creativity

by Michelle Rasmussen

[Print version of this article]

View full size



Lithograph by August von Klöber, 1818

Ludwig van Beethoven

Feb. 23—If there was one principle at the center of Lyndon LaRouche's life's work, it was that the crucial factor in the progress of human civilization is human creativity. It is human creativity which distinguishes man, and woman, from the beast. It is, or ought to be, the mission of society to foster the potential creativity, which, like a seed, lies dormant in every child, just waiting for loving nourishment to cause it to bloom, to create the most beautiful flower, which, in turn, delights and inspires all others to, themselves, develop their own creative potential. But, you may ask, how do you learn about, and teach creativity?

There is perhaps no better creativity teacher than Ludwig van

Beethoven, he who was born 250 years ago, in another time, in another place, whose life-long struggle to perfect his own creative powers, has been, is now, and will forever be a monumental source for the study of creativity. This he was for LaRouche, who would often listen to Beethoven to get his creative juices flowing before sitting down to write. And this he can be for you, dear reader, and all of us, so that we may, also, be creative, that we may “Think like Beethoven.”[fn_1]

And what is the purpose of such creativity? As Beethoven put it, “to work by means of my art for needy humanity.”[fn_2] Not art for art’s sake. Beethoven, like Friedrich Schiller, was conscious of great art’s ability to raise the moral level of humanity, to better enable human beings to form a more perfect society, one where, in Schiller’s immortal words, “All men become brothers,” the very words which Beethoven set to music in his *Ninth Symphony*. [fn_3]

Beethoven wrote that art and science, “Give us intimations and hopes of a higher life” to unite “the best and noblest people,” and to “raise men to the Godhead.”[fn_4]

To a female friend, urging her to devote herself entirely to music, he wrote: “You who have such feeling for all that is beautiful and good. Why will you not make use of this, in order that you may recognize in so beautiful an art the higher perfection which sheds its rays even on us.”[fn_5]

Concerning his immortal mass, the *Missa Solemnis*: “In writing this great Mass, it was my chief aim to awaken, and to render lasting, religious feeling as well in the singers as in the hearers.”[fn_6]

Plato wrote that music was the most important education for the soul—to fill the soul with beauty, and make it beautiful. People would then praise beauty, receive it with joy into their souls, and become beautiful souls.[fn_7]

Beauty, Schiller said, ennobles our emotions and our

intellect. Not just raw emotions which dominate us, without intellect and reason. Not just intellect and reason, without compassion and agapē—love for our neighbor. But through the freedom of mind and heart, which arises while in the act of play, and especially when experiencing the beauty of great art, the two sides of our nature can be reconciled by rising to a higher, subsuming state of mind, which we call the *aesthetical state of mind*.

View full size



Friedrich Schiller, in a portrait by Ludovike Simanowiz.

Beethoven quoted Schiller's play *Don Carlos* in a letter from 1797: "Wisdom is for the wise, Beauty for the feeling heart; and both belong to each other." (*Die Wahrheit is vorhanden für den Weisen, Die Schönheit für ein fühlend Herz; Sie beide gehören für einander.*)[fn_8]

Beethoven wielded his creative powers to touch our souls through the beauty of his music.

The Creative Process

To be creative is a process of perfecting the ability to imagine what no one before you has ever thought about. In modern terms, to think "outside of the box," the box of "This is how it has always been done," "These are the rules," "These are the unquestionable doctrines." And, to be self-conscious about how to do that. But how do you put yourself into a state of mind, where you can think freely? How can you become self-reflective about the creative process and look into your own mind?

The thought process we call the imagination, is not only the key to creativity in the arts, but, also, in scientific discovery. Lyndon LaRouche put it this way in a speech called "Creativity as Such," in 2011:

And it's in the process of *metaphor*, in which we acquire access to experimental knowledge and use of principles which lie outside the domain of sense-certainties, that mankind distinguishes himself from the beasts... This is the special genius of Classical musical composition... [Y]ou look at the question of irony, and you take the case of a Bach fugal composition as the perfect test to demonstrate this... This aspect of the human mind is the location of human creativity. And the promotion of that aspect of the human experience, Classical artistic culture as an expression of the principle of metaphor, is the principle of ordinary discovery, principled discovery. And when you take this kind of thinking over into the department of the practice of physical science, the same thing! And there, you have an example of the role of Classical musical composition, as in the illustrative cases of both Max Planck and Albert Einstein, in particular—and [Vladimir] Vernadsky also! You get a demonstration that in the department of Classical artistic composition, in which the mind is *experimenting* with the attempt to discover principles, and expresses the yearning for that experimental result as the *incentive of creativity for the human mind*. That is *creativity*.^[fn_9]

Albert Einstein, better known as a great scientist, lesser known as a devoted amateur violinist, made his greatest discoveries not in a laboratory, but through “thought-experiments.” He had an intriguing insight into the power of the imagination, which he used to make his discoveries, and, also, the power of music to stimulate his own imagination.

View full size



Photo by E.O. Hoppe

“The power of imagination is the ultimate creative power.”

—Albert Einstein.

When he became stuck in solving an intellectual problem,

Einstein often played his violin to liberate his mental powers.

Einstein:

The power of imagination is the ultimate creative power ... no doubt about that. While knowledge defines all we currently know and understand ... imagination points to all we might yet discover and create. Imagination is more important than knowledge. Your imagination is your preview of life's coming attractions.[fn_10]

Imagination embraces the entire world, stimulating progress, giving birth to evolution.[fn_11]

Imagination is the language of the soul.[fn_12]

Logic will get you from A to B. Imagination will take you everywhere.[fn_13]

Einstein recounted that when he became stuck in the process of solving an intellectual problem, he would play his violin, and that would often liberate his mental powers.[fn_14]

Beethoven wrote this about the challenge of writing fugues in his late quartets: "The imagination, too, asserts its privileges and today a different, truly poetic element must be manifested in conventional form." [fn_15]

In 1823, Beethoven wrote suggestions on how to stimulate the imagination to Archduke Rudolph, one of his very few composition students, and an important financial and political supporter:

I hope that Your Imperial Highness will continue to acquire special practice in writing down your ideas straightaway at the piano; for this purpose there should be a small table next to the piano. Not only is the imagination strengthened in this way, but one also learns to pin down the remotest ideas at once, it is likewise necessary to write without a piano. Nor

should it give Yr. Imperial Highness a headache, but rather the considerable pleasure of finding yourself absorbed in this art, to elaborate a simple melody at times, a chorale, with simple and, then again, with more varied figurations in counterpoint[fn_16] and so forth to more difficult exercises. This will certainly not give Your Royal Highness a headache, but rather, when one finds oneself absorbed in art, a great pleasure. Gradually we develop the [ability to] express just exactly what we wish to, what we feel within us, a need characteristic of all superior persons [noble-minded men in A.C. Kalischer's translation].[fn_17]

This power of the imagination involves our ability to think about the future, about how something could be, not bound by what is, in the here and now.

The concept of the imagination is related to forecasting the future effects of current causes, as in LaRouche's economic forecasts, in which he always proposed alternative courses of action to avoid the dangers stalking in the future as the result of current wrong policies. And, likewise, deciding what to do in the here and now, based on your vision of where you want to arrive in the long-term future, the "future determining the present," as he put it.

In classical music, imagining the future requires, on the one hand, having an insight into the pregnant possibilities of a single new musical theme or motive, but, on the other hand, the ability to invent a musical idea, which is not a theme, but a generative, developmental process, a specific quality of change—the real subject of a unified composition, which acts upon the themes as objects of creative transformation.

The seed-crystal of this development process is in the mind of the composer from the very beginning.

Beethoven from 1815: "I have always a picture in my mind, when I am composing, and work up to it." [fn_18]

Regarding his opera *Fidelio*, “my custom when I am composing even instrumental music is always to keep the whole before my eyes.”[fn_19]

There is a tension between what Plato called “the one and the many”: the one unifying musical idea, and the many motives, developments, and transitions—the unfolding of the unified idea. The great German conductor Wilhelm Furtwängler spoke of the tension between near-hearing (*nahhören*), the music heard at that moment as it is unfolding, and far-hearing (*fernhören*), the future, completed, composition.

View full size



EIRNS/Philip Ulanowsky

“The seed-crystal of the development process is in the mind of the composer from the very beginning.” Norbert Brainin, primarius of the Amadeus Quartet, described and demonstrated the process of motivic thorough composition, the subject of Beethoven’s enormously fruitful musical creativity. Here he is (right), with his long-time friend, Lyndon LaRouche, on December 4, 1987.

Beethoven was a master of this process, which we call motivic thorough composition or, in German, *motivführung*. Just think about the first movement of his *Fifth Symphony*, and how the first famous four notes—da, da, da, dum—became the object of Beethoven’s enormously fruitful musical creativity. Or the *motivführung* that traverses several of Beethoven’s late string quartets, as described by Norbert Brainin, the late Amadeus Quartet primarius, at a Schiller Institute seminar, where he started with Op. 132.[fn_20]

Paradoxically the one, unifying musical idea must subsume many free, independent voices. Beethoven wrote the following upon being asked by a composer to criticize his composition:

[N]ot indirectly, but frankly, as is my wont, I only tell you that you might pay a little more attention to the separate conduct of the parts in future works of this kind.[fn_21]

Creativity is not linear. LaRouche emphasized the role of surprise, paradox, metaphor, irony, even jokes, and puns, all of which Beethoven was a master. The listener is consciously led into a trap, where, suddenly, the unexpected occurs. A dramatic new element takes you by surprise, and you are forced to make a mental leap into the realm of the imagination, away from linear thinking. Afterwards, an emotional release occurs, for example, when you “get the joke.” In metaphor, there is a juxtaposition of seemingly unrelated elements in a surprising way, which can only be understood from a higher, subsuming level. (See box: Beethoven Thought in Metaphor)

In the process of unfolding the musical idea in a polyphonic (many-voiced) musical universe, sometimes the different individual voices come into conflict with each other, and dissonances emerge in the contrapuntal process, which urgently demand to be resolved, thus driving the unfolding process forward in a non-linear way.

This is similar to a human dialogue of cultures, where, sometimes, conflicts emerge. These conflicts, however, can be solved through the process of creating a higher unity, the which Nikolaus von Kues (Nicholas of Cusa) called the “coincidence of opposites.” This is actually a common metaphor in Danish known as things “going up in a higher unity” (*at gå op i en højere enhed.*) In music, the higher unity is the overall musical idea of that particular piece.

The creative process also entails great emotional tension in the midst of problem solving, as if you are hanging on a psychological cliff, or lost in no-man’s land. You begin to doubt if the problem can ever be solved. But the great thinker, whether in music, science, or elsewhere, develops a

power of concentration, sometimes lasting years, based on an underlying consciousness of the importance of his or her endeavor, a striving passion, until a breakthrough occurs, as if in a flash of insight, and the problem is solved.

The creative struggle involves trying out new solutions, which are not in the rulebook, and not in your own past productions. To be self-reflective about the creative process requires not only being conscious about new methods of composition, as Beethoven sometimes explicitly wrote that he had invented, which Plato referred to as a "higher hypothesis," but, also, to be self-conscious about the increasingly creative quality of compositional methods, which Plato called the "hypothesis of the higher hypothesis."

From Beethoven to a publisher in 1802 regarding Piano Variations Op. 34 and 35:

Both sets are really worked out in a wholly *new manner*, and each in a *separate and different way*... I myself can assure you that in both these works the *method is quite new so far as I am concerned*.^[fn_22]

[W]hen feeling opens up a path for us, then away with all rules.^[fn_23]

In fact, LaRouche wrote that Beethoven should be considered a physical scientist, because of his ability to make one creative breakthrough after another, to discover new worlds, new modes of musical expression. In science, we discover new physical principles of nature, even creating new states of matter, never before seen in nature. Opening your mind to the existence of a paradox, that which does not fit into the accepted theories, spurs the mind to seek new, higher, hypotheses, and design crucial physical experiments to prove, or disprove them.

In art, we use the same cognitive powers to discover new artistic principles, and, also, something new about our own

creativity, which we can share with others, be they musicians or listeners. We can communicate the power of creativity, itself, to move men's souls.

Beethoven was a master in making use of known musical forms (for example, the sonata form), and imbuing them with surprising, new, revolutionary content.

Beethoven's Struggle to Approximate Divine Creativity

Beethoven was self-conscious about his own divine spark of creativity, that which LaRouche devoted his life to better understand, that *Götterfunken* (godly spark), of Schiller's "Ode to Joy": *Freude, schöne Götterfunken*^[fn_24], the which Beethoven set to music in his monumental *Ninth Symphony*. LaRouche pondered, what does it mean for man to be in the image of The Creator? It is this capacity for man, also, to be a creator. That, stressed LaRouche, is what separates men and women from beasts. (See the section on the divine spark in every individual in LaRouche's article in this issue, "In the Garden of Gethsemane," written in his prison cell in 1990.)

Beethoven wrote to publisher Breitkopf & Härtel in 1812: "my heavenly art, the only true divine gift of Heaven," and in 1824: "I am free from all small-minded vanity: only the divine art, in it alone is the main-spring which gives me strength to devote the best part of my life to the heavenly Muses."^[fn_25]

After seeing a collection of Schubert's songs, Beethoven's friend Anton Schindler records him as saying: "Truly, this Schubert is lit by a divine spark."^[fn_26]

Resenting publishers who line their pockets with profits from an author's work, treating them as "tasty brain-food," Beethoven wrote:

The author [Beethoven] is determined to show that the *human brain* cannot be sold either like coffee beans or like any form

of cheese which, as everyone knows, must first be produced from *milk, urine* and so forth—The human brain is inherently inalienable.[fn_27]

Beethoven was very conscious of his mission in life: to be as creative as he could be, in order to uplift needy humanity with the power of his music. To adopt the immortal mission of the artist: to ennoble the present, and future generations. There was no standing still or entropy, but, instead, what LaRouche called anti-entropy. Motivated by his love for mankind, Beethoven willfully became more and more conscious of his own creative powers, and constantly strove to leap up to the next higher level of creativity, with the explicit goal of more closely reaching the power of God's own creativity. (See box: Beethoven: 'To Spread the Rays of the Godhead')

The Sublime

Beethoven's passion to fulfill his mission gave him the power to rise above personal adversity, in the form of his increasing deafness. As he put it in his moving Heiligenstadt testament, he was in anguish about losing that very sense which he ought to have in perfection.

Schiller calls this the sublime—our ability to rise above sensual pain, for the purpose of a higher mission.

In 1813, Beethoven wrote: "Lend sublimity to my highest thoughts, enrich them with truths that remain truths forever!"[fn_28]

He copied from another source: "Everything that is called life should be sacrificed to the sublime and be a sanctuary of art."[fn_29]

Beethoven wrote to his good friend Dr. Franz Wegeler, in about 1801, about his anxiety during the previous two years because of his increasing deafness, and recent happy moments due to a woman he was now in love with, continuing:

For me there is no greater pleasure than that of practicing and displaying my art. My strength, both in body and mind, for some time has been on the increase. Every day brings me nearer to the goal which I feel but cannot describe. And it is only in that condition that your Beethoven can live. There must be no rest—I know of none but sleep... I will seize fate by the throat; it shall certainly not wholly overcome me. Oh! life is so beautiful. Would that I could have a thousand lives! [fn_30]

A year later, in the testament Beethoven wrote in Heiligenstadt addressed to his brothers, but never sent, he penned that he was so desperate, that he had considered taking his own life. But he could not morally allow himself to do so, because he knew that he had so much more music to give humanity:

But what a humiliation for me when someone standing next to me heard a flute in the distance and I heard nothing, or someone heard a shepherd singing and again I heard nothing. Such incidents drove me almost to despair; a little more of that and I would have ended my life—it was only my art that held me back. Ah, it seemed to me impossible to leave the world until I had brought forth all that I felt was within me... “Divine one, thou seest my inmost soul thou knowest that therein dwells the love of mankind and the desire to do good.” Ever since my childhood my heart and soul have been imbued with the tender feeling of goodwill; and I have always been inclined to accomplish great things. [fn_31]

This became Beethoven’s moral imperative—Beethoven, the musician, and Beethoven, the man.

On September 17, 1824 to publisher Schott, after writing that his health was poor:

Apollo and the Muses will not yet hand me over to the Scythe Man, for I still owe them much; and before my departure for the Elysian Fields I must finish what the spirit suggests to

me [or, as another translation has it: what the Eternal Spirit has infused into my soul[fn_32]] and commands me to finish. It is to me as if I had only written a few notes.[fn_33]

In art, there is a seeming paradox. The artist's thoughts are often light years ahead of the general population, yet the mission of the artist is to ennoble just those people through the aesthetical experience—to raise the sights of the people to the stars. Beethoven, especially, felt this paradox, but was determined to compose at the highest level he could, despite complaints that his works were either unplayable, or not understandable.

View full size



Beethoven, sculpted by Hugo Hagen in 1898.

Beethoven for Us, Today

Though he could not hear music with his ears, Beethoven heard music in his mind and felt it in his soul. He would go on to produce what many consider the greatest music in human history. That is why people all over the world still perform and listen to his music. That is also why we must strive to present Beethoven's music to those, emphatically including young people, who don't know the beauty they are missing. Let us give it to them, as Beethoven's present to everyone, on the occasion of his 250th birthday.

Dear reader, take the opportunity to celebrate Beethoven's birthday by immersing yourself in listening to, and even playing and singing, his works, so that you may better understand the creative beings that we are. Notes on paper represent not just tones, but the keys to Beethoven's creative mind. Thereby, you can confirm a positive image of man, which also had a political dimension for Beethoven—the pursuit of freedom.

Six months after leaving Bonn, Beethoven quoted from Friedrich Schiller's play, *Don Carlos* in the commemorative leaf that he wrote for a woman: "Do well where one can, love freedom above all, never renounce the truth, not even before the royal throne." [fn_34]

As Schiller said, the road to Freedom goes through Beauty. That was Schiller's solution after the French Revolution, which did not end like the American Revolution, but in a bloodbath. [fn_35] It is not rage and anger that will transform our society for the better, but reasoned future-oriented policy proposals based on the most noble image of man.

Beethoven characterized humanity as "we mortals with immortal minds." His creativity can speak directly to you from his place in the "simultaneity of eternity," the place LaRouche often spoke of, outside of space and time, where the emanations of the most creative people in history are found.

From a letter to a painter: "*Continue to paint* and I shall *continue to write down notes*, and thus we shall live—forever?—yes, perhaps, forever." [fn_36]

"I would rather set to music Homer, Klopstock, Schiller, although even these would cause difficulties, but *these immortal poets* are worth it." [fn_37]

To fellow composer Luigi Cherubini: "True art is imperishable, and the true artist feels inward pleasure in the production of great works." [fn_38]

We can drink from this fountain of creativity, and nourish ourselves, so that, hopefully, we may contribute, each in his or her own way, to enriching the flow.

And ye musicians: strive to master Beethoven's compositional principles so that we may rediscover the almost lost art of composing beautiful and profound music, and, maybe, even, go beyond.

Let Beethoven aid us in developing our own creative powers so that we may generate nothing less than a new global renaissance, for the sake of needy humanity.

–mich.ras@hotmail.com

Read the author's other articles on culture at <https://rasmussenmichelle.academia.edu/>.

View full size



EIRNS/Sylvia Spaniolo

“The true artist feels inward pleasure in the production of great works.” –Beethoven. Here, the Schiller Institute NYC Chorus and orchestra in a concert on Schiller's birthday, St. Bartholomew's Church, New York, November 18, 2018. The Schiller Institute encourages members of the public to join the Chorus.

[fn_1]1. Lyndon LaRouche, *Think Like Beethoven*, paperback available here. [back to text for fn_1]

[fn_2]2. Dr. A.C. Kalischer, *Beethoven's Letters, With Explanatory Notes*, Dover, 1972, page 160. [back to text for fn_2]

[fn_3]3. Michelle Rasmussen, “ ‘All Men Become Brothers’: The Decades-Long Struggle for Beethoven's Ninth Symphony,” *EIR* Vol. 42, No. 26, June 26, 2015, pages 38-51. [back to text for fn_3]

[fn_4]4. Maynard Solomon, “Reason and Imagination: Beethoven's Aesthetic Evolution,” in *Historical Musicology: Sources, Methods, Interpretations*, by Stephen A. Crist and Roberta Montemorra Marvin (editors), University of Rochester Press, 2008, page 189. [back to text for fn_4]

[fn_5]5. Kalischer, page 68. See note 2. [back to text for fn_5]

[fn_6]6. Kalischer, page 331. [back to text for fn_6]

[fn_7]7. From a more extensive footnote about Plato written by Edgar A. Poe in "The Colloquy of Monos and Una." *The Complete Tales and Poems of Edgar Allan Poe*, Modern Library, 1938, page 446. [back to text for fn_7]

[fn_8]8. Written in Lenz von Breuning's album, Kalischer, page 11. [back to text for fn_8]

[fn_9]9. Speech delivered to the Schiller Institute conference, "Classical Culture, an Imperative for Mankind," held in Rüsselsheim, Germany, July 3, 2011. *EIR* Vol. 38, No. 27, July 15, 2011, pages 30-38. [back to text for fn_9]

[fn_10]10. Azquotes.com/quote/864207 [back to text for fn_10]

[fn_11]11. Albert Einstein, *Einstein On Cosmic Religion and Other Opinions & Aphorisms*. goodreads.com/quotes/423568. [back to text for fn_11]

[fn_12]12. www.azquotes.com/quote/831606. [back to text for fn_12]

[fn_13]13. brainyquote.com/quotes/albert_einstein_121643. [back to text for fn_13]

[fn_14]14. Read the article, "Einstein the Artist," by Shawna Halevy, one of LaRouche's collaborators. *EIR* Vol. 39, No. 19, May 11, 2012, pages 58-66 [back to text for fn_14]

[fn_15]15. Solomon, "Reason and Imagination," in *Historical Musicology*, page 194. See note 4. [back to text for fn_15]

[fn_16]16. Counterpoint is the art of writing two or more lines, or voices, of music designed to be in dialogue with each other, from "point against point," writing a contrary

note to a given note, or point. [back to text for fn_16]

[fn_17]17. Michael Hamburger (editor), *Beethoven: Letters, Journals and Conversations*, Thames & Hudson, 2007, page 199. [back to text for fn_17]

[fn_18]18. Maynard Solomon, *Beethoven Essays*, Harvard University Press, 1990, page 127. [back to text for fn_18]

[fn_19]19. Solomon, "Reason and Imagination," in *Historical Musicology*, page 194. [back to text for fn_19]

[fn_20]20. Over September 20-22, 1995, the Schiller Institute sponsored a series of seminars featuring Lyndon LaRouche's close friend and collaborator Norbert Brainin, at the Dolná Krupá castle in Slovakia. Watch Mr. Brainin demonstrate the principle of motivic through composition in Seminar No. 4 here, or read more about it here. [back to text for fn_20]

[fn_21]21. To Baron Carl August von Klein in 1826, Kalischer, page 365. [back to text for fn_21]

[fn_22]22. Solomon, "Reason and Imagination," in *Historical Musicology*, page 191. [back to text for fn_22]

[fn_23]23. *Op. cit.*, page 192. [back to text for fn_23]

[fn_24]24. A word coined before Schiller, by Johann Georg Adam Forster in writing about Benjamin Franklin. [back to text for fn_24]

[fn_25]25. Kalischer, page 330. [back to text for fn_25]

[fn_26]26. Manuel Komroff, *Beethoven and the World of Music*, Dodd, Mead, 1961, page 164. [back to text for fn_26]

[fn_27]27. Solomon, "Reason and Imagination," in *Historical Musicology*, page 190. [back to text for fn_27]

[fn_28]28. Hamburger, *Beethoven: Letters*, page 122. See note 17. [back to text for fn_28]

[fn_29]29. Birgit Lodes, in William Kinderman (editor), *The String Quartets of Beethoven*, University of Illinois Press, 2020, page 186. [back to text for fn_29]

[fn_30]30. Kalischer, page 23. [back to text for fn_30]

[fn_31]31. *Thayer's Life of Beethoven*, Vol. I, revised and edited by Elliot Forbes, Princeton University Press, 1991, page 305. [back to text for fn_31]

[fn_32]32. Maynard Solomon, *Late Beethoven: Music, Thought, Imagination*, University of California Press, 2004, page 93. [back to text for fn_32]

[fn_33]33. Kalischer, page 332. [back to text for fn_33]

[fn_34]34. To Theodora Johanna Vocke in Nuremberg, May 22, 1793. Joseph Schmidt-Görg, "A Schiller Quote from Beethoven in a New Perspective," in Günter Henle, *Music, Edition, Interpretation*, 1980, page 423. [back to text for fn_34]

[fn_35]35. Beethoven actually expressed his desire to travel to North America. "If only God will restore me to my health, which to say the least, has improved, I could do myself justice, in accepting offers from all cities in Europe, yes, even North America, and might still prosper." Beethoven received a request for an oratorio from Boston's Musical Society, which, in the end, he did not write. Kalischer, page 289. [back to text for fn_35]

[fn_36]36. Solomon, *Late Beethoven*, page 98. See note 32. [back to text for fn_36]

[fn_37]37. Kalischer, page 321. [back to text for fn_37]

[fn_38]38. Kalischer, page 296. [back to text for fn_38]

Beethoven Thought in Metaphor

Even when he was not composing, Beethoven thought in metaphor.

In response to a letter from his brother which was proudly signed "landowner," Beethoven signed his letter, "brain-owner."^a[fn_1]

From a remembrance by music critic and literary figure, Johann Friedrich Rochlitz: "Once he is in the vein, rough, striking witticisms, droll conceits, surprising and exciting paradoxes suggest themselves to him in a continuous flow."^b[fn_2][fn_3]

From his student Karl Czerny: "He could introduce a play on words anywhere."^c For example, "As regards Frau v. Stein [stone in English], I beg her not to let Herr v. Steiner be petrified, so that he may still be able to serve me."^d[fn_4]

Or he could make up funny words, calling a fugue "tone-flight-work."^e[fn_5]

Here is an example of the great fun Beethoven had when writing to Tobias Hasslinger, publisher Sigmund Anton Steiner's assistant, who later became the publisher (Beethoven usually called Hasslinger the "little adjutant," Beethoven being "Generalissimus"):

I dreamed that I was taking a far journey, as far as Syria, as far as India, back again as far as Arabia; finally I came indeed to Jerusalem. The Holy City prompted thoughts about the Holy Writ [Bible], when, and no wonder, I thought of the man Tobias [from the Bible], and naturally that led to my thinking of our little Tobias and our *pertobias[sen]* [making the name a verb, then a noun meaning to turn the name 'Tobias' into music^f[fn_6]]; now, in my dream journey, the following canon occurred to me:^g[fn_7]

View full size



Beethoven then forgot the canon^{*}[fn_8], and when he remembered

it again, it had turned into a three-voice canon, which he held as strongly as Menelaus had held Proteus.

His letter to Tobias Hasslinger continues:

Soon I shall send in something about Steiner, too, just to prove that he hasn't a heart of stone. Farewell, very dearest of friends, we wish you continually that you may never be true to the name of publisher and may never be publicly humiliated... [The pun on *Verleger* (publisher) and *verlegen* (embarrassed, at a loss) was one of which Beethoven was especially fond.]^h[fn_9]

Enclosed in a letter to a publisher in 1825 with some canons, Beethoven includes:

[A] supplement, a romantic description of the life of Tobias Hasslinger in 3 parts. First part: Tobias is an assistant of the celebrated authority, Capellmeister Fux—and holds the ladder to his *Gradus ad Parnassum* [steps to Parnassus, the mountain where the Muses live, the name of Fux's pedantic book on counterpoint]. As he is now inclined to practical joking, through shaking and pushing the ladder he causes many of those who had got fairly high up to fall headlong and break their necks, &c. He now bids farewell to our clod of earth and reappears at the time of Albrechtsberger [a leading counterpoint teacher who gave Beethoven some lessons].

2nd part. The already existing Fuxian *nota cambiata* [changed note] is now treated in conjunction with Albrechtsberger. and the changing notes thoroughly expounded; the art of creating a musical skeleton is carried on to the highest degree, &c. Tobias, now a caterpillar, is turned into a grub [butterfly larva], is developed, and appears for the third time on this earth.

3rd part. The scarcely formed wings now hasten to the *Paternostergässl* [the address of the publisher]; he

becomes *Paternostergässler Capellmeister*, and having gone through the school of the changing notes [*Wechselnoten*] he retains nothing of them but the change [*Wechsel*], and so gains the friend of his youth, and finally becomes a member of several inland empty-headed societies, &c. If you ask him, he will certainly allow this account of his life to be published.ⁱ[fn_10]

[back to text]

[fn_1]a. Russell Sherman, *Piano Pieces*, Farrar, Straus and Giroux, September 30, 1997, page 114. [back to text for fn_1]

[fn_2]b. Oscar Sonneck (editor), *Beethoven: Impressions by His Contemporaries*, Dover Books, 1967, page 128. [back to text for fn_2]

[fn_3]c. Solomon, "Reason and Imagination," in *Historical Musicology*, page 223. [back to text for fn_3]

[fn_4]d. Kalischer, page 229. [back to text for fn_4]

[fn_5]e. Kalischer, page 356. [back to text for fn_5]

[fn_6]f. The Free Dictionary Language Forums, by Farlex, "Beethoven's writing: question." [back to text for fn_6]

[fn_7]g. Kalischer, page 281. [back to text for fn_7]

[fn_8]* <https://beethoven.ru/node/909> [Wo0 182: 0 Tobias!, трехголосный канон Бетховен (beethoven.ru)] [back to text for fn_8]

[fn_9]h. The Unheard Beethoven website, "Canon, 0 Tobias, Wo0 182." [back to text for fn_9]

[fn_10]i. Kalischer, page 229. [back to text for fn_10]

View full size



Beethoven: 'To Spread the Rays of the Godhead'

In a letter to Archduke Rudolph, Beethoven wrote:

There is nothing higher than to approach the Godhead more nearly than other mortals and by means of that contact to spread the rays of the Godhead through the human race.^j[fn_1]

To Emilie, a girl of 8 to 10 years old, who had written to him in 1812:

Persevere, do not only practice your art, but endeavor also to fathom its inner meaning; it deserves this effort. For only art and science can raise men to the level of gods.... The true artist has no pride. He sees unfortunately that art has no limits; he has a vague awareness of how far he is from reaching his goal; and while others may perhaps be admiring him, he laments the fact that he has not yet reached the point whither his better genius only lights the way for him like a distant sun.

I should probably prefer to visit you and your family than to visit many a rich person who betrays a poverty of mind. If I should ever go to H., then I will call on you and your family. I know of no other human excellences than those which entitle one to be numbered among one's better fellow creatures. Where I find people of that type, there is my home.^k[fn_2]

In the 1790s, he wrote about the need "to strive towards the inaccessible goal which art and nature have set us."^l[fn_3]

When asked which of the string quartets *opera* 127, 130, 132 was the greatest: "Each in its way. Art demands of us that we shall not stand still.... You will find a new manner of part writing and thank God there is less lack of fancy than ever

before.”^m[fn_4]

For the artist “there is no more undisturbed, more unalloyed or purer pleasure” than that which comes from rising “ever higher into the heaven of art.”ⁿ[fn_5]

Freedom and progress are the aims throughout creation:

[T]he older composers render us double service, since there is generally real artistic value in their works (among them only the German Handel and Seb. Bach possessed genius). But in the world of art, and in the whole of our great creation, *freedom and progress* are the main objectives. And although we moderns are not quite as far advanced in *solidity* as our *ancestors*, yet the refinement of our customs has enlarged many of our conceptions as well.^o[fn_6]

Dr. Kalischer comments^p[fn_7] on a letter of Beethoven to a court lawyer, Dr. Johann Baptist Bach: “We may recall the fact that the composer thought of writing an Overture on the name [B-A-C-H: B-flat, A, C, B-natural in German letter notation]; there are many sketches, the following is among some for the *Tenth Symphony*:

View full size



In a letter to the new directors of the Royal Imperial Court Theatre in Vienna, Beethoven wrote: “[T]he undersigned has always striven less for a livelihood than for the interests of art, the ennoblement of taste and the uplifting of his genius towards higher ideals and perfection.”^q[fn_8] [back to text]

[fn_1]j. Solomon, “Reason and Imagination,” in *Historical Musicology*, page189. [back to text for fn_1]

[fn_2]k. Emily Anderson (editor), Letter No. 376, in *The Letters of Beethoven*, Vol. 1, W.W. Norton, 1986, pages 380-381. [back to text for fn_2]

[fn_3]l. Solomon, "Reason and Imagination," in *Historical Musicology*, page 191. [back to text for fn_3]

[fn_4]m. *Ibid.*, page 192. [back to text for fn_4]

[fn_5]n. *Ibid.*, page 192. [back to text for fn_5]

[fn_6]o. *Ibid.*, page 192. Words in parentheses from Kalischer, page 270. [back to text for fn_6]

[fn_7]p. Kalischer, page 326. [back to text for fn_7]

[fn_8]q. *Thayer's Life of Beethoven*, revised and edited by Elliot Forbes, Vol. I, Princeton University Press, 1991, page 426. [back to text for fn_8]

SUBSCRIBE TO EIR

[back to text]



*This article appears in the March 5, 2021 issue of **Executive Intelligence Review**.*

January 17, 1990

In the Garden of Gethsemane

by Lyndon H. LaRouche, Jr.

[Print version of this article]

Editor's Note: This essay was first published in *EIR* Vol. 44, No. 37, September 15, 2017, pages 19-21.

A prophet is not without honor, save in his own country.

—Matthew 13:57

Those of us who find ourselves in Gethsemane—a Gethsemane where we are told that we must take a role of leadership with our eye on Christ on the Cross—often experience something which, unfortunately, most people do not. We tend to look at things from a different standpoint. Before trying to situate how I see the recent period, and the period immediately before us, I should try to communicate what my viewpoint is, a viewpoint which I know is shared in some degree of very close approximation by everyone who has gone to Gethsemane with the view of the Cross in his eyes, saying, “He did it, I am now being told that I must, too, walk in His way.”

What I suggest often, in trying to explain this to a person who has not experienced it, is to say: “Imagine a time 50 years after you’re dead. Imagine in that moment, 50 years ahead, that you can become conscious and look back at the entirety of your mortal life, from its beginning to its ending. And, rather than seeing that mortal life as a succession of experiences, you see it as a unity. Imagine facing the question respecting that mortal life, asking, “Was that life necessary in the total scheme of the universe and the existence of mankind, was it necessary that I be born in order to lead that life, the sum total of that number of years between birth and death? Did I do something, or did my living represent something, which was positively beneficial to present generations, and implicitly to future generations after me? If so, then I should have walked through that life with joy, knowing that every moment was precious to all mankind, because what I was doing by living was something that was needed by all mankind, something beneficial to all mankind.”

If I am wise, then 50 years after my death, in looking back at my mortal life, I know that from the beginning with my birth,

to the end with my death, that my truest self-interest was the preservation and enhancement of that which made my having lived important to those around me and those who came after me.

That is the beginning, I think, of true wisdom; that is the beginning of the Passion, which sometimes enables each of us when called, to walk through our own peculiar kind of Gethsemane. It is from this standpoint, that the mind of an individual such as our own, can efficiently comprehend history in the large.

A second point, which I often raise, I think is essential to understand the few simple observations I have to make here. It is that, in human reason, in the power, for example, to effect a valid, fundamental scientific discovery, which overturns, in large degree, previous scientific opinion, we see a fundamental distinction between man and all beasts. This power of creative reason, typified by the power to make a valid, fundamental scientific discovery, and also the power to transmit and to receive such a discovery, is that which sets man apart from and above the beasts.

The emotion associated with that kind of human activity, whether in physical science, in the development of creative works or performance of creative works of classical culture or simply in the caring for a child to nurture that quality of potential for discovery in the child, is true love. Creative activity is human activity, and the emotion associated with that kind of activity, is true love.

We start from that and say that society must be based on these considerations, that every human being, being apart from and above the animals, has the right and the obligation to live an important life. Every human being has the right to do something, such that if one looked back 50 years after the death of that person at his or her whole mortal life, one could have said, that life was necessary to all humanity. At

the same time, one could distinguish some use of this creative power of reasoning as the activity which made that life important, simply, sometimes, the development of that creative power.

View full size



Lyndon H. LaRouche, Jr.

Two Conflicting Views of Mankind

We have, in the entirety of the approximately 2,500 years of Western European history, which includes the history of the Americas, two conflicting views of mankind. One view shares more or less the standpoint I've just identified: We view the human individual as bearing the divine spark of potential for reason, as a sacred life; a spark of reason which must be developed by society, nurtured by society, given opportunity for fruitful expression by society; a quality of activity whose good works must be adopted by society, protected by society, and preserved by society, for the benefit of present and future generations. That is the republic, the republic as conceived by Solon's constitution of Athens—a notion of republic, which, in our time, is made nobler by the Christian understanding, which transforms and elevates the contributions of Solon and Socrates after him.

On the other side, there is the conception of Sparta, a privileged oligarchy, brutalizing the helots, the slaves, the so-called lower classes. That, too, is a model society, not a republic, but an oligarchy.

The struggle between these two views of mankind is epitomized by the struggle between President and General George Washington, on the one side, and King George III on the other. George Washington was a soldier and statesman of the republic, not a perfect one, but a good one. On the opposite side was poor King George III, the puppet of the evil Earl of

Shelbourne, and the epitome of oligarchism, the heritage of Sparta. The tradition of King George III, which deems that some men must be kept slaves, is an oligarchical view, which hates the idea of the equality of the individual in respect to the individual human being's possession of that divine spark, the individual human being's right to the development of that spark, the nurture of its activity, and the defense and perpetuation of its good works.

Such is the conflict. In our time, the great American Republic, by virtue of the cultivation of ignorance and concern with smallness of mind, and neglect of the importance of what comes after us in the living of our mortal lives, has been so undermined, degraded, and corrupted, that we as a nation no longer are the nation we were conceived to be, but instead have become a nation brain-drained in front of our television sets, thinking with greater passion about mere spectator sports or mere television soap-opera than we do about urgent events in real life. We are a nation seeking gratification in drugs, in sordid forms of sexual activity, in other sordid entertainments, in that kind of pleasure-seeking, which echoes the words Sodom and Gomorrah.

And so, oligarchism, that which George III of England represented back in the eighteenth century, has taken over and rules the land which was once George Washington's.

What this leads to is this. Today, there is a great revolution around the world against tyranny in all forms. So far, this revolution has manifested itself within the communist sector against communist tyrannies. But it is coming here, too. Wherever the divine spark of reason is being crushed by oligarchical regimes, with all their cruelties, the divine spark of reason within human beings inspires them to arise, to throw off the tyranny—not out of anger and rage against tyranny, but because the divine spark of reason in each person must be affirmed. We seek not merely to be free from oligarchy; we seek to be free from oligarchy, because not to

do so would be to betray the divine spark of reason in ourselves and in others.

Agapē

The secret of great revolutions, of great civil rights movements, as Dr. King's example illustrates, is this capacity, which the Greek New Testament called *agapē*, which Latin called *caritas*, which the King James version of the Bible calls charity, which we otherwise know as love. Whenever this power of love, this recognition of that divine spark, setting us above the beasts, prevails, wherever people can approximate that view of the sum total of their lives, as if from 50 years after their deaths, whenever movements arise which, out of love, produce people who are willing, not fruitlessly, but for a purpose, to lay down their lives, so that their lives might have greater meaning, for this purpose—there you have the great revolutions of history.

If we were to project events on the basis of what is taught in the schools about revolutions and other struggles of the past, then the human race at present were doomed. If we say that people struggle against this and that oppression, and so forth, and out of rage or whatnot, overthrow their cruel oppressor, we should lose; the human race would lose. However, if we touch the force of love, the spark of divine reason, we unleash a force, a creative force, a divine force, which is greater than any adversary, and we win. Those revolutions, which are based upon the appeal to this divine spark of reason within the individual, prevailed. Those which worked otherwise produced abominations, or simply failed.

Yes, we must struggle against injustice. But it is not enough to struggle out of anger. We must struggle out of love. And that we learn best, who have had to walk as leaders of one degree or another, through our own Gethsemane, with the image of the Cross before us.

That is the best I can say. I might say it better, but what I try to say with these poor words, is the best I can say summarily, on the subject of current history. I believe, that the great upsurge of humanity, implicit in the optimism I express, is now in progress. I am persuaded that we shall win, provided that each of us can find in ourselves that which makes us the right arm of the Creator, a man, a woman of providence, within the limits of our own capacities and opportunities.

Lyndon H. LaRouche, Jr.

Dictated from prison

Rochester, Minnesota

January 17, 1990



Live streaming 24-timers Beethoven 250 års fødselsdag fest! 16.-17. december

Videoarkivet bliver klart om 2 dage. Klik her på FFRCC's hjemmeside.

Vi inviterer dig til at nyde en 24-timers international fejring af Ludwig van Beethoven, fra den 16.-17. december 2020, datoen for hans 250 års fødselsdag. Fejringen blev præsenteret af Schiller Instituttets Venner, The Foundation

for the Revival of Classical Culture (Fond for genoplivning af klassisk kultur). Deltag! De delte hilsner fra hele verden; videohyldest af forskellige typer; og for det meste hans herlige musik, der fejrer hans sind, kunstneriske vision og mission. Det var levende arrangeret med særlige gæster, kommentarer og sjældne optagelser af Beethovens værker.

"Jeg vil tage skæbnen i kraven; den vil aldrig bøje mig helt efter dens vilje."

– Ludwig van Beethoven

Beethoven 250 år og menneskehedens æstetiske opdragelse

Afskrift af en tale Michelle Rasmussen, næstformand for Schiller Institutet i Danmark, holdt ved Schiller Institutet i Danmarks videokonference: Verden efter valget i USA, den 8. december 2020

Se hele konferencen her.

Vi har en civilisationskrise: en konfrontationspolitik, som kan føre til krig med Rusland og Kina, en COVID-19-pandemi, økonomiske og finansielle kriser og en voksende sultkatastofe i Afrika.

Vil vi etablere en ny retfærdig økonomisk verdensorden eller vil det ende i kaos og krig?

Det er en kamp mellem helt forskellige menneskesyn.

LaRouche understregede altid: hvad er forskellen mellem mennesker og dyr?

Er vi dyriske?

Eller har vi en iboende kreativ erkendelsesevne, som gør os i stand til at opdage nye principper – noget nyt, som ingen andre har tænkt på.

I videnskab opdager vi nye naturvidenskabelige principper.

I kunst opdager vi nyt om vores egne kreative evner, som kan deles med andre, som i et orkester eller kor eller med tilhørerne.

Skønhed, som Schiller sagde, forædle vores følelser og vores intellekt –

ikke kun rå følelser som dominerer os uden intellekt, ikke kun intellekt uden medfølelse og næstekærlighed.

Men gennem at lege, speciel gennem kunst, at spille, kan de to gå op i en højere enhed, som vi kalder en æstetisk tilstand, når vi er omfavnet af skønhed.

Det var Schillers løsning efter den franske revolution, som ikke endte som den amerikanske, men i et blodbad.

Platon skrev, at den vigtigste uddannelse for sjælen var musik – at fylde sjælen med skønhed og gøre den skøn.

Mennesket ville så lovprise skønhed, modtage den med glæde i sin sjæl, og blive til en skøn sjæl.

Den 16. december fejrer vi Beethoven 250-års fødselsdag.

Vi fejrer ham, som en af de mest kreative sjæle i historien, men vi fejrer også menneskehedens erkendelsesmæssige evner.

Studér Beethoven for bedre at forstå, hvad vi mennesker er.

Beethoven, selv da han ikke var i stand til at høre sin egne musik, hørte den alligevel i sit sind, og udfordrede sig selv til at lave det ene gennembrud efter det anden.

Der var ingen stilstand eller entropi, men hvad LaRouche kalder ikke-entropi.

At viljemæssigt blive mere og mere bevist om, at kende sine

egne erkendelsesmæssige evner, og presse dem til det yderste for at kunne stige op til det næste niveau, og som han skrev, at nærme sig Guds egen skaberkraft.

Og han havde et formål: at opløfte den trængende menneskehed. Han var bevidst om musikkens rolle med at forædle menneskene.

Gennem at spille, synge eller lytte, kan Beethovens kreativitet deles med andre –
noderne på papiret, er ikke kun toner, men nøglen til Beethovens kreative sind.

Og dermed kan andre mennesker bekræfte et positivt menneskesyn, som også havde en politisk dimension for Beethoven – stræben efter frihed.

Som Schiller sagde, vejen til frihed går gennem skønhed.

For at fejre Beethoven så lyt til eller syng og spil hans værker. Genoplev hans åndelige gennembrud, bekræft den menneskelig kreativitet, skab et samfund, hvor vi kan genopdage den tabte kunst at skabe skøn musik, måske endnu mere kreativ end Beethoven, og udvikle vores erkendelsesmæssige evner, for hele menneskehedens skyld.

Så blev der spillet den første del af 2. sats af Beethovens 7. symfoni, dirigeret af Wilhelm Furtwängler, som eksempel.

Ud fra en enkel begyndelse tilføjes flere og flere stemmer for at skabe noget stort og opløftende.

Se også Deadlines indslag om Beethoven 250 år den 7. december 2020 14,

Klik her og så 14:46 minutter inde i programmet

Glæde, skønne gudegnist,
Datter af Elysium,
Vi betræder, berusede af ild,
Himmelske, din helligdom!
Din trolddom genforener,
Hvad vanen strengt har delt;
Alle mennesker bliver brødre,
Hvor din blide vinge dvæler.

Vær omfavnet, millioner,
Dette kys til hele verden! Brødre!
Over stjerneteltet
Må en kærlig fader bo.

Oversat af Werner Knudsen, akademisk.kor.dk

Schillers ord og Beethovens musik taler endnu mere lidenskabeligt og kraftfuldt til os i dag i disse tider med pandemiske sygdomme, hungersnød, økonomisk krise, social uro og trussel om krig. Lad os tage Schiller og Beethoven til vore hjerter og sind og skabe et nyt paradigme for fred og udvikling for hele menneskeheden.

Lyt, og lad Beethoven instruere os!

Læs og lyt til de daglige Beethoven indlæg her.

Schiller **Instituttets**
videokonference
PANEL IV d. 6. sept. 21:00 –

24:00):

Opbygning af tillid i internationale relationer: Klassisk kulturs rolle og bekæmpelse af global hungersnød

1. Jacques Cheminade (Frankrig), leder af Solidarite & Progres, tidligere præsidentkandidat

2. Marcia Merry Baker (USA), EIR-redaktionen

3. Bob Baker og amerikanske landbrugsledere:

Ron Wieczorek, South Dakota cattle rancher, LaRouchePAC

Nicole Pfrang, Kansas Cattlemen's Association Secretary-Treasurer, cattle rancher

Mike Callicrate, Colorado, cattle rancher, Owner, Ranch Foods Direct:

4. Paul Gallagher (U.S.), EIR Editorial Board

5. Fred Haight (Canada), Schiller Instituttet

6. Michael Billington (US), chef for asiatiske anliggender, Executive Intelligence Review

7. Spørgsmål og svar

8. Beethoven-messe i C-dur, opførelse af Schiller Instituttets kor i New York City.

Alternativet til en mørk tidsalder og tredje verdenskrig

Introduktion til Helgas tale:

DENNIS SPEED: Mit navn er Dennis Speed, og jeg vil byde jer velkommen til dagens internationale konference og webcast.

Vi vil begynde dagen med et videoudklip med den afdøde økonom og statsmand, Lyndon LaRouche, fra 2011. Han var hovedtaler på et panel ved en konference i Schiller Instituttet – det var i Tyskland – og navnet på panelet ved denne lejlighed var: "At redde vores civilisation fra afgrunden: Klassisk kulturs rolle. En nødvendighed for menneskeheden."

LYNDON LAROUCHE (uddrag): Hvad er det ved mennesker som gør, at de ikke bare er endnu en dyreart, klar til at blive slagtet (at uddø) når deres tid er kommet?

Svaret er et lidet kendt spørgsmål. De fleste mennesker har ikke den fjerneste idé om hvad svaret er! Rent faktisk er vores samfund styret af folk, der ikke har nogen som helst idé om hvad menneskeheden er! Det eneste de kan finde på, er en eller anden beskrivelse af et slags dyr, med dyriske karaktertræk af nydelse og smerte og lignende, som måske kontrollerer dette dyrs adfærd...

Navnet for den specifikke kvalitet, som vi kender fra mennesket, og som ikke eksisterer i nogen anden kendt levende art: Det er en egenskab af kreativitet, der er absolut

enestående i menneskeheden. Og hvis man ikke er kreativ, og hvis ikke man forstår kreativitet, så har man endnu ingen billet til overlevelse! Fordi kreativitet vil ikke redde dig, medmindre du bruger den.

DENNIS SPEED: Lad mig sige noget om Schiller Instituttet, og hvad vi har gjort med denne række af tre konferencer, som begyndte i april dette år. Disse konferencer var viet til idéen om at skabe et firemagts-topmøde – Rusland, Kina, Indien og USA. Der er forskellige processer, der allerede har været i stand til at bevæge sig i denne retning. Faktisk er der, blandt de mange ting som vi vil snakke om i dag, et nyt forslag, som blev fremsat af Præsident Vladimir Putin fra Rusland, i denne retning [for et topmøde med de 5 permanente medlemmer af FN's sikkerhedsråd: USA, Rusland, Kina, Storbritannien og Frankrig –red.]... Idéen om et firemagts-topmøde er ikke eksklusiv. Det betyder ikke at andre ikke kan involvere sig...

Lad mig også sige, for især folk i USA, at krisen, der har påkaldt sig folks opmærksomhed, som udstillet i den sociale og politiske krise i Amerikas gader, er blot ét udtryk for en bredere, international proces. Og det er grunden til, at vi i dag begynder med det første panel for at give dette bredere overblik, og tillade dig og andre at blive en del af en international operation for at forandre denne situation...

Helga Zepp-LaRouche er grundlæggeren af Schiller Instituttet – det var tilbage i 1984. Hun er selvfølgelig også hustru til den afdøde økonom og statsmand, Lyndon LaRouche, som døde i februar 2019. Hun spillede en vigtig, afgørende rolle i en række samtaler og dialoger med den kinesiske regering i perioden fra 1993 til 1996; som påbegyndte den proces, der blev til det vi nu kalder den Nye Silkevej. Og vi er glade for og stolte over at præsentere hende til jer nu, for at tage denne dialog op igen. Panelet som helhed har titlen: "I stedet for geopolitik, en ny form for statsmandskunst". Så, det er

altid en ære at præsentere Helga Zepp-LaRouche.

HELGA ZEPP-LAROUCHE: Efter denne svære start er jeg så meget desto gladere for endelig at have forbindelse til jer. Og jeg vil tale om alternativet til en mørk tidsalder eller faren for en ny verdenskrig. Og selvom det for de fleste på dette tidspunkt er utænkeligt, så...[manglende lyd] ...medmindre vi på relativt kort sigt lykkes med at erstatte det håbløst bankerotte finanssystem med et New Bretton Woods-system, nøjagtigt som oprindeligt tilsigtet af Franklin D. Roosevelt, det vil sige skabe et kraftigt instrument til at overvinde underudviklingen i den såkaldte udviklingssektor.

Jeg ved ikke, om I hørte, hvad jeg sagde før, fordi der var nogle tekniske problemer, men jeg sagde, at selvom de fleste ikke kan forestille sig at det kan forekomme, så truer verdens nuværende orientering mod stadig flere konflikter, både internt i mange stater i verden, men også på et strategisk niveau, med at eskalere til en stor ny verdenskrig, en tredje verdenskrig, som på grund af eksistensen af termonukleare våben ville betyde udryddelse af den menneskelige art; det "store drab", omend det er ment på en lidt anden måde end vi netop hørte Lyn på dette videoklip.

Selvom det er helt forbløffende, hvor mange vildledte mennesker der stadig mener, at COVID-19-pandemien enten ikke er værre end influenza, eller blot er en konspirationsteori af Bill Gates, er det langt mere sandsynlige perspektiv desværre, hvad epidemiolog Dr. Michael Osterholm har sagt: at vi stadig har en utrolig lang vej foran os. Indtil nu er 10 millioner mennesker blevet inficeret, en halv million er døde af COVID-19, og vi har stadig ikke nået toppen af den første bølge. De så godt som ikke-eksisterende sundhedssystemer i mange udviklingslande er allerede håbløst overbelastede. Pandemien har hensynsløst afsløret det faktum, at det neoliberale økonomiske system ikke kun afhænger af billig produktion i den såkaldte Tredje Verden, men har skabt slavelignende arbejdsbetingelser selv i USA og Europa, som det

kan ses af udbruddet af virusset på de mange slagterier i Europa og USA.

Den økonomiske nedlukning har sat fokus på skrøbeligheden i det der kaldes "globalisering". I USA forsvandt ca. 40 millioner job på tre måneder; på utrolig vis pumpede centralbankerne over 20 billioner dollars ind i det finansielle system, og forskellige regeringsstøtteprogrammer kunne dårligt nok dække de tidsindstillede bomber, der stadig tikker indtil udløbet af de kortvarige arbejdsprogrammer. IMF forventer i øjeblikket, at den globale produktion vil falde med 4,9% i år, og kun Kina forventes at have en stigning i produktionen på 2%, hvilket naturligvis er meget mindre end det plejer at være, men ikke desto mindre er voksende. Sektorer som flytrafik, forplejning, turisme, bilindustrien, har lidt store fald, nogle af dem på lang sigt, men også et stort antal mellemstore virksomheder frygter, at de ikke vil overleve en anden bølge og en anden økonomisk nedlukning. Resultatet ville være en enorm stigning i arbejdsløshed, fattigdom og prisdeflation, mens centralbankernes likviditetspumpe samtidig skaber hyperinflationsbobler. Redninger af store systemiske virksomheder og banker såvel som politisk eksplosive redningspakker vil være yderligere desperate muligheder for regeringer at gennemføre, men vil ikke kunne forhindre et sammenbrud af det globale finanssystem. Et styrt ned i kaos og anarki ville følge.

I mellemtiden ville en fortsættelse af den nuværende politik ikke alene føre til øgede dødsfald som følge af pandemien, men vil absolut ikke gøre noget for at imødegå sultkatastrofen, som David Beasley fra Verdens Fødevarerprogram advarer om snart vil tage livet af 300.000 mennesker om dagen.

Dem der muligvis mente, at en mørk tidsalder kunne udelukkes i vores moderne tid, befinder sig i et realitetschok. Og sidst, men ikke mindst, den hedonisme, der udøves af demonstranter, der forveksler frihedsprivilegier med frihed, minder om flagellanterne og beskrivelserne fra det 14.

århundrede, som de er fremstillet i Boccaccios skrifter og Brueghels malerier.

På denne baggrund kan det forventes, at forsøgene – der oprindeligt blev anstiftet af de britiske hemmelige tjenester – på at fjerne præsident Donald Trump fra embedet ved et kup, rigsretssag eller mord – sådan var overskriften på den britiske publikation The Spectator, den 21. januar 2017 – eller ved et "Maidan"-kup, som præsident Putin advarede om i 2016 – disse vil blive intensiveret. Iscenesættelsen af forargelsen som følge af mordet på George Floyd, foretaget af voldelige grupper finansieret af George Soros, er en del af denne kampagne. Årsagen til den ubarmhjertige fjendtlighed fra det neoliberale etablissement og de etablerede medier på begge sider af Atlanterhavet mod Trumps efter hans, for dem, uventede valgsejr, var, og er stadig, den intention han udtrykte i begyndelsen af sin valgperiode om at etablere gode forbindelser med Rusland og et godt forhold til Kina. Og selvfølgelig Trumps løfter om at afslutte sin forgængeres "uendelige krige" og at bringe amerikanske tropper hjem.

Hvad der derefter fulgte, var en tre og et halvt års heksejagt mod Trump. Krigsråbet "Rusland, Rusland, Rusland", baseret på årsager, for hvilke der ikke eksisterer skyggen af bevis, blev efterfulgt af et forsøg på en rigsretssag, atter efterfulgt af det ikke mindre ondsindede krigsråb "Kina, Kina, Kina", skønt der er lige så lidt hold i anklagerne mod Kina, som der var i Russiagate.

I løbet af alt dette var repræsentanterne for det neoliberale system ikke så meget som et øjeblik parate til at overveje, at det var de brutale konsekvenser af deres egen politik for størstedelen af befolkningen på verdensplan, der udløste den globale bølge af social protest, der inkluderer Brexit og Trumps sejr, såvel som masseprotester over hele verden fra Chile til de 'gule veste' i Frankrig. Men denne elite er aldrig interesseret i at opdage sandheden, kun i at kontrollere den officielle politiske fortælling i

overensstemmelse med Pompeos princip, som han forklarede i sin tale i Texas: "Jeg var CIA-direktør. Vi løj, snød, stjal ... vi havde hele uddannelsesforløb i det".

NATO's officielle fortælling om Ruslands angiveligt stigende aggressivitet, beskyldningerne om "med magt at drage grænser i Europa igen", nævner naturligvis ikke de brudte løfter, der blev givet til Gorbatsjov, om at NATO aldrig ville udvide sine grænser helt til Ruslands grænser, og den forudgående farve-revolution, der kan beskrives som en krigshandling, og til sidst kuppet i Kiev med den åbne støtte fra Victoria Nuland, der udløste folkeafstemningen på Krim som reaktion.

Kinas "forbrydelse" er ikke kun, at man har løftet 850 millioner af sine egne borgere ud af fattigdom, og ved hjælp af en økonomisk politik, der er baseret på videnskabelige og teknologiske fremskridt og en befolkning på 1,4 milliarder mennesker, er blevet den næst mægtigste økonomiske nation, og på visse teknologiske områder, såsom højhastigheds-jernbanesystemer, nuklear fusion, aspekter af rumforskning og 5G-telekommunikation, allerede den førende. Derudover er Kinas tilbud om samarbejde omkring Den nye Silkevej og Bælte- og Vejinitiativet den første reelle mulighed for udviklingslandene siden kolonialismens tid for at overvinde fattigdom og underudvikling ved at bygge infrastruktur.

NATO's reaktion på, at Kina genvinder sin rolle som en førende nation i verden, en rolle den spillede i mange århundreder af sin 5.000-årige historie, har været global ekspansion til Indo-Stillehavsregionen. Dette er det stof, som verdenskrige er gjort af. Og alligevel er det nøjagtigt den retning, som NATO's generalsekretær, Jens Stoltenberg, har angivet i sin oversigt for "NATO 2030", som han netop præsenterede på en videokonference med Atlanterhavsrådet og den tyske Marshall-fond. Den tyske forsvarsminister, Annegret Kramp-Karrenbauer, deltog i et andet webinar sidste onsdag sammen med Anna Wieslander, direktør for Atlanterhavsrådet for Nordeuropa; Wieslander citerede under åbningen af begivenheden

Lord Ismay, NATO's første generalsekretær, der sagde, at formålet med NATO er "at holde russerne ude, amerikanerne inde og tyskerne nede". Men AKK (som hun kaldes) forstod tilsyneladende ikke engang fornærmelsen i disse bemærkninger. Det geopolitiske scenarie for et globaliseret NATO, der åbent er designet til at orkestrere NATO til det britiske imperiums formål, baseret på Det britiske Statssamfund, Commonwealth, og som også ville indfange EU til at spille denne rolle, og endelig ville spille Indien ud mod Kina, må afvises totalt af alle, der har interesse i at opretholde verdensfreden.

Præsident Putin har netop i anledning af 75-årsdagen for afslutningen af 2. Verdenskrig skrevet en slående artikel om forhistorien til Anden Verdenskrig samt forløbet af denne krig, og opfordret alle nationer til at offentliggøre alle de indtil nu hemmeligholdte historiske dokumenter fra den tid, således at menneskeheden, ved at studere årsagerne til den hidtil største katastrofe i menneskehedens historie, kan lære lektien for at undgå en endnu større katastrofe i dag. Putin skriver i en meget personlig tone; han taler om lidelsen i sin egen familie, om den enorme betydning som den 22. juni har for den russiske befolkning, dagen hvor "livet næsten går i stå", og hvorfor den 9. maj, årsdagen for sejren i Den store patriotiske Krig, hvor 27 millioner russere mistede deres liv, er Ruslands vigtigste mærkedag. Men den indirekte besked er også, at lige som Sovjetunionen besejrede Hitlers Tyskland med en gigantisk indsats, vil det russiske folk aldrig overgive sig til fornyede trusler. Ligesom Napoleon gennem en lang forsvarslinje blev ført ind i den ugæstfri russiske vinter, og hans hær til sidst blev så godt som udslettet, muliggjorde evakueringen i 1941 af befolkningen og industrikapaciteten mod øst, at Sovjetunionen kunne overgå nazisternes militære produktion på kun halvandet år.

Men også Versailles-diktatets kortsynethed, støtten til Hitler fra medlemmer af aristokratiet og etablissementet på begge sider af Atlanterhavet, og frem for alt München-aftalen,

der i Rusland simpelthen kaldes "München-forræderiet" eller "München-sammensværgelsen", betragtes som den egentlige udløser af Anden Verdenskrig. Fordi det var ved den lejlighed, at ikke alene eftergivenhedspolitikken for Hitler, men hvor også den fælles opdeling af byttet fandt sted, såvel som den iskolde geopolitiske beregning, at fokuseringen af Hitlers Tyskland mod øst uundgåeligt ville føre til at Tyskland og Sovjetunionen ville sønderrive hinanden.

Hvad er ifølge Putin det vigtigste budskab til nutiden ved studiet af Anden Verdenskrig? At det vigtigste var undladelsen af at påtage sig opgaven med at skabe et kollektivt sikkerhedssystem, der kunne have forhindret denne krig! Putins artikel slutter med en presserende påmindelse om topmødet for statsoverhovederne for de fem faste medlemmer af FN's Sikkerhedsråd, som han har foreslået siden januar, og som netop skulle tage fat på disse principper for, hvordan man opretholder verdensfred og overvinder den verdensomspændende økonomiske krise.

Det vigtigste aspekt i denne forbindelse er, at dette format vil sætte USA, Rusland og Kina omkring samme bord for at forhandle de principper, der skal danne grundlaget for international politik, hvis menneskeheden skal undgå at udslette sig selv! Og i går sagde Emmanuel Macron efter en lang telefonsamtale mellem Putin og den franske præsident, at han går ind for et Europa fra Lissabon til Vladivostok, hvilket ikke alene åbner perspektivet for en integration af Den europæiske Union, Den eurasiske økonomiske Union, Bælte- og Vejinitiativet, men også etablering af en fælles sikkerhedsarkitektur baseret på fælles økonomiske interesser.

Hvis vi imidlertid skal imødegå de enorme udfordringer fra pandemien, den globale økonomiske krise og de dybe sociale chok, der i mange af verdens lande har ødelagt store dele af befolkningernes tillid til deres institutioner, er yderligere skridt nødvendige. Det er klart, at samarbejde mellem USA og Kina, som de to største økonomier, er uundværligt. Selv hvis

dette i øjeblikket ser ud til at være en uovervindelig hindring, må det ekstremt anspændte forhold mellem USA og Kina erstattes af et samarbejde om menneskehedens fælles mål.

Hvem, om ikke regeringerne i de stærkeste økonomier, de lande med den største befolkning og det største militære potentiale, skulle løse problemerne? Denne verdens 'Boltons' må fjernes fra disse regeringer og erstattes af ansvarlige mennesker, der er i stand til, i de kulturelle faser i deres respektive kulturer, at finde udgangspunkterne for samarbejde på et højere niveau. Benjamin Franklins beundring for den konfutsianske filosofi og Sun Yat-sens orientering imod den amerikanske republiks idealer er bedre rettesnore end Gene Sharps "Hvordan man starter en Revolution" eller Samuel Huntingtons forskellige skriblerier.

Man skal definere et plan, hvorpå løsningerne på disse ganske forskellige problemer bliver synlige. Der er en filosof, født i det 15. århundrede, kendt i Rusland som Nikolai Kusansky, Nicolaus Cusanus, der udviklede netop denne tænke måde: modsætningernes sammenfald, 'coincidentia oppositorum'. Dette begreb udtrykker den grundlæggende kvalitet af menneskelig kreativitet, der gang på gang, og på stadig mere udviklede niveauer, er i stand til at finde løsninger på et højere plan, hvorved de konflikter, der er opstået på de lavere niveauer, opløses.

Dette kan kun være den umiddelbare iværksættelse af et kreditsystem, der tilvejebringer den globale økonomi kredit til industrialisering, og dermed reel udvikling af alle nationer på denne planet. Hele min afdøde mand, Lyndon LaRouches, livsværk, blev primært viet til at nå dette mål; han udarbejdede sin første plan for industrialiseringen af Afrika i 1976, Oase-planen for industrialiseringen af Mellemøsten i 1975; derefter fulgte den 40-årige plan for Indien i samarbejde med Indira Gandhi, Operation Juárez, med den daværende mexicanske præsident, José López Portillo, for Latinamerika; en 50-årig udviklingsplan for Stillehavsområdet

og derefter til sidst, efter Sovjetunionens sammenbrud, den 'Eurasiske Landbro', som en fredsplan for det 21. århundrede. Mange af disse projekter gennemføres i dag takket være Kinas nye Silkevej, og alle nationer i verden opfordres til at bidrage til denne 'Verdens Landbro'! Dette er planen for oprettelsen af de 1,5 milliarder job, der er nødvendige i dag for at overvinde krisen! Det bør begynde med oprettelsen af et moderne sundhedssystem i hvert enkelt land for at bekæmpe de nuværende og fremtidige pandemier, hvilket ikke kun vil gavne fattige lande, men også de såkaldte udviklede lande, der kun kan undgå nye bølger af infektioner på den måde. De fleste lande har et stort antal arbejdsløse eller dårligt beskæftigede unge, der kan uddannes som medicinsk personale og indsættes til at opbygge sådanne sundhedscentre.

Når millioner af mennesker er truet af sult, som Verdensfødevareprogrammet advarer om, hvorfor kan landmændene så ikke fordoble deres fødevareproduktion og få en 'paritetspris' (produktionspris -red.), der garanterer deres eksistens, tillige med hensyn til den forventede stigning i verdens befolkning til over 9 milliarder i 2050? Kan vi ikke betragte os selv som en enkelt menneskelig art og hjælpe med at opbygge menneskehedens fælles byggepladser med den samme solidaritet, som hele den kinesiske befolkning hjalp folket i Wuhan og provinsen Hubei? Er det ikke på tide, at vi stopper med at spille milliarder på militær oprustning, hvilket præsident Trump sagde, at han snart ville drøfte sammen med Putin og Xi Jinping, når vi kunne bruge disse ressourcer til at overvinde sult, sygdom og fattigdom og til at udvikle det kreative potentiale hos de nuværende og kommende generationer?

Jeg tror det er på tide, at vi som en menneskehed, der står over for en hidtil uset katastrofe, tager det kvalitative skridt til at gøre det 21. århundrede til det første virkeligt menneskelige århundrede!

Mange tak.

**Schiller Institute
International Conference,
June 27, 2020**

**-Will Humanity Prosper, or
Perish? –**

**The Future Demands a ‘Four-
Power’ Summit Now**

**Panel 2: “Why a 1.5 Billion
Productive Jobs Program Can
End War, Famine, Poverty, and
Disease”**

**Panel 2: “Why a 1.5 Billion Productive
Jobs Program Can End War, Famine,
Poverty, and Disease”**

DENNIS SPEED: Good afternoon. Welcome to the second panel of the Schiller Institute’s June 27th conference “Will Humanity Prosper or Perish? The Future Demands a ‘Four Power’ Summit Now!” This is the second panel of our conference and it is entitled “The World Needs 1.5 Billion New Productive Jobs To

End War, Famine, Poverty and Disease.”

Our first panelist is Jacques Cheminade, President of Solidarité et Progrès in France. He’s speaking on “How Food Production Can Unite the World.”

JACQUES CHEMINADE: Good day. I’m very honored to be with you today, because of all you have done until now, and mainly because of what we all are going to do after this Schiller conference.

Food production unites the world: We are all conscious of the fact that the two first human rights to be upheld, are to be fed and to be kept in a good healthy condition, in order to contribute to the common good and the future of our societies. If we look at the world as it is we cannot but recognize that these two human rights are continuously and constantly violated and that the present policies of the main states and institutions, with a few remarkable exceptions, are leading us towards a world which is going to be much worse, if we allow it. We are set to become inhuman.

The question is therefore not to comment any more about what is happening or to complain, but to do something about it. That’s why we are here, to mobilize the best of our cultures and our nations to generate a world where the true creative powers of humanity will prosper, against all odds. It starts by food production which unites all people beyond and above cultural and language barriers. It seems commonplace to say such things, but the fact that we are morally and economically compelled to do so is precisely the sign of the inhuman condition in which we have been plunged, with the immediate threat that 100 million of our fellow human beings could die from hunger – 300,000 a day – while the farmers are trapped into a Malthusian world where they literally can’t breathe.

If we start from what humanity needs, taking into account the requirements for an adequate quantity and quality diet,

sufficiency for everyone and the indispensable need to create food reserves, we must first double our food production. To produce 5 billion tons of grain, for example, means to more than double the present world harvest.

We hear in the United States "We American farmers can feed the world" and it's true. We hear in Europe, "We European farmers can feed the world," and it's true. And we hear in the rest of the world, "We also can secure our food security and sovereignty," and it's true.

So what is happening? What's happening, which makes this potential to not be actualized.

First, the whole world is ruled by the financial dictatorship of Wall Street and the City of London, which cannot care less for people and, in fact, openly promote world depopulation. Unable, in their own terms, to keep their power and to feed the world at the same time, they prefer to keep their power and envisage a world populated with less than 2 billion human beings. Their policy is to kill, either by murderous action, or by voluntary neglect. They let their ideologues openly front for it, under black or green colors.

Second, the outgrowths of this financial dictatorship, i.e., the food and farming cartels, dominate or control all the chains of transportation, distribution and sales in foodstuffs, including the property of vast domains of land.

Third, an anti-productivist ideology is promoted among the urban sectors of the service economy, dominant in numbers among Western countries, betting on both their ignorance of what a productive life is (they don't even know what a productive life is!), and on their cultural pessimism, induced by the media and the entertainment sectors. There were no stocks of masks or tests in our Western states to deal with the coronavirus pandemic, just as there are almost no grain reserves today to deal with food shortages: the World Trade

Organization and the cartels left it up to the marketplace. As a result, China has one-year grain stocks for its needs, Russia six months, the United States much less, and the European Union at best 45 days! Under its Green Deal, the European Commission has decided to cut by 50% the use of pesticides, by 20% the use of fertilizers and by 50% the use of anti-microbials for livestock and aquaculture. It expects to transform 25% of the land into organic bioproduction against 7.5% today. The point here is that, under the guise of caring for us, they obey their real financial masters and cut the means of production without providing any alternative to feed us and feed the world.

It's criminal not to maintain food reserves. It is criminal to have brought farming prices below the cost of production. It is criminal to have pitted the producers of the world against each other, to lower the prices paid to them for the benefit of the worldwide cartels in grains, meat, seeds, seafood.... It is criminal, that in the poorest countries of the world, 70% of the production is allowed to be lost because there are no cold chains and too many rodents. It is criminal to compel those countries to pay more for the debt service to financial agencies than for building and maintaining hospitals or schools . It is, as Lyndon LaRouche repeatedly said, the model of the private British East India Company spread all over the world, controlling the chains of production, transportation and trade.

So this crisis should be the opportunity to recognize the absolute right to produce food and to get rid of the cartel monopoly system. This, of course, cannot be done as a thing in itself. It demands the shutdown of their source of money supply: the Wall Street and City of London rule, the British Empire. The criminal policies in the area of food and health, are, in that sense, for the people of the world the visible side of the oligarchy's iceberg and our main weapon to fight the oligarchy. To show the peoples of the world that to fight

for a new Glass-Steagall Act, a public credit policy, a National Bank, is not a technical question but a very concrete matter of life or death. The present financial system cannot be maintained through the rule of an unjust law and order, which has mutated into a system of chaos and disorder, based on an "everything bubble" which kills all the more as it inflates.

Therefore we have to come back and rethink about how we can inspire a strategy based on the Four Laws of Lyndon LaRouche, because they represent the architectural, unifying body for a change. To put it more concretely, the only possible exit door from the present fire.

As I am in Western Europe, I feel obliged to tell you how something which had a good start, failed because its environment was not shaped by a coherent principle corresponding to the Four Laws of Lyndon LaRouche: I am talking about the European Common Agricultural Policy, launched on July 30, 1962. It was based on four goals: increasing productivity; securing a fair living standard for food producers; establishing a sort of parity price including reinvestment; securing the food supplies and a reasonable price for consumers. It worked for about 30 years, based on a self-sufficient single market, with a productive priority connected to industrial progress (modern tractors, fertilizers, pesticides...), plus financial solidarity and a European preference. The financial aid and support were given in the form of a minimum price guaranteed to the producer, called "indirect aid." As a result, the Common Market members, as it was called in those days, became self-sufficient and Western Europe grew to be the second world exporter of foodstuffs. The farms grew moderately in size, and the whole agricultural sector underwent a period of relative prosperity, despite its in depth and fast transformation.

Today, we have all the European farmers desperately protesting, hostages to the banks and living on subsidies,

having become indebted, working hard and gaining very little, with their sons and daughters abandoning their farms to go to the cities. What happened?

First, under the pressure of the global financial deregulation, the Common Agricultural Policy was changed in the 1990s, the same period characterized by de-industrialization, banking rule and deregulation, mainly in France, but also in all Western Europe. The indirect aid based on price guarantees disappeared and were replaced by so-called direct aid, proportional to the surface of the farms. This was done under the pressure of the World Trade Organization with the pretext of avoiding "price distortions." As a result, within a context of falling purchasing power of foodstuffs, the aid, decoupled from production, went mainly to the big landowners such as the Queen of England, the Prince of Monaco and the Duke of Kent. The small and medium-sized farmers were strangled through price decreases and the fall of aid. Their only option was either to leave or to be further strangled by the banks, including the farmers' bank, the Crédit Agricole, which became a bank like all the others and even worse to its old clients! The European Union budget for agriculture was reduced in purchasing power and has decreased in percentage of the total EU budget. Add to that the vulnerability of all producers to the system of floating exchange rates, the middle-sized or small ones sinking and the big ones becoming more like "experts" of the Chicago market than real farmers!

Today, the main talk is to replace the "direct" aid based on farm surfaces, by "environment and climate aid," of which only the very big ones can benefit. This is a policy of desertification and agricultural depopulation within a context of a green world depopulation. Within this system, there are a few Scotch tape measures proposed, which are maybe relatively helpful but not of a nature to change the situation. For example, it is proposed that the distribution of aid be based not on the surface of farms, but on the number of persons

active in them. Others call for stocks of food security against the instability of the markets, fair prices and measures to fight against world hunger. Good intentions, but nothing tackling the depth of the challenge.

Our commitment is precisely to do that, to go to the roots of the problem. The Common Agricultural Policy failed because it did not deal with its global environment. Same thing for parity prices in the United States. You cannot do it within a system which creates all the conditions to go in the opposite direction. Besides, even in its best years, the Common Agricultural Policy was mainly defensive, in French terms, a kind of a Maginot Line doomed to fail under flanking attacks or attacks from above. And whereas it temporarily solved the food crisis within Western Europe, it did nothing to organize markets and food stocks at the needed level of an alliance of world nations of world population.

Clearly, we have now with the Four Laws of Lyndon LaRouche, not as mantra, but as a roadmap for the fight, the means to break with the existing rules of the game, which was not done under the Common Agricultural Policy. But for that we need to inspire and put pressure on the peoples of the world so that they pressure their governments, as was said in the preceding panel. That is for each of us an issue of life or death. And it can only win with a winner mind, with a tenacious commitment renewed every morning.

For that reason, let me tell you about two things, as a conclusion.

First on the way through which we can inspire. There are LaRouche's Four Laws as a reference to explore, facing their numerous challenges for real, in the existing world. There is their application in our recent two programs: Build a global health system now! LaRouche's "Apollo mission" to defeat the global pandemic crisis, and I would add "and beyond" the global pandemic crisis, and LaRouche's Plan to reopen the U.S.

economy: the world needs 1.5 billion new, productive jobs. It is only through this anti-parochial organizing, based on a dynamic development, that we can inspire people who are today so submerged by information and permanently thrown into situations leading them to emotional cop-outs as we see on both sides of the Atlantic. It is through our personal example, based on a tenacious directionality every single day of our lives, that we can lead them to become free organizers.

Second, I would like to give you an example of that, directly linked to our subject matter: It is that of the Maisons Familiales Rurales (Rural Family Houses), a project created by Abbot Granereau, a French countryside priest who introduced a new way of learning in the rural areas of France and beyond. There are now 432 of these MFR rural houses in Europe, 112 in Latin America, 118 in Africa (Mauritania, Democratic Republic of Congo, Guinea...) and in the Indian Ocean and a few in Asia. In France this education is run in association with the state and the local governments, but with absolute emphasis put on the involvement of the families.

Abbot Granereau was the son of a peasant family, who at a very early age questioned both the Napoleonic, pyramidal organizing of the French education system and the fact that the public education system led the best sons of the farmers to quit farming, leave the countryside and often break with their traditionally-oriented families. He decided to solve the problem by launching a new system of his own, that the families could afford and that he called on "Our Lady of the Social Revolution" for inspiration. His idea was to have the high-school age students reside one week every month at an educational home for professional training, which he provided; he went around, buying places to have the students spend a week there, which he provided, not far from their homes and run jointly with the families and later with the teachers. The program ran from November to April, so that the parents could have their children the rest of the time to work at the farm.

The education was to be paid by the parents and the status of the students was one of apprenticeship. During the three other weeks of the month, the students were provided with two hours of homework every day. The key to its success was the associative responsibility of the families family integration, and also the students educating their families; this concept of family integration which would be very useful today; the respect of the individual personality of every student, not as units but as persons; and the promotion of actions of social development: visits to farms, producing modern tools, tractors or fertilizers.

Granereau started in 1935 with three farmers, committed to support his project and four apprentices. And he managed in about 30 years to change the fate of the rural world and avoid, at the time, its debasement.

The secret behind his method was to be very rigorous and at the same time to make the students responsible. For every activity one of them was appointed to be responsible for all the others. His commitment was to give to all a good level of education, giving back their dignity to his brother farmers, a knowledge of the new methods of production within an education for their souls. For him, a good farmer had to be what he called "a scientist of the land." When enough pupils and students came, he separated the functions of teaching, under a good and committed teacher from the Purpan high-level school of agriculture in Toulouse, from those of guidance, which was his full-time responsibility. Granereau wanted to create "peasant leaders" to enter the coming new world with Christian principles. He invented "in his way," an active method based on exploration, cooperation, participation and mutual trust. He himself did change during all his life: he created a section for young women and girls, then organized a mixed-gender school, carefully promoting a mutual respect of the two sexes; and finally opened up his schools to all families, understanding that the notion of family and mutual respect was

key and above religious affiliations. A lot of people were shocked, but he was delighted.

I am convinced that such an approach, based on the respect of every individual mind and the service to the other, should be thoughtfully considered as an inspiration to our methods of teaching today, those against which Lyndon LaRouche has so often polemicized. Not to copy it as such, of course, but to follow its spirit of exploration and creativity. In the countries with a longstanding family farming culture, like in Africa, it would be a model to ensure the transition of agricultural labor, as it has been in France.

The case of Granereau is also a good reference for how to change things. We should ourselves think much more about what Lyndon LaRouche did at the beginning: gathering a few persons in a pilot project addressing not academic questions but, from top down, the key challenges of our times, and sending memos and launching debates all the time. Then you have the best kind of excitement of actually discussing and enriching a program, all the time, and even the higher excitement to make it exist. Let's do it.

Thank you.

SPEED: Thank you, Jacques.

We're now going to hear from Diogène Senny, the founder of the Pan-African League – UMOJA. He is a Professor of International Intercultural Management, specialist in economic intelligence and international economic relations, Founder of the African School of Management (EAM) in Congo.

He's speaking on the topic, "Prosper or Perish: An Introduction to the Geopolitics of Hunger and Poverty"

DIOGÈNE SENNY: Dear Speakers, Dear Participants, Dear Guests, First of all, I would like to express my gratitude to the Schiller Institute for having associated me with this

discussion at this very special time.

I. Introduction

Ladies and Gentlemen, far from the one-off event, the circumstances in which this conference takes place make of it an Historical Moment, because the enormous health, economic and social consequences connected to COVID-19, are like "Challenges" and "Confrontations" launched against societies and men in the sense of the British historian, Arnold Toynbee.

For once, we are going to connect the issues of Hunger, Poverty and Health with History; not only in a memorial function, but also and above all to view history as the most powerful manifestation of social energy and the will of man to survive.

STORICISMO, in other words Historicism, as the Italians would say, is the act by which one creates one's own action, one's own thought, one's own poetry by moving from the present consciousness of the past. We know that at least 13 billion people, twice the world's population today, could be fed by the world's agriculture. Therefore, the destruction of tens of millions of women, men and children by hunger is unworthy of such a rich century! Can we seriously consider alternatives to Hunger, Poverty and Health while maintaining a historical amnesia on matters of the economic and social rights of peoples?

II. Fight against Amnesia

Ladies and Gentlemen, who remembers that a third of the civilian and military deaths of the Second World War were due to malnutrition, tuberculosis and anemia? Who remembers the heaps of coffins have piled up in the churches of Amsterdam, Rotterdam, The Hague because of hunger? And especially in Poland and Norway, the fact that some families survived by eating rats and bark of trees? 1947, two years after this appalling reality, who recalls still this attack by the

ambassador of Great Britain, while working with the Commission responsible for drawing up the Universal Declaration of Human Rights, I quote: "We want free men, not well-fed slaves!" End of quote. Who recalls the direct response of his Ukrainian counterpart, I quote: "Even free men can starve to death," end of quote? This exchange illustrates the beginning of a new geopolitical order, that is to say, the Cold War, and the defeat of the recognition of economic and social rights in the Universal Declaration of Human Rights of December 10, 1948.

However, how to believe that the civil and political rights can be effective, without the economic and social rights? It took 45 years, almost half a century, in June 1993 for the UN to adopt a new Declaration in Vienna, making all rights (civic, political, economic, social and cultural) indivisible and interdependent. Alas, what wasted time !

III. The Disappointments of the End of the Cold War

Ladies and Gentlemen, The hope raised by the end of the cold war in terms of economic and social rights was very quickly lost because of the fact that the planetary power of transcontinental agro-industrial companies and Hedge Funds, these funds that speculate on food prices, arable land, seeds, fertilizers, credits, etc., is significantly higher than that of states. Hunger is not inevitable, it comes from organized crime. 90% of peasants in the south, in the 21st century, only have the following working tools: hoe, machete and scythe. FAO reports in the 2010s indicate that 500 million farmers in the South have no access to selected seeds, mineral fertilizers, or manure, and do not own animals. The overwhelming majority of farmers in India, Peru, Burkina Faso, Niger, Ecuador, etc. have no irrigation system. How can you be surprised then that 1 hectare of cereals gives about 700 kilograms to Africans, against 10,000 kilograms for the same space for their colleagues from the Gironde in France. As we have already said, Hunger is not inevitable. It is the result of the will of a few. And it is by the determination of men that she will

be defeated.

Some examples to illustrate predation situations by multinationals of the agro-industry in Africa:

In Cameroon: In 2006, we remember the admirable struggle lead by the Development Committee of the N'do region, which brought together farmers' unions and civil society in the fight against the grabbing of 11,000 arable lands by SOSUCAM (Société Sucrière du Cameroun) , authorized by the Cameroonian government. It should be noted that SOSUCAM is the property of Alexandre Vilgrain, a French industrialist and that this company had already acquired 10,000 hectares in Cameroon in 1965. Here, the colonial continuum is still in full swing in the economic field.

In Senegal: Here it was the Great Senegalese estates (GDS), belonging to French, Spanish, Moroccan, etc. financial groups which acquired tens of thousands of arable land in Saint-Louis, depriving the peasants of necessary spaces for basic crops. As in Cameroon, the farmers of Walo reduced to modest harvests on only 1 hectare of rice, organize themselves to resist with much dignity. In Nigeria, Benin and Mali: International hedge funds also rely on local oligarchs to organize land grabs.

This is how the wealthy merchants of Sokoto and Kano got hold of tens of thousands of hectares of food land.

In Benin, it is the political and economic barons who accumulate hectares, voluntarily left fallow, while waiting to resell them for a higher price instead of investing in the region of Zou, the former breadbasket of Benin's Wheat.

Finally, we note the same trading mechanism in Mali where wealthy businessmen from Bamako are used to acquire arable land at low prices for resale at gold prices to Saudi princes or Hedge New York Funds.

In Conclusion

Ladies and Gentlemen, The ruin of the economy and the disasters that are looming following the coronavirus pandemic are part of what is known as Cyclical Hunger. Its peculiarity lies in the suddenness and unpredictability of the highly visible damage generated. Its spectacular nature should not blind us to these real causes. However, what has been described throughout this intervention is structural hunger. Structural hunger has root causes. It is permanent and unspectacular, psychically and physically destroying millions of human beings. Structural Hunger exposes millions of malnourished mothers to give birth to deficient children.

Ladies and Gentlemen, We will precede the alternative presented by this conference "Prosper or Perish," by the word Unity. Because, for us pan-Africanists, the question of Hunger is less about Food Security than Food Sovereignty. Only Political Unity will give us the weapons necessary to protect the immense resource of arable land all over the African continent. It is at this price that Food Sovereignty will be guaranteed to all Africans!

Umoja Ni Nguvu, Thank you.

SPEED: Thank you very much, particularly for that idea about food sovereignty. So people just know, we were listening to a translation from French.

We're going next to Walter Formento, Director, Center for Political and Economic Research, Argentina. His topic is, "South America on the New Multipolar Road."

WALTER FORMENTO: Good Afternoon: My name is Walter Formento. I'm the director of the Center for Political and Economic Research (CIEPE), and also a member of the Latin American Social Sciences Network, which is involved in all five continents.

It means a lot to us to be part of this conference, and we hope we can contribute to the dialogue that is beginning here.

In terms of the development and contributions of the New Silk Road and the World Land-Bridge which connects us all, we believe that South America—extending from Mexico to Argentina-Brazil, going through Colombia-Venezuela, Peru-Bolivia and Paraguay—has in its Hispano-American and South American history, a real and concrete accumulation of capabilities for building sovereignty, strategic industries, science and technology—both to contribute and to receive. This stems from each one of these nations individually and then, from an organized pluri-national, South American community, based on their common Hispano-American origins, but even more specifically, on the 2001-2015 period based on UNASUR (the Union of South American Nations), and CELAC (the Community of Latin American and Caribbean States).

Looking first from Argentina: This South American nation launched the development of its strategic industries from the very moment of its battle against the British invasions of 1805-1807. At the beginning of the 20th century, the process continued with the development of its oil-related energy industries and hydroelectric projects, always interacting with the international context and receiving feedback from that framework.

From the Great Depression which was caused by the systemic crisis of 1929-1944, Argentina, together with Chile and Brazil—the ABC Alliance—deepened the process of sovereign development, strengthening their rail, maritime and river transportation as well as automobile and aircraft industries, which then became the basis for the development of their aerospace and submarine industries. While these industries maintained international ties, they always collaborated with each other, which allowed for their own joint scientific and technological development, This was once again a function of an international context favorable to South America, and

particularly to Argentina, Brazil and Chile.

In the Argentine case, beginning in 1946, this positive process led to the creation, between 1963 and 1991, of a state-run, public-private industrial, technological and scientific matrix, in which 80% of the goods and services and parts required for national development were produced in our internal market. This also consolidated a social reality in which 90% of the labor force was formally employed, with a strong university-educated, technical-professional component, and in which the unemployed labor force was also formally recognized as well. So, from the standpoint of values, this was an integrated and committed social reality.

That is why South America (or Hispano-America), based on its own experience, recognizes the importance of developing a national strategic-industrial-technological complex, but also a South American community of nations as well.

The war and defeat which the London and New York-based Anglo-Dutch oligarchy imposed on Argentina and on South America, and did so with a vengeance, beginning with the 1976 coup d'état in Argentina, followed by the 1982-1991 Malvinas War period, put an end to this virtuous cycle and launched a cycle of decadence enforced by global financial neoliberalism.

Thus today, when we reflect on the New Silk Road and new multipolar financial system, and in that context the World Land-Bridge and its empowering the productive abilities of humanity and nature, including the Dialogue of Civilizations, we see this as auspicious and hopeful. We are called on to commit ourselves, to contribute to and transmit those initiatives promoting aerospace, transportation and new energy technologies.

In some ways, we're already part of this. There's the [bioceanic] rail transportation corridor from Brazil, traversing Bolivia and ending in Peru. We're also involved in

the modernization of a rail line, which extends from Buenos Aires (with its factories and workshops for maintenance of machinery and railroad cars), from the province of Santa Fe to Córdoba, Chaco, Salta and Jujuy in the north, then connecting to the main trunk line. In a joint effort, with Russia supplying components and new technologies together with Argentina, we are building a modern new railroad system capable of developing this area even further. We are also developing nuclear reactors, using Chinese and Argentine technology, as well as new hydroelectric projects in the southern Patagonia, close to Antarctica and the islands of the South Atlantic, with their natural interoceanic route that connects the three great oceans: the Indian, Pacific and Atlantic.

After 2008-2010, into 2014, the financial crisis of 2008-2009 again paralyzed the world, which revolved around speculative financial earnings.

But today there is another world, the multipolar world seen in the World Land-Bridge, the world of the New Silk Road, committed to interacting with all continents, and with all nations for a peaceful, harmonious development integrated into a new reality for all humanity—and for nature. We are a committed part of this process; we see ourselves as committed—in thought, in practice and in action—committed through our entire history.

This is our first contribution to these conferences you have been holding, and connecting us to the five continents and with the actors who are the great historical power— in this new commitment to humanity and nature in terms of social and integral inclusion.

I send you a warm *abrazo* and hope to be able to contribute further to answer any questions you may have. Thank you.

SPEED: Thank you very much, Dr. Formento.

We have gone from Europe, to Africa, to South America, and now we go to the Caribbean. Dr. Kirk Meighoo, political economist, broadcaster, and former Senator, Trinidad and Tobago: “The Caribbean’s True Importance in the Making and Re-Making of the Modern Global Economy”

KIRK MEIGHOO: Hi. My name is Dr. Kirk Meighoo, I’m a political economist, broadcaster, and former Senator from Trinidad and Tobago in the Caribbean. It’s a real pleasure to be here, to be part of this conference, with the Schiller Institute and I thank the organizers for inviting me.

I’ve been friendly with the LaRouche movement and the Schiller Institute for a number of years now. There are so many things that we share in common, and there’s a lot of projects that I want us to collaborate on, and this certainly is one them.

Now, I’m also a member of the official opposition party. We do have an election coming up this year, and we hope to take government. The platform, the manifesto of our party – and this is from before the COVID crisis – was to create 50,000 new jobs in the economy. And in our small economy, we have 1.3 million people in our island, and the labor force is about 650,000, so 50,000 was a big number. However, with the COVID-19 lockdowns and what it’s done to our economies and the whole global economy, we need to increase that number, at least to 150,000 and by combining it with this program from the LaRouche movement for 1.5 billion productive jobs around the world, there is an incredible synergy that we must take advantage of.

Now, one of the things that I’m always concerned about, is that we small states in the Caribbean, we are actually one of the bigger islands, with over a million population; like Jamaica has 2 million, a little over 2; many of the other islands are much, much smaller; there’s a tendency for us to be overlooked, for us to be forgotten in such schemes, and that is part of our lack of development here. But it is not

just a matter of a lack of development, it's also the type of development we've been undergoing.

I'm also part of a tradition of intellectuals here, started in the 1960s, soon after our formal independence, called the "New World Group." And it's incredible, the overlap with the LaRouche movement in terms of our analysis and our goals and our solutions. I have always found that to be an amazing thing, and it's just another illustration on how the truth is one, and we can all arrive at the same truth from our very different points in time, space, and circumstance, and this is certainly one of those instances.

For the Caribbean, the point I'm making about the inclusion of the Caribbean in this global program that the Schiller Institute and the LaRouche movement is proposing, is not just a matter of charity. Because what the LaRouche movement is proposing is an end to the trans-Atlantic system, what might traditionally be called "imperialism," to the imperial system, to the post-Columbus system, if you want to put it in those terms, and that is precisely what we have been calling for, for decades ourselves. Because, you see, the Caribbean has a special place in this 500-year modern world economic system, that we need to understand, because our participation in it was central. The Caribbean was where the modern world began: It's where Columbus came in this voyage, it's where the first global production of sugar, rum, alcohol, etc., which enriched New York, Boston, the East Coast of the United States, fed into the industrial revolution. The organizing of these huge plantations in the Caribbean was a forerunner to industrial capitalism in Europe, and our great intellectuals, such as Dr. Eric Williams, our first Prime Minister spoke about that in his seminal book from 1944, *Capitalism and Slavery*.

So, we've had a long experience, analyzing this, our own experiences. Because we represent the dark side of this modernity. Of course, modernity has brought a lot of good to the world. But in the Caribbean, this type of economy now has

become, let's say since the 1980s and '90s, the neo-liberal system, but it really starts from the system of slavery in the Caribbean. Because, think about it: These economies were founded on slave labor, which is imported farm labor at cheap or free cost. It decimated local economies. We made nothing for ourselves here. Everything was around sugar production, mainly; sometimes some other people had other crops, but whatever the early English colonists had here for their own self-development – tobacco, food crops, etc.–local settlements, colonies in the true sense of the word, where you're making your own settlement elsewhere – part of this imperial system that the Caribbean was central to, and this global sugar production, the triangular trade where we were central – this is actually what's going on in the rest of the world. Because when they established it here, they had to gut out the independent farmers; they had to buy out all the independent landowners, so that the big sugar interests could own all the land, control all the production, in a global system of raw-materials export, where the value added would be done elsewhere, and you break up the whole chain of production.

What did that mean? That meant no manufacturing here. What did that mean? That meant that we were connected to the metropole, rather than to ourselves. So, for example, it's easier for us in Trinidad to go to New York, and it's cheaper for us to fly there, than it is to a neighboring island, like Curaçao, or even Antigua, or St. Kitts. Because our communications and infrastructure were always to the metropole. We did not have an internal economy with manufacturing: We did not make our own clothes, we did not make our own food, we did not make our own basic commodities and services for survival. They were all imported. We were a pure import/export economy and we remain so, whether it be in tourism or offshore banking, or oil and gas, like we have in Trinidad and Tobago.

So we're been struggling with this issue and problem for a

very long time. We have some great insight into it, which we can offer the world. And what we see is that this same process is happening around the world, to other countries. So it's as if they took this early model, pioneered in the Caribbean, which produced tremendous inequality, tremendous misery, tremendous underdevelopment, this is what the trans-Atlantic system is projecting to every country in the world.

Now, solving the problems here will help us solve the problems for the rest of the world. This is where it started. We pose some challenges because of our size, but there are also some opportunities. Our small societies in the Caribbean are like the small city-states of ancient Greece, where Plato and Aristotle and the great philosophers flourished. It's like the Florentine city-states: These places were 40,000 people at their maximum population. We live in human-scale societies, and these massive, mega-cities which are part of the whole trans-Atlantic system, mainly financial centers processing these huge, global, faceless corporations, those are inhuman environments. And I think it is not coincidental, that much of the violence that we're seeing in the world is happening in these big cities, where there's so much anomy, so much alienation, and a lack of humanity, of the face-to-face societies that we have here in the Caribbean, that have produced such amazing creativity, such amazing thinkers, like V.S. Naipaul, like Sir Arthur Lewis, like Derek Walcott, like C.L.R. James, from such tiny, tiny, small islands.

So, this is a plea, a reminder, to think of how we can take our outlying territories, which seem like outliers are the world system, but were essential for the development of the modern world system, and I daresay, we can play an essential part in the remaking of that world system to a more humane, global system.

I want to thank you for the opportunity to make our presentation. I look forward to questions and to interacting with you and also partnering in the future.

Thanks very much.

[Editor's note: For time reasons, the prerecorded remarks of Mark Sweazy, former UAW trade union leader, were unable to be aired in the panel. We include here his complete remarks, on "Returning the U.S. Work Force to a Culture of Scientific Progress."]

MARK SWEAZY: Hello, and welcome! My name is Mark Sweazy. I'm the Past President of Local 969 in Columbus, Ohio of the United Auto Workers' Union. I learned a lot about the Labor Department and how labor works in the United States. With the international union, I chaired for six years the meeting of the 21 Delphi [auto parts] plants in Detroit. When we come together obviously we discussed our problems and the future. What we saw was, the door was shut on our future. 17 of those 21 plants closed. It changed people's lives forever and ever. I also learned that our history, that you've heard some about, teaches us that the struggles and the conflicts and the wars have consequences that become a negative and seldom produce a positive or good result. So, we faced these things over a period of time.

What we face today is the need to put people back to work, regardless of where you live or what you do. We need to get people gainfully employed in the workforce so that we can make better lives for the people themselves, better lives for their families, and better lives for the area in which they live. So, this is a worldwide situation; it's not just one locale, or one area of a country. This is worldwide. I hope you understand that little bit of an entry, because it's important. This affects each and every one of us. If we have pride, we want to restore – let's say we want to restore a great workforce as infrastructure projects have produced in the past. We're looking to put people back to work regardless of occupation. You can start one place, and transfer to another. There's nothing that says in the workforce that you have to continue to do something that you're not fond of, or

you just don't like that job. You can always retrain and become trained to do another job. So, keep that in mind also.

What rewards do we expect? Our rewards in life are in direct proportion as to what we contribute. So, if we contribute something to life itself, we're going to see the rewards. That's important to me, because there's nothing more rewarding than seeing a person who enjoys what they're doing, and the fact that what they're doing is productive to our culture. There's nothing worse than seeing people that don't have opportunities. As I visited Mexico, Mexico City, Monterrey, what have you, 9 cities in Mexico, I saw people who were educated, become college graduates. But the opportunity to work was not there, and it broke my heart because I'd look into the eyes of these graduating classes, and I'm saying to them, "Are you happy?" And they'd look at me, and they're questioning – why would I ask them are they happy? Well, there's no opportunities to work in Mexico; it's a darn shame. Very few. They've got taxicab drivers that should be an attorney. You've got taxicab drivers who could have been an engineer. You've got taxicab drivers that could've been a doctor. I can't imagine that. In the country I come from, the United States obviously, I can't imagine somebody going to school and having that type of training, but not having the opportunity to use that training.

So, this is an opportunity to get worldwide training. Not just in the labor fields, but completely through skilled trades, machine tool trades, tech center trades, the building trades – of course, that's plumbing, pipe-fitting, welding. There's no end to what this can offer. And how the unions will actually gain, and all the independents who work without unions will gain as well. But who will gain in the end? The communities and the families. The opportunity is there; we just got to look for it. We've got to honestly make it happen. This is not a project that's going to last one year, six months, one or two years. We're talking 10-20-year projects.

So, LaRouche organization has lined up projects all over the world. And of course, now Helga's at the helm, and we have a good leader. We want to continue to carry on with that leadership and get people to work so we have viable jobs. People doing what they can for their own families, and possibly in a few years we'll see these results. And everybody will benefit. The unions will benefit, the independents will benefit, everybody will benefit on that spectrum. It's a great opportunity for those that need to be employed, and that's anybody that's graduating from a high school or tech school or what-have-you. But take it from there. We've got people 30, 40, 50 years old looking for jobs. Everybody knows that; it's not a secret. And not only in this country. So, the benefits are greater than we'll ever imagine, and what an opportunity we've got today to do it in.

Our world deserves today, tomorrow, and in the future, an immediate effort to develop this program, or this type of program. So, the opportunity is ours; the hard work is yet to happen, but it can be done. And that's what I want everybody to understand. The work can be done. The infrastructure projects are in front of us. So, let's pick up our shovels, push out our chairs, let's get up and go back to work. I think we'll not only enjoy a better life, but I think we'll enjoy a better future for our nations, as we work together to solve some of these worldwide problems that can be solved through cooperation. To me, I think that's the real answer that I would have, is worldwide cooperation. We need that today, more than ever. Working together, forming solidarity, and hoping that we can stay employed because of what took place. This program was the beginning. As we look back, we'll say, "Well, I was part of that in the beginning." That's to me the most rewarding aspect that we could ever say for each of our nations today.

So, with that, I'm not going to hold you to your chairs and hope that you take heed to this, but I pray you will. Because

it's necessary and needed. I want to thank you, take care, and remember, the LaRouche organization is there for you. All you have to do is ask the question; they'll get you an answer. Thank you. Mark Sweazy over and out.

SPEED: Thank you, also.

Now, we're going to hear from Bob Baker, who's the agricultural desk for Schiller Institute, and he's going to be introducing the next video which is by Mike Callicrate.

BOB BAKER: Thank you, Dennis, and thank you Schiller Institute, Mrs. LaRouche, panelists and participants throughout the world.

Image 1. Coronavirus

Look at the state of farming and food in the world, and you see huge disruptions. Just one little microbe—the new corona virus, coming on top of the system already in breakdown, has led to terrible things.

There is a disaster in the meat industry. The mega-global, cartelized packing houses from Australia to Germany to the Americas, are in a breakdown crisis, as workers are sick and living in poor conditions. Masses of meat animals are stranded. And the farmers were hit hard as they're forced to kill their own livestock.

IMAGE: 2, 3, 4 Doctors Without Borders, or a migrant worker

There is a disaster in fruits and vegetables. Thousands of workers, who travel between countries, and work in hard and poor conditions in fields and orchards, are sick, from California, to Spain and the Middle East. It's so bad, Doctors Without Borders (Médecins Sans Frontières) went into Florida last month, to care for thousands of poor farmworkers who had nowhere to turn. In Canada, 60,000 such workers—one-half of them from Mexico—are getting hit, and with the sickness

hitting so many Mexican workers in Canada, Mexico's government suspended travel this week, until something can be worked out.

There is a disaster in the staff of life—wheat, corn, rice. It is—fortunately—*not* because of a bad crop failure somewhere, except for the locusts in Africa and South Asia, but because we are growing far too little grain. Period.

Lyndon LaRouche would say that the way to think of how much food the world needs, is to start from 24 bushels of total grains per person a year. What that would mean is, we should be having a world harvest of *5 billion tons* of all kinds of grains together. Currently, the world is growing less than 3 billion tons. And that would mean enough for direct eating as bread, noodles, tortillas—whatever you like, and milk, meat, eggs and so on. Plus, another 25% for reserves, which now, because of the World Trade Organization, does not exist.

In Biblical terms, it's seven lean years and seven fat years. We should have strategic storage reserves, we should have silos and warehouses all over the world, of grain, cheese, butter, sugar and other basics. Stockpiles in case of storms, epidemics, fires, locusts. We must *double* food production.

IMAGE 5: World Map of Hunger

Instead, we've had decades of what should be called a "famine policy." The City of London/Wall Street circles have cartelized the farm-food chain so extremely, so they can "harvest money." Yes: *harvest money*. They decide where and how anything is produced, and who gets to eat or not. They ripped off the farmers with below-cost of production prices and make record profits from the consumer by jacking up the retail price. And that is how you cause hunger for millions throughout the world.

IMAGE 6 & 7: June map of locust spread

No wonder we are vulnerable to locusts, and diseases. The

locusts in South Asia and East Africa are now heading westward. By August they may reach Mauritania. This must be stopped. A fellow speaker today, from Kansas-Colorado area, will be talking more about the physical conditions connected with just "harvesting money" instead of food. And we will soon hear from the Mexican grain belt.

IMAGE 8, 9, 10: Astronaut farmer

How did we get this way? It is *not* because we had no alternatives.. We are in the age of the astronaut farmer. We can produce food for all. And it wasn't like we were all given a pill to make us dumb—except that comes from the entertainment and news media: communication monopolies.

We are all played off against each other, and that must stop. Farmer vs. city people. Nation vs. nation. There is all the talk about "competition" in world food trade. And about having a "level playing field." It's all Bunk! *It's not a game. It's not a playing field. It's food.* It's the means to life! And farmers are on the streets again in Germany with tractorcades for the right to grow food!

In conclusion, I think of President Abraham Lincoln in the 1860s, when the whole United States nation was played off against each other. In fact, the British sent in forces to help bust up the new nation. Still, during Civil War and a great depression, in only a year, Lincoln and others implemented measures for science and hope. They created science-based farm colleges (the Land-Grant system), settle the entire Midwest with the Homestead Act, crossed the country with a new railroad and corridors of development, and issued a new credit called the Greenbacks.

In this same tradition, a hundred years later, with the help of the two fathers of the scientific Green Revolution, Henry Wallace and Norman Borlaug, a scientific Green Revolution spread from Mexico and the U.S. among international

scientists, to make India food self-sufficient in 1974, and China self-sufficient in 1984. Let's make the whole world self-sufficient in food! Let us begin with Africa right now on an emergency basis; and then, open up the universe!

Thank You.

I'd like to now take this opportunity to introduce Mike Callicrate, who is a board member of the Organization for Competitive Markets, a rancher, and a meat producer from the Kansas-Colorado area. His topic is "Food Unites People Around the Planet."

MICHAEL CALLICRATE: I'm Mike Callicrate, I'm in Colorado Springs, Colorado. I have a company called Ranch Foods Direct. I also produce livestock on my operation in northwest Kansas, which I've done for the last 45 years. But my focus has really been to try to build an alternative food system to the industrial one that we have now.

When I'm asked the question, "Prosper or perish?" it makes me think of David Montgomery's book *Dirt*. In his book, David Montgomery talks about the erosion of civilizations and the importance of soil. Without soil, we basically don't have life. So, I'm going to kind of come at this question of "Will humanity prosperity or perish?" from that perspective, because I think soil is critical to our survival as human beings. The impoverishment and nourishment of a civilization is directly with the consolidation and industrialization of the food supply. Concentration of power and wealth is the greatest threat to any free society. Rather than creating new wealth from healthy soil, the current system is mining and destroying our land for the short-term benefit of a few global corporations. This is a photograph from northwest Kansas where I live. This photograph was taken in December 24, 2013, Christmas Eve. The dirt cloud extended 200 miles from Colorado Springs to the Kansas border. It was 12,500 feet high above sea level to the top; 4 miles across, moving at 50 miles per

hour. This is soil; this is the blowing away, the destruction of civilization currently. Much of eastern Colorado's topsoil is already gone. I fly back and forth between my rural community of St. Francis, Kansas and the urban center of Colorado Springs, where we market our meats that we produce. This is what you see across the eastern plains of Colorado, is the mining of these soils. The withering away of that topsoil. Previously, when it had fertility, it grew healthy plants that fed livestock, which in turn became food for human consumption.

We're mining our water resources. HBO's "Vice" did a documentary called "Meat Hook; End of Water" that talked about the global water supply being consumed and used up. This is another indication that humanity is going to perish if we don't change our ways. We're pumping the precious fossil water from the Ogallala Aquifer, just to name one of many around the world that is being pumped dry for the benefit of industrial agriculture. Again, an example of a mining operation.

We're ravaging the environment; we're building factory farms in low-lying areas. These low-lying areas on the East Coast of North Carolina, South Carolina, places where there's a lot of rainfall. We're locating these facilities in low-lying areas because it's the cheap land. It's also the place where the cheapest workforce resides. So, this is exploitation of the environment, of the workers. Think about being an animal in one of these facilities, inside one of these barns. Again, in Hurricane Florence, we flooded the factory farm facilities, and rather than let these animals out, they sort of learned their lesson. They kept the animals in the barn, where they starved and consumed one another before they died. This is the earlier Hurricane Floyd, where they let the animals out, and so we've got a total disregard of animals, which is another indication of a failing system in a failing society. St. Francis of Assisi said, "If you have men who will exclude any of God's creatures from the shelter of compassion and

pity, you will have men who will deal likewise with their fellow men.” Which is certainly what we’re seeing today.

“This global cartel, controlled food system rather than nourish the people who sustain it, consumes them. The result is a food system that concentrates money and power at the top, and poverty at the bottom, while compromising food access, quality, and safety in the process.” That’s a quote from Albert Krebs, *Agribusiness Examiner*.

With the help of the U.S. government, global gangsters have turned our agriculture into a massive agribusiness mining operation. Meet felons Wesley and Joesely Batista of JBS, who have been in prison, and have recently because they’re considered essential, been invited back to run the biggest meat company in the world – JBS. JBS is headquartered in Greeley, Colorado, and has been part of the four big meatpackers now under investigation for lowering prices to livestock producers at the same time they’re raising prices to consumers. These men should not be involved in anything to do with a critical industry, especially food; but our government allows them to operate.

Allan Savory I thought put it well. He said, “We have more to fear from USDA than any foreign power.” USDA refuses to enforce the Packers and Stockyard Act, which would have prevented the shared monopoly that the Batista brothers hold with Tyson, Cargill, and Marfrig (another Brazilian company). USDA makes life for small plants extremely difficult; making it impossible for them to operate, and giving the advantage to the biggest meat plants who have now failed us in this COVID-19 outbreak.

The industrial food system did fail the COVID-19 test. It has no resiliency. It has extracted, it does not create and build well, it extracts well. It destroys our very mechanisms that we create wealth from; that is, the soil. On the left, you see my store in Colorado Springs, on the same day – March 13, 2020

– on the right is the big box stores in Colorado Springs. Shelves were completely empty; no meat was available. Yet in my store on the left, which is about a 200-mile supply chain from St. Francis, Kansas to Colorado Springs, Colorado, you see full shelves. So far, our supply chain has held up well. We don't stack employees on top of each other; we remain healthy in our operation.

So, let's look at what I think we ought to be doing. I think we ought to be returning to a regenerative farming and ranching operation. One that's made sustainable because it's supported by consumers who care about the soil, who care about communities and people and the environment in general. So, I've set up what I call the Callicrate Cattle Company Regenerative Farming and Ranching concept, where basically it's a circular economy, not a linear economy that extracts. It's a circular economy that puts back into the soil, into the community, into the people. So, we start with the soil, and we return to the soil. Critical to this concept working is our ability to access a marketplace that demands what we produce.

“The soil is the great connector of lives; the source and destination of all. It is the healer and restorer and resurrector by which disease passes into health, age into youth, death into life. Without proper care for it, we can have no community, because without proper care for it, we can have no life” (Wendell Berry, *The Unsettling of America: Culture and Agriculture*).

Creating community around local food will be essential in supporting this new regenerative approach to agriculture and food systems, where family farmers, ranchers, and small businesses can prosper, and consumers can have access to safe, dependable, and healthy food. Thank you.

SPEED: Thank you. Our final presentation today is by Alicia Díaz Brown, of the Citizens Movement for Water, Sonora, Mexico. We're going to play an excerpt of this, because of

time constraints. Her presentation is,

“Let Us Return to the Best Moments of the U.S.-Mexico Relationship.”

ALICIA DÍAZ BROWN: Let's turn to the best moments in the U.S.-Mexico relationship. We thank the Schiller Institute and its President Helga Zepp-LaRouche for kindly giving us the opportunity to participate in this international gathering, in which special importance is given to the problem of food production. In every civilizational crisis the threat of hunger, epidemics and war appears. That is why we agree with the title which headlines this meeting: Will humanity prosper, or perish?

My name is Alicia Díaz Brown and I live in the Yaqui Valley in the south of the state of Sonora in Mexico. I belong to a family of agricultural producers, pioneers in this valley, and I am a member of the Yaqui Agricultural Credit Union and of the Citizens Movement for Water.

For many years, I have been involved in the discussion of problems related to the production of basic grains; but in the last decade I've been more intensely involved, because the public policies in Mexico have grown in their disregard of the countryside, to the point of proposing to take water from this region to divert it towards activities which they consider more profitable monetarily, even though that means reducing the land under cultivation and with it the production of food. They don't care about harming a region that produces 50% of the nation's wheat production, as well as a significant percentage of its corn production.

I recently saw a photograph that captures a very evocative moment of historical intimacy and common purposes that Mexico and the United States shared in the noble task of producing food to relieve hunger in the world. The picture takes us back to the decade of the 1940s, and the photo shows the then Vice

President of the United States Henry Wallace touring a wheat crop in the Texcoco region of Mexico, and receiving a technical explanation from Dr. Norman Borlaug. accompanied by Mexico's Secretary of Agriculture and ex-President Lázaro Cárdenas. The government of President Ávila Camacho was just underway.

That was a time in which Mexico and the United States enjoyed governments with sufficient social strength to enforce the principle of the general welfare. Those efforts culminated with the Green Revolution, whose improvements in seed genetics made it possible for there to be substantial increases in yields per acre, principally of wheat and corn. The entire world benefited from this; the hunger of hundreds of millions of human beings was relieved for a time, and it turned out to be a fundamental experiment which demolished the Malthusian and anti-population theories which accept hunger and its aftermath of death as a matter of fate.

The Yaqui Valley in Sonora and the Texcoco region in the State of Mexico were experimental centers, in which Borlaug shared with Mexican researchers and producers his own research, his discoveries, but above all his human conviction that, with the systematic use of science, you can constantly maintain growth of production and combat the blights and fungus that damages plants. They proved that hunger is not an inexorable evil, but rather the result of twisted practices in economic and marketing criteria.

So Mexico and the United States share the prize that, at one point in history, we were able to relieve hunger in the world, because this knowledge was taken to India and to the countries most affected by hunger on the African continent.

But we lost that mission, and the production of food, as with other strategic areas of our economies, was trapped by the corporatization of the economy and by monetarist criteria, in which monetary profits comes first and foremost, and physical

production is no longer a moral imperative, and instead becomes an optional element dominated by financial speculation. These policies took over at the beginning of the 1990s and they govern the free trade agreements among the United States, Canada and Mexico.

During the last 30 years, national grain production in Mexico has lacked a price policy which would guarantee the producer his capitalization. Parity prices were eliminated—they had been the cornerstone for the country to be able to achieve an important degree of self-sufficiency in wheat, corn, beans and rice. The state withdrew from the marketing process; the domestic market was abandoned; and national production passed into the hands of international corporations which monopolize world trade and speculate on grain prices on the Chicago Board of Trade

The result of all this is that Mexico has become an importer of basic grains. The current government talks about food self-sufficiency, but they confuse it with self-consumption, and they disperse resources to regions of the country that only consume what they produce, but which lack the ability to produce the food that the country needs. The regions with the greatest productive capabilities in wheat and corn have been left to the mercy of the big corporations that control the international markets, and they withdrew the compensatory support that allowed them to survive.

They try to make Mexican producers believe that these policies benefit North American producers. But at this meeting we see that authentic American producers are complaining about the same problems. If these policies are harming the producers of both countries, we should ask ourselves: Who are the big winners and predators under these rules of the game?

The big winners and predators are not engaged in producing food; they speculate with existing production. They control the prices on the Chicago Board of Trade, and they have turned

the market into a dictatorial instrument. They are not interested in producing. Their preferred world is one of shortages and hunger. And what is sorer still is that our governments have given in to those interests. In that way, the U.S. loses, Mexico loses, and the world loses.

When governments give in, we citizens have the moral and political duty to enforce the principle of the general welfare. At the beginning of my remarks, I referred to a photograph which bears witness to a historical moment of excellent relations between Mexico and the United States. For now, we do not have in our governments people of the moral stature and courage of those who were shown in that photograph.

For that very reason, I believe that now is the time for citizens to make their governments rise to the challenge. Let these meetings serve to begin to weave an alliance of Mexican and North American producers with the ability to exercise the required political and moral pressure on our governments, and in that way establish common goals in terms of how to increase food production; how to reestablish parity prices; how to increase yields per acre; how to build great infrastructure projects of a bi-national nature to manage increased quantities of water and power, which will allow us to significantly increase land under cultivation.

These are some of the tasks we have before us; but what is most urgent is to tell the world that we have initiated this relationship, that we are going to maintain it, and that we are going to resume the historical impetus of the best moments of the Mexico-U.S. relationship, to demand the required agreements among the world's powers that are morally obligated to lift humanity out of the uncertainty in which the shocking economic crisis has placed us, with its inherent threats of pandemics, hunger and war.

Thank you very much.

Questions & Answers

SPEED: What we're going to do now is bring our entire panel – everybody that's live with us – up on screen. We've got one or two pieces of business from the first panel that we have to conclude. One question in particular which we are going to direct to Jacques Cheminade, which will get us started. Then Diane has two questions which will be addressed to the entire panel.

So, this question is from Ambassador Dr. A. Rohan Perera, former Permanent Representative of the Republic of Sri Lanka to the United Nations. I'm going to direct this to Jacques. He says:

“The biggest foreign exchange earner for Sri Lanka has been the tourism sector, which had been dependent on tourist arrivals from Europe, and on the garment export sector, mainly to the U.S. market. The total estimated loss as a consequence of the coronavirus lockdown is in the region of \$10 billion. In the garment sector, recovery efforts will require liberal access to the U.S. markets.

“Overall, Sri Lanka will require debt restructuring arrangements with lending agencies like the World Bank and with the developed countries who determine their policies. It may be recalled that the Non-Aligned Movement (NAM) Summit Declaration – adopted in Colombo at the Fifth Summit in 1976 – cited the New International Economic Order which referred to, among other things, debt restructuring, debt moratoria, and the restructuring of multilateral financial institutions like the World Bank. The idea of BRICS – Brazil, Russia, India, China, and South Africa – is a step in that direction.

“Please comment on the vital question of debt restructuring, amidst this coronavirus crisis, and new institutions that may be required. Thank you.”

JACQUES CHEMINADE: First, on this tourist issue. Very different countries, like Sri Lanka, Cuba, or France, had, because they were not able to develop industrially or to really have a fair development of agriculture, have to make money on tourism; on their beautiful things to see in Sri Lanka, in Cuba, or in France. But this tourism was of a kind not of an educational treatment of the culture of the country, but to a kind of servant economy transformation of the country where there was a service economy based on let's say arranging things for people who wanted to have fun. This has been a complete disaster. This is because of a lack of a commitment to an economic physical development, like Lyndon LaRouche developed during all his life, and industrial development connected to, as part of representing this in-depth economic development. Therefore, what happened is that progressively, despite the benefits of tourism – I would say because of the type of economy what was created – the countries were trapped into a debt system. This affected first the countries of the Southern Hemisphere. It affected countries of Ibero-America, countries of Asia, and in particular Africa. Through a system of accumulation of interest over interest, this is what our friend Dennis Small calls the banker's economy or free market. The free market becomes sort of a flea market where they rob you; it has become that. So, it has become debt that accumulates over debt, and you have normally, or if you follow this accumulation of debt because in an unfair economy, you have to pay two, three, four times more debt than what you got from the loans. This is what was imposed on the countries of the South. It is coming inside countries like Spain, Italy, or France at this point.

So, you have the whole world trapped into this debt system. And the whole economy now is an economy which is no more, I would say, a free market economy. It is a controlled free market economy by the laws of the British Empire imposed by central banks. So, this is only maintained through fake money. You have flows and flows of fake money dumped on the markets,

which don't go to the producers, don't go even to the consumers. This fake money goes into the whole financial secrets of the oligarchy. So, this is what has to be forever eliminated. It's the British system of Anglo-ization of Anglo-Dutch system of an economy which is not based on a human level and human development, but it's based on financial dictatorship. Which I call now the system under which we are; a market economy without a market; a dictatorship of these financial interests in all sectors, including culture.

So, we have to free ourselves from that. All the life of Lyndon LaRouche in particular as a point of reference historically, was in 1982 with Lopez Portillo, and in 1976 with our friend Fred Wills in Colombo, was to say we need to be freed from the debt. And we need a bank organized for the development of whole countries of the world. This is what the World Bank was intended to be after World War II. But then, as the Bretton Woods system, it was miscarried by all the Western leaders. What we need now, is what the Chinese with the New Silk Road are doing by let's say directing economies. It's an economy based on real physical development, and a growth based on the development of the creative potential of the human being, including in culture. There are efforts in China for Classical culture, for Classical Chinese poetry. And all of this is connected to the whole – which the West would never tell about that – to the whole development of the New Silk Road concept of the Belt and Road Initiative.

So you have that as a reference. And you have the whole fight of our lives which comes into this direction. And now we have a big chance that this becomes for us a real point existing in reality and accomplished. So, we have to go much further, and we speak about the World Land-Bridge. There has been a World Land-Bridge, as we said it with the United States, China, Russia, India, and all other countries that would be connected to this system. So, it demands a mobilization of the leaders of the world, but also the populations everywhere to put

pressure on the leaders of the world and the economic system. It's very interesting from that standpoint that the Yellow Vests in France are calling some of us to be experts in this debt moratorium or debt amelioration, which would get rid of this debt system and see what's fair and unfair debt.

So, the Glass-Steagall proposal is absolutely a part of that. It means that banks which are involved in giving credit or organizing deposit accounts would be separated from banks which are involved in the markets and which are becoming elements or scions of this whole British system. So, the separation would clean the system.

We need much more, that's why we need a credit system for the future, developing this type of physical economy with increasing productivity per unit of surface per human being and per matter brought into it. So, this is a sense of a high flux density economy; high energy-flux density should be the choice of this economy.

Among the Four Laws of Lyndon LaRouche, this is the fourth law. What you should choose once you clean the system, and once you get rid of this debt system. That's the key, because it's there that you have to invest human creativity in things that put human beings at the border of this capacity to create. And it will connect the space programs – the astronaut, after all, has to work both with his brains and his hands; exactly like farmers have to work with their brains and their hands. The more advanced farmers in the United States or in Europe are, in their tractors, real astronauts on Earth. I liked a lot this presentation of our American farmer, Mike Callicrate, who said that the soil itself has to be seen as a living matter. It is something that is alive, and it has to be enriched and developed. It has not to be seen as a support or something that you take advantage of; it is something that you feed into for the future. I think that this concept is what links the astronaut and the farmer and which links all of us in this society. I raise this issue of farmer's education,

because I think, what we always discussed with Lyndon LaRouche, that the type of education that this requires is an education which creates or generates in human beings this constantly increasing capacity and this joy to create when you do something socially good for the others. It's a big issue today, as Helga said before, is public health, because it's a matter that involves the whole world. It demands world cooperation. And what I keep repeating is that instead of organizing hospitals through financial management, we should organize states as hospitals for the care and development of the people.

SPEED: Thank you, Jacques. Now, Diane, who is an orchestral conductor, has the following task. We have approximately 15 minutes all together. It means that what we have here is very little time for discussion. In fact, what's going to happen is, she's going to pose something that came from a couple of countries, and each of you is going to have approximately two minutes to say whatever you have to say, both to one another, you can choose to respond to the question or not, but that's what you're going to have. Diane will now take the floor, and if necessary, I will intervene.

DIANE SARE: OK. This question is from Ambassador Mauricio Ortiz, who is the Ambassador of Costa Rica to Canada. He says:

"In your proposal you mention 'an emergency mission to build a fully functional health infrastructure for the world particularly in South America, Africa, and parts of Asia.' This proposal is very much needed in those regions.

"Are the international financial institutions willing to invest in that proposal, and what will be the arguments from the Schiller Institute to these institutions to make it real?

"If your proposal is realized, you might note that our country, Costa Rica, has an efficient primary health system with more than 1,000 rural health posts and, along with Chile

and Cuba, one of the best health programs in Latin America. This is a system that can be replicated in other countries, including developed countries.”

I’m going to ask the other question here as well. This one comes from the Mission from Colombia to the United Nations:

“Dear all, on behalf of the Permanent Mission of Colombia to the United Nations I would like to pose the following question: How can Latin America play a determining role in the consolidation of this new global configuration?”

“Best regards, Carolina Gutiérrez Bacci; Third Secretary”

SPEED: OK, so what we’re going to do is this. You can choose to address either of the questions or neither of the questions, because you only have, as I said, a couple of minutes. I’m going to start quickly with Bob Baker.

BOB BAKER: Thank you, Dennis. In terms of the health infrastructure and my particular focus on agriculture, I think it’s an absolutely vital situation to develop a food system where everybody can get a proper diet of nutritional food. That is the basis on which to build the argument why every community should have access to the most advanced healthcare that science has brought us to this day. But the driver in that obstacle behind the scenes is an international financial cartel that’s building world global monopolies to stop that. To the extent the nations of the world can expose that and unite the people to take a stand against it, that’s going to be a very important aspect of getting a healthcare system internationally. But this is also why this type of conference we’re having becomes very instrumental if not a key element of getting that done.

SPEED: Thank you. Now I want to go to Kirk Meighoo, whose presentation I particularly appreciated.

KIRK MEIGHOO: Thank you very much. I’ll quickly address the

problem. We're close neighbors of Costa Rica, and we have some links with them that we've established recently. This problem of self-sufficiency is something, especially for a small society, and all these small little islands, the question of self-sufficiency in everything is just simply not there.

So, people have even asked questions whether we deserve to be independent, or should we be permanent colonies? These are questions that stay with us, even after independence. It's something we struggle with. We do have to have a system where we do access, just as the last speaker said, the best healthcare possible for all humanity. But we cannot simply be recipients, receivers of these things; dependents, colonial dependents as we have been for 500 years. We have to have a system where we are also producers.

So, what is the system of trading a local economy, of local production where we are contributing to our own development, as well as participating with others? That is the type of system that the global financial system has been against, and has never been for. It is the old imperial system, and they are just merely modern continuations of that. What we have to do, what our task is, is to create this new system. Not just money from the old system to create this, but how do we make the system where not only do we each benefit from the best the world has to offer, but that we are also contributors, as full human beings to it, as well. That is where I would like to leave it.

SPEED: OK, thank you. Walter Formento, you're up.

WALTER FORMENTO: [as translated] All of the contributions that are made are very significant. It's clear that for South America the call for the five nations that Putin made, which Helga also referred to, is a matter of great hope, because this would allow us to ensure that we could achieve peace. Therefore, it will be international politics that will allow us to decide things based on a dialogue of civilizations, a

dialogue of peoples, of nations, what the future of mankind and nature will be. In Argentina in particular, the production of food – Argentina is a great producer of food, along with South America, along with Brazil, Paraguay, Bolivia, Uruguay as well. The great multinational conglomerates involved in the food sector have taken control as of 30 years ago in Argentina, both in terms of our ability to produce as well as export.

Therefore, at this moment in Argentina and in South America, governments have changed, and with the backing of such an international conference that President Putin has called for, we can move forward in providing sovereign channels for both producing and exporting. The policies that can be carried out inside Argentina in the food sector have to do with allowing producers' cooperatives to be a part of the great conglomerates that engage in production. We shouldn't dissolve large-scale production and technology, but rather introduce the nations and all society through such cooperatives so that they participate in the solution, and to be part of the solution. Therefore, there is a way to democratize production.

SPEED: We're going to have to stop. Thank you. Sorry, we're going to have to move on. Mike Callicrate?

CALLICRATE: I was really moved by Dr. Meighoo's comments about islands and the small economies on those islands. I can really get somebody pretty seriously depressed when we talk about the state of the world. But, I can also lift them and get them more excited when I talk about the possibility of going home. Going home to our communities and making them as good as we possibly can. Become wealth creators, grow things, make things, restore the primary wealth trading enterprises to societies around the world. Like with Kirk, if you can just stop the predators, the economic, financial, big food monopoly predators from extracting the wealth and leaving nothing but poverty behind, I think we can begin to repair this damage. Because we do control, as farmers and ranchers and citizens,

we do to a large extent control our ability to create the wealth. It's what happens to it after we create it. The last speaker talked about we shouldn't dissolve the big corporations. I would argue yes, we should dissolve them. The big corporations should be broken up; not completely eliminate their facilities, but at least put them to where they have to perform in line with the public good. So, I love that analogy of those small islands of Trinidad and Tobago, and islands all across the Caribbean and how that is very much like the islands in rural America, in rural communities around the world. I'm saying let's go back to making things and growing things, and teach that and kill this model of industrialization of these critical industries, like food.

SPEED: Thank you, very good. We're trying to get Diogène Senny's audio up. I don't think we have it yet. So, let's go to Jacques.

CHEMINADE: Just one word about Cuban doctors, to speak about that island. It's proof that you can have the most advanced medicine, interferon, where French doctors have to go there to learn from them. Then you have the best doctors, because they stay and live where the patients stay and live. And third, they are involved in cooperation with other countries in the whole world. They send them, and they do a very good job. In particular, they are now in Doha, in Europe in Italy, and now in French Martinique, so the French have to recognize – and sometimes it's difficult for them – that these were the best; a team of 15 Cuban doctors in Martinique now. So that's proof that an island can do an excellent job in a very advanced field, and at the same time they are most human.

SPEED: Thank you. I hope that we have the audio for the Pan-African Congress representative. We are not going off until I hear that. We're going to do a sit-in until we hear from him!

SENNY: [as translated] The global question of poverty is just a part of the world situation and the African situation. We

all know that when we present the situation of the continent, we are more interested in the question of the debt, money, slavery, and we forget that, for example, monoculture which has been imposed by the international cartels have destroyed agriculture with the hedge funds that I denounce, because they want to make money with our land. They buy what we have in our continent, in our countries, to generate profit for them, for a small group of people. But not allow millions of lives of people to develop their land.

That's why this question of agriculture and self-sufficiency in Africa is one of the most important problems. It's not an agriculture, it's a money culture; that's the agriculture we have. If we want to have modern rice, we have to have modern developments. It's very important for us, this agricultural question. We see that it is a world problem. What was used before by the African farmers are not in their own hands, because it is in the hands of the hedge funds, the speculative hedge funds.

It is very important to understand, and it is not very well known in the international debate now. That's what I wanted to add. Thank you very much.

SPEED: Thank you very much. So, now Diane, you have 45 seconds, and I have 45 seconds. Do your postlude.

SARE: OK. I'll be very brief. I think we should all remember that we have been blessed to have inhabit a beautiful, fertile planet which is very conducive to sustaining life, and in particular human life, if we are sane. But there are 2 trillion galaxies or more in the universe, and each of these many have many other planets. So, contrary to the views of the Malthusians and the money-changers, the creativity of each and every human being on this planet is urgently needed; because we are not capable of making too many discoveries to develop the universe as a whole. Therefore, we have to grow into a new era of mankind.

SPEED: Thank you. So, I will now conclude this panel – largely due to time – by just pointing out that we’ve had Europe, Africa, South America, the Caribbean, and the United States all on this panel in the form of discussion. This is the process that must be correlative to whatever happens among heads of state. And this process which the Schiller Institute is initiating, which is also bringing up various forms of important ideas and painful truths as well, is crucial to the actual success of the global Four-Power and related summit that we’ve been talking about. Finally, in the era of coronavirus, this is the only means by which people will be able to prosper and not perish; is this people-to-people dialogue we’ve conducted here.

I want to thank all of the panelists who were with us today. I think there’s a lot that can be done also in additional presentations that we may find in the future, pairing some of you together. I’d certainly like to see the Pan-African Congress together with Mr. Mike Callicrate. I’d like to see Kirk Meighoo involved in some discussions like that. Jacques is always welcome, and he’s always teaching us things. He had something new for us today; go back and take a look at his presentation afterwards, because he has some very interesting ideas that he put forward there.

So, we’re going to conclude now...

**”Aktionsdag” : Ungdommen
mobiliserer for 1,5**

milliarder arbejdspladser verden over med 'LaRouche-planen'

Den 17. juni (EIRNS) – To positive initiativer skiller sig i dag ud fra den omsiggribende pandemi samt andre voksende kriser. Schiller Instituttets ungdomsafdeling ledte en multinational aktionsdag, som opfordrede lederne fra de fire magter – USA, Rusland, Kina og Indien – til at hæve sig over stridighederne og mødes for at igangsætte tiltag for det almene vel, i særdeleshed mht. infrastruktur indenfor sundhed og medicin for at bekæmpe COVID-19, og for at skabe produktivitet i det økonomiske system gennem "LaRouche-planen" for 1,5 milliarder nye, produktive arbejdspladser, og alt som hører til. For det andet, i samme ånd, blev der i dag afholdt et møde mellem kinesiske og afrikanske ledere, under titlen "Kina-Afrika-Solidaritetstopmøde mod COVID-19", som blev ledet og adresseret af Præsident Xi Jinping og den Afrikanske Unions formand, Cyril Ramaphosa, blandt andre.

Det ekstraordinære topmøde skabte en ny "Platform for medicinske forsyninger til Afrika", for at alle afrikanske nationer de næste seks måneder kunne få adgang til diagnostiske og terapeutiske forsyninger for at bekæmpe pandemien. Ramaphosa, som i den senere tid har påpeget vigtigheden af rumforskning og kernekraft, lagde vægt på tiltag for at tilsidesætte ubetalelig gæld i Afrika i denne nødsituation, for at bekæmpe virusset.

Schiller Instituttets aktionsdag inkluderede henvendelser, gennem alle former for kommunikation, til hundredvis af individer og organisationer, som har muligheden for at påbegynde de nødvendige initiativer til et nyt økonomisk system, hvis akutte mål er fokuseret på infrastruktur til

global sundhed, som overskriften på Schiller Instituttets begæring lyder: "Forsvar Jordens allervigtigste ressource – mennesket!"

Planen for denne aktivering findes i dokumentet: "LaRouche-planen til at genåbne USA's økonomi: Verden har brug for 1,5 milliarder nye, produktive arbejdspladser". Rapporten, produceret af LaRouchePAC, vil blive diskuteret lørdag d. 20. juni, kl. 20:00 (dansk tid) af landbrugsledere, fagforeningsledere og andre, ved LaRouchePAC's ugentlige, nationale "rådhus", under overskriften: "1,5 milliarder nye, produktive arbejdspladser verden over – hvordan USA's arbejdsstyrke bringes tilbage til videnskabsbaseret produktion". Dette er lyset, som skinner gennem det der ellers kan synes et håbløst mørke af uretfærdighed og lidelse, uden nogen vej imod en produktiv fremtid. Dette er en opfordring til handling.

Det modsatte til denne kampberedte tilgang til et samarbejde om et nyt økonomisk system, blev udstillet i dag i nye amerikanske udenrigspolitiske initiativer mod Syrien, i et modbydeligt skue af britisk imperialistisk geopolitisk taktik for regimeskifte. Det bliver gjort værre af, at sanktionerne bemyndiges og har den samlede støtte fra de neoliberale og neokonservative tosser, der tilføjede det som en paragraf i den seneste Lov for den Nationale Forsvarsmyndighed (National Defense Authorization Act). Udenrigsministeriet bekendtgjorde 39 nye sanktioner mod den syriske præsident, Bashar al-Assad, hans kone, mange familiemedlemmer og andre syriske ledere, hvilket forbyder nogen som helst form for økonomisk støtte til nationen. Dette sker efter at detaljer om den desperate situation med mangel på medicin og fødevarer i Syrien blev formidlet til FN's Sikkerhedsråd den 16. juni, og gennem advarsler om truende hungersnød i Syrien fra FN's administrerende direktør for Verdens Fødevarerprogram, David Beasley, i et interview den 12. juni med dagbladet The National i de Forenede Arabiske Emirater. Mere end 9 millioner

mennesker i Syrien har ingen fødevareresikkerhed (uden tilstrækkelig føde, enten grundet mangler eller forsyninger), og yderligere 2 millioner står på randen.

En del af dette billede inkluderer Libanon, tæt forbundet hermed, hvor banksystemet er brudt sammen. Libanon, en nation med 5 millioner mennesker, har taget imod 1,5 millioner syriske flygtninge. I de seneste dage bliver der taget skridt hen imod et "nyt paradigme" i samarbejde med Kina, med en intervention for udvikling af infrastruktur og mulig understøttelse af Syrien gennem russiske og iranske initiativer.

Schiller Instituttets præsident, Helga Zepp-LaRouche, talte i sit ugentlige webcast i dag, om hvordan det "ikke er tid til geopolitiske spil". Ønsker man at skabe "et regimeskifte i Syrien gennem hungersnød?"

Efter en detaljeret beskrivelse af situationen, samt andre af dagens udviklinger, såsom at Tyskland og USA "driver fra hinanden", sluttede hun af med at understrege den generelle pointe om, hvad der er brug for blandt nationer. "Tyskland og USA bør arbejde sammen for at løse flygtningekrisen, opbygningen af Sydvestasien, overvindelsen af pandemien, samarbejde om industrialiseringen af Afrika – dette er den slags ting, som vi skulle stikke hovederne sammen om. Vi bliver nødt til at have et andet paradigme og en fuldstændig anden måde at tænke på. Fordi nationale interesser er fine – jeg går fuldt ind for nationale interesser, herunder Tysklands. Men som Friedrich Schiller har sagt mange gange, man kan ikke have nationale interesser, som er i konflikt med menneskehedens. Derfor bliver man nødt til at være en patriot og en verdensborger på samme tid."

"Så det er denne ånd som Schiller Instituttet forsøger at vække til live. Dette vil være emnet på vores kommende konference, d. 27. juni". Find indbydelsen til konferencen

her:

[http://schillerinstitut.dk/si/2020/06/invitation-til-konferenc
evil-menneskeheden-blomstre-op-eller-gaa-til-grundefremtiden-
kraever-et-fire-magts-topmoede-nu/](http://schillerinstitut.dk/si/2020/06/invitation-til-konferenc
evil-menneskeheden-blomstre-op-eller-gaa-til-grundefremtiden-
kraever-et-fire-magts-topmoede-nu/)

Bemandede amerikanske raketter vender tilbage til rummet – dét er ‘genåbning’!

Den 25. maj (EIRNS) – Det bemærkelsesværdige program for at skabe 50 millioner produktive amerikanske arbejdspladser, som blev udgivet denne uge af LaRouchePAC – “LaRouche-planen for at genåbne den amerikanske Økonomi: Verden har brug for 1,5 milliarder nye, produktive Arbejdspladser” – er det eneste, seriøse svar på “the big one”: Den samtidige sygdomspandemi, hungersnødspandemi, arbejdsløshedspandemi, samt finanssammenbruddet. Den amerikanske økonomi som “genåbner” bliver nødt til at være en ny økonomi, omstruktureret og omdannet til at genopbygge en knust verdensøkonomi, der skaber et moderne sundhedssystem i alle underudviklede nationer, samt ny infrastruktur indenfor energiproduktion, vandforsyning og højhastighedstransport. Med andre ord, en åbning til Det amerikanske System for industrialisering og videnskabeligt fremskridt, i global målestok.

Vi bifalder NASA’s opsendelse på onsdag, for første gang i 9 år, af en amerikansk-produceret raket ud i rummet, som en del af iværksættelsen af denne verdensomspændende mobilisering for opbygning af infrastruktur. En international Måne-til-Mars-

mission er en "videnskabsmotor" for den samlede proces for at skabe ny, højteknologisk, produktiv beskæftigelse, samt uddannelse af unge mennesker, der kan påtage sig nye forskningsområder. Kinas ubemandede Mars-mission med et "rumsonde-landingsfartøj", sendes op i juli.

Hvad er den umiddelbare mission? COVID-19-pandemien spreder sig nu over hele den sydlige halvkugle, og godt over en milliard mennesker dér er i karantæne uden arbejde, uden indkomst, uden opsparing og med sammenbrudte fødevarekæder, så de står over for hungersnød. Virusset vil vare ved i lang tid; dens ofre må behandles på moderne hospitaler med fuldt udstyr og fulde kapaciteter, med nyligt udviklede medikamenter; og alt dette skal bygges hurtigt.

At skabe snesevis af millioner af nye, produktive arbejdspladser i USA betyder oprettelsen af hundredvis af millioner nye, produktive arbejdspladser i økonomisk udvikling i disse lande.

Det kan kun gennemføres succesfuldt gennem et nyt, internationalt Bretton Woods-kreditsystem, et partnerskab mellem USA og minimum de største teknologiske nationer, Kina, Rusland og Indien.

Hvis et økonomisk "genopretningsprogram" forsøges alene for den amerikanske økonomi – ved at undgå dette samarbejde og ignorere de underudviklede nationers nødråb for hospitalsbyggerier, sundhedsforsyninger, elektricitetsproduktion, vandinfrastruktur og nye transportsystemer – er det garanteret, at Wall Street vil kontrollere det. Og de vil sørge for, at det vil blive en "Grøn New Deal" for at skabe en ny "grøn finansboble" til Wall Street og City of London, for at erstatte deres "altings boble", der nu bryder sammen.

For at besejre de "grønne New-Deal-finans"-monstre, som sniger

sig ind bag pandemikrisen, må en økonomisk genrejsning betyde den storstilede, verdensomspændende plan for genopbygning, som virkelig er påkrævet, med for mange store teknologiske nationer involverede til at de britiske finansimperialister kan stoppe det. Som Lyndon LaRouche formulerede det i et webcast fra d. 14. juni, 2007: "Der er en uberegnelig global krise i gang... Dette er en krise, som handler om hvem der skal kontrollere verden. Vil det blive en gruppe af nationer, eller vil det blive det genopståede Britiske Imperium, som aldrig rigtig forsvandt – som tager over fra USA og etablerer dets verdensstyre gennem globalisering?"

Lad disse teknologisk avancerede, førende nationer bekæmpe hinanden, og City of Londons og Wall Streets finansfolk vil overtage ethvert program for "økonomisk genrejsning" og gøre det til en global Grøn New Deal, med det formål at reducere en stor del af verdens befolkning til et præindustrielt eksistensniveau.

Imens Præsident Donald Trump ser NASA's og SpaceX's bemandede opsendelse på onsdag, tilbyder LaRouche-bevægelsen ham dette "job for at genopbygge verden," som en udvej til konfrontation med Kina og Rusland. Det er også et våben mod det britiske imperialistiske "kup", der, siden hans valgsejr, har forsøgt at tvinge ham ud af det Hvide Hus. Et Nyt globalt Bretton Woods-kreditsystem, baseret på det som Franklin Roosevelt havde i sinde: at løfte nationers økonomier over hele verden.

Nu kan det opløfte deres unge mennesker til Månen og Mars.

Æstetisk opdragelse gennem ballet:

August Bournonvilles koreografiske trosbekendelse

Bournonvilles koreografiske trosbekendelse afspejler Friedrich Schillers begreb om æstetisk dannelse, som man finder udtrykt i hans breve om menneskets æstetiske opdragelse, skrevet til den danske prins Frederik Christian af Augustenborg.

Dansen er en kunst, fordi den forudsætter kald, kundskab og færdighed.

Den er en skøn kunst, fordi den stræber efter idealet, ikke alene i plastisk, men i lyrisk og dramatisk henseende.

Den skønhed, som dansen bør hige efter, er ikke betinget af smag og behag, men grundet på det naturliges uforanderlige love.

Mimikken omfatter alle sjælelige bevægelser; dansen derimod er væsentlig et udtryk for glæden, en trang til at følge musikkens rytmer.

Det er kunstens og navnlig teatrets mission at skærpe tanken, løfte sindet og forfriske sanserne. Dansen bør altså fremfor alt vogte sig for at smigre et blaseret publikums forkærlighed for indtryk, der er fremmede for den sande kunst.

Munterhed er en kraft, berusning er en svækkelse.

Det skønne beholder stedse nyhedens friskhed, det forbavsende trætter i længden.

Dansen kan ved musikkens hjælp hæve sig til poesi, men også ved et overmål af gymnastik nedsynke til gøgleri; det såkaldte vanskelige har utallige adepter, hvorimod det tilsyneladende lette kun opnås af nogle få udvalgte.

Højdepunktet af kunstfærdighed er at dølge mekanismen og anstrengelsen ved *harmonisk ro*.

Manér er ikke karakter, og *affektationen* er *gratiens* afgjorte fjende.

Enhver danser bør betragte sin møjsommelige kunst som et led i skønhedskæden, som en nyttig prydelse for scenen, og denne igen som et betydningsfuldt moment i nationernes åndelige udvikling.

Fra Mit teaterliv: Erindringer og tidsbilleder. Bind 2, Thaning & Appel, 1979

Mere:

Vi behøver Schillers æstetiske breve i dag, Feride Istogu Gillesberg, Schiller Instituttets kampagneavis nr. 9, 2009

Den danske hjælp til Schiller, Tom Gillesberg, Schiller Instituttets kampagneavis nr. 8, sider 10-14, 2009

Friedrich Schiller, Menneskets æstetiske opdragelse, udgivet af Per Øhrgaard, Gyldendal, 1970

August Bournonville 101: An Introduction to Denmark's Greatest Choreographer, by Jon Teeuwissen, Michigan Opera Theatre Artistic Advisor for Dance, April 17, 2020 on the homepage of the Michigan Opera Theater

**For at overvinde vores
civilisationskrise må vi**

forbedre karakteren af vores befolkning

Schiller Instituttets ugentlige webcast med Helga Zepp LaRouche d. 30 april 2020

Med momentum for løsninger fra Schiller Instituttets konference i sidste weekend, tog Helga Zepp-LaRouche sigte på det kollapsende britiske imperium, med en skarp kampplan for at realisere det Nye Paradigme for civilisationen. Blandt punkterne hun udpegede var: Om den globale fødevarerkrise, sagde hun, at Donald Trump traf den rigtige beslutning i at anvende Defence Production Act for at holde slagterierne åbne, men en ende på karteldannelse og en tilbagevenden til paritetspriser (produktionspriser til landmænd –red.) er blandt de kritiske tiltag, som må tages for at sikre fødevarer sikkerheden for alle; Det farlige anti-Kina-hysteri, i det øjemed at skabe et fjendebillede som en forløber til krig, er en videreførelse af den samme britisk anførte sabotage af Trumps løfte om at bryde med Bush- Obamas geopolitiske doktriner og opnå et fredeligt samarbejde.

Skønt det rammer begge amerikanske partier, er det specielt vanvittigt blandt republikanske senatorer som Lindsey Graham og Tom Cotton; Den igangværende frigivelse af dokumenter fra statsadvokaten i Mullers sag imod general Michael Flynn har et stort potentiale for at afsløre hele svindelaffæren fra krigsfraktionen, som stod bag Russiagate; Den farlige udvikling mod "glidebanen", der bygger på den grundantagelse, at der er nyttesløse spisere, og at deres død kan være et positivt resultat af coronavirusset – eksemplificeret ved den tidligere

tyske finansminister Schaubles utrolige udtalelse om, at beskyttelsen af liv ikke nødvendigvis er af højeste værdi – må absolut vendes.

Til slut fremhævede hun vigtigheden af Schiller Instituttets yderst succesfulde konference, især det smukt iscenesatte panel om at skabe en ny renæssance. Krisen vi står overfor i dag, sagde hun, er ikke kun strategisk og økonomisk, men moralsk. Vores arbejde består i at handle for at forbedre karakteren af folk, som beskrevet af Schiller i hans diskussion af den æstetiske uddannelse af mennesket.

'Genstart' post-pandemisk økonomi? Kun et Nyt Paradigme kan lykkes

Den 8. april (EIRNS)–Midt i både kvaler og kamp, i forbindelse med COVID-19, lyder der en klar røst, om at et nyt paradigme er tiltrængt, og vil bidrage til at etablere økonomisk aktivitet på det niveau og med de principper, der er nødvendige for at menneskeheden kan lykkes, både i den umiddelbare sundheds nødsituation og på længere sigt. Dette er synvinklen for Schiller Institut-konferencen, d. 25.-26. april, med overskriften "Menneskehedens Eksistens afhænger nu af det Nye Paradigmes Grundlæggelse," hvilket også vil blive afspejlet i emnerne i de næste to ugers LaRouchePAC "Town Halls", og relaterede conferenceopkald.

Denne organiseringsproces–endda imens denne er under opsejling–fremmer agendaen for det, som må finde sted på det tidligst mulige tidspunkt: et topmøde mellem de fire stormagter – Præsidenterne Trump, Xi Jinping og Putin, og

Premierminister Modi, og andre, der er villige til at drøfte og handle ovenfra og nedefter, for at skabe et verdensomspændende sundheds- og sikkerhedssystem mod pandemier, forøge økonomisk produktion, og føre en udenrigspolitik for fred og gensidig gavn.

Andre røster fremfører visse pointer, i samme retning, enten direkte, og underforstået. For eksempel henvendte den mexicanske præsident, Andrés Manuel López Obrador, sig til sin nation d. 5. april om kampen mod COVID-19, og anklagede "de sidste 36 års neo-liberalisme" ødelæggelse, og opfordrede til fuldstændigt at gøre op med denne, ligesom Franklin Delano Roosevelt gjorde.

Dette er ikke blot pæn retorik. Der vil hverken være en sejr over COVID-19, eller en magisk "genstart" af økonomisk aktivitet i den nødvendige størrelsesorden, uden et nyt paradigme og samarbejde. Wall Street og City of London systemet, som skabte betingelserne for den nuværende pandemi og andre økonomiske kriser, er nu brudt sammen under sin egen onde natur. Alligevel, i USA i dag, hvor Præsident Trump havde et konferenceopkald med ledere på statsniveau, nogle lokale embedsmænd – enten desperate eller ført bag lyset – gør sig til talsmænd for den forfængelige tanke, at hver af de 3000 landskredse selv skal have lov til at bestemme, hvordan og hvornår de kan "gå tilbage til arbejdet", og alt vil blive godt igen.

I virkeligheden må der træffes foranstaltninger for bevidst, at fremme agroindustriel produktion; for at skabe et globalt sundhedssystem, og for at forsyne hvert eneste aspekt i livet og arbejdet, alt fra mad, til boliger, til vand, elektricitet, transport, uddannelse og sundhedsvæsen. Mest af alt involverer dette et specielt fokus på Afrika, dele af det amerikanske kontinent og Asien, der bevidst er holdt nede af det, nu døde Britiske Imperies monetære system.

Schiller Instituttets præsident Helga Zepp-

LaRouche understregede, i hendes ugentlige webcast i dag: "Jeg kan kun gentage: Kun hvis man beslutter at bekæmpe denne pandemi, på den måde den skal bekæmpes på, er der en chance for at få den under kontrol, uden at millioner og atter millioner dør. Millioner af mennesker vil dø, men det er strengt nødvendigt, at tilgangen er den, som vi har krævet i flere uger nu, og vi vil eskalere dette: For omgående at få et globalt sundhedssystem, er det nødvendigt at opbygge et sundhedsvæsen i hvert eneste land, som har samme standard, som det plejede at være med Hill-Burton-loven i USA, og som det plejede at være før Tyskland og Frankrig privatiserede deres sundhedssystemer, som plejede at være fortræffelige sundhedssystemer, før privatiseringen. Og vi har brug for en international mobilisering for at opnå dette."

"Og det er det som økonomien burde være rettet mod. Enhver idé om blot at sætte fart i økonomien og vende tilbage det sædvanlige, uden at tage dette, som den primære fokus, er blot tåbeligt."

Et politisk skrift vil snart blive udgivet af Schiller Instituttet angående dette perspektiv – hvad USA og verden skal gøre nu, for at stoppe styrtdykket til helvede. Dette dokument er en tilføjelse til det materiale, som allerede er tilgængeligt for dem som tilmelder sig til konferencen, d. 25.-26. april, så alle kan udbrede idéen. En videopræsentation af dette perspektiv er også iværksat.

<https://schillerinstitute.com/blog/2020/03/29/conference--mankinds-existence-now--depends-on-the-establishment-of-a-new-paradigm/>

Målet er en størst mulig deltagelse, begyndende nu, i den fælles opgave at mobilisere for det, som nationer skal gøre. Det vil sige at tage kontakt med alle institutioner og befolkningsgrupper, unge og gamle, fra ufaglærte til eksperter, fra diplomater til landmænd, og alle sjæle derimellem. Det er blevet bekræftet, at der nu er arrangeret direkte oversættelser til konferencen i april, inkluderende

spansk, tysk, fransk, italiensk, og måske kinesisk. Dette er øjeblikket.

At overvinde krisen begynder med at skrotte geopolitik og neoliberalisme

Schiller Instituttets ugentlige webcast m. Helga Zepp LaRouche d. 8 april 2020

Den 8.april. For at gøre en ende på de forbundne kriser, den nye coronavirus-pandemi og den finansielle krise, er det nødvendigt at se den reelle årsag for de to kriser i øjnene: den næsten 50 år lange udbredelse af britisk imperialistisk politik, specielt doktrinerne for geopolitik og neoliberal økonomi. Fra dette udgangspunkt, gav Helga Zepp- LaRouche en påtrængende nødvendig oversigt over de seneste udviklinger. Der har været taget nogle brugbare tiltag for at takle krisen, men der er "ønsketænkning hos det neoliberale etablissement", at vi snart kan vende tilbage til hvad der var regnet som normalt tre måneder tidligere, hvilket ville være en meget farlig beslutning.

Men det man går uden om, som 'katten om den varme grød', er, at vægringen ved at afslutte kolonipolitikken i udviklingslandene, som håndhæves af IMF, har bragt hovedparten af de folk som bor der i fare, og truer med at blive grundlaget for at coronaviruset vender tilbage til den nordlige halvkugle til efteråret. En fuldstændig omdannelse af

det globale sundhedssystem er afgørende, hvilket indbefatter planer for at omstille maskinværktøjssektoren og fremstillingsindustrien i det hele taget, og gøre en ende på privatisering og et system baseret på spekulative profitter for at imødekomme et sådan systems behov. Ligeledes er fiaskoen omkring fyringen af kaptajn Crozier af en flådeminister, der insisterer på at vi er i krig med Kina, viser, at krigsfaren forbliver så længe krigshøge som Pompeo forbliver i administrationen, og fjolser som Bolton kan vedblive med at udspy deres gift gennem medierne. (Flådeministeren, Modly, trak sig efterfølgende tilbage, men ikke Pompeo og Esper!).

Der er nu dem der står frem og anerkender, at systemet har fejlet, som for eksempel den tidligere vicebankdirektør for Frankrigs nationalbank, Peltier, som krævede et nyt Bretton Woods, og Tremonti fra Italien og Sinn fra Tyskland, der advarede om, at redningspakkerne der er på vej vil forårsage hyperinflation.

Helga opfordrede lytterne til at registrere sig til Schiller Instituttets konference den 25.-26. april, for at medvirke til at forandre dagsordenen for at skabe en mere menneskelig menneskehed.

Tilmelding til konferencen kan ske her:

https://schillerinstitute.nationbuilder.com/20200425_national_conference?recruiter_id=8

INTERNATIONAL VIDEOKONFERENCE I DAG LØRDAG KL. 16 OG I MORGEN SØNDAG KL. 17: Menneskehedens eksistens afhænger af etableringen af et nyt paradigme nu! SE DEN LIVE HER.

SE INVITATIONEN NEDENUNDER.

Lørdag den 25. april, kl. 16:00 dansk tid

Panel 1: "Det presserende behov for at erstatte geopolitik med et nyt paradigme indenfor internationale relationer"

Dette panel vil drøfte de principper hvorpå en ny strategisk orden omgående må iværksættes – de fælles mål for menneskeheden, alle nationers suverænitet og den gensidige fordel for alle medlemmer af det menneskelige samfund. Disse principper forefindes i de bedste bidrag til civilisationens universal-historie, i de videnskabelige principper for det fysiske univers og i stor klassisk kunst. Principperne må afspejles i definitionen af menneskehedens interesse, set ud fra hvor udviklingen af vores art skal være om 100 år fra nu af. Dette fremtidige perspektiv skal være bestemmende for hvordan vi udformer en ny økonomisk platform, samt en ny sikkerhedsinfrastruktur, nye former for videnskabeligt samarbejde og en dialog mellem klassiske kulturer.

Panel Moderator: Dennis Speed

10:00 – Opening Remarks & Introduction

Dennis Speed, Schiller Institute

10:15 – Keynote Address

Helga Zepp-LaRouche

Founder and Chairman, Schiller Institute

10:55 – Dmitriy Polyanskiy, 1st Deputy Permanent Representative

The Permanent Mission of the Russian Federation to the United Nations

11:10 – H.E. Ambassador Huang Ping

Consul General of the People's Republic of China in New York

“For a Better Future: Proposed Principles Needed to Ensure Peaceful and Productive Relations Between China and the United States”

11:25–12:00 – Q&A with Zepp-LaRouche and representatives of Russia and China

12:00 – Jacques Cheminade

Chairman, Solidarité et Progrès, former French Presidential Candidate

“A Europe Not To Be Ashamed Of”

12:20 – Michele Geraci

Economist from Italy, former Undersecretary to the Development Ministry in Rome

12:35–1:15 – Q&A with Zepp-LaRouche, Cheminade, and Geraci

1:15 – Helga Zepp-LaRouche

“Introducing the LaRouche Legacy Foundation”

1:30–2:00 – Q&A continued

Lørdag den 25. april, kl. 21:00 dansk tid

Panel 2: "Kreativitet som det enestående træk ved den menneskelige kultur: Behovet for en klassisk renæssance"

Det forfald, der har indsneget sig i meget af kulturen i den vestlige verden, er i sig selv et tegn på systemets endeligt. Grimhedskulden dominerer meget af det, der giver sig ud for at være kunst i dag. Meningsløs vold og perversion i den såkaldte underholdningsindustri spiller en rolle for udformningen af en populærkultur, hvor masseskyderier, narkotikamisbrug og kulturel pessimisme er fremherskende.

Erstatningen af den mørke tidsalder i det 14. århundrede, beskrevet i litteraturen af Boccaccio og i malerier af Bruegel og Bosch, med den kulturelle optimisme og det nye menneskebillede i den gyldne renæssance i Italien og andre dele af Europa er et godt eksempel på, at menneskelig opfindsomhed kan overvinde forfærdelige kriser og erstatte dem med nye ideer og kunstværker.

I dag er en genoplivning af klassisk kunst den uundværlige forudsætning for, at menneskeheden kan åbne et nyt kapitel i dets historie. En renæssance af klassisk musik og en dialog mellem de bedste klassiske traditioner indenfor alle kulturer skal lægge grundlaget for en ny renæssance. Værker af Dante, Leonardo da Vinci, Bach, Mozart, Beethoven, Verdi, Du Fu, Shakespeare, Schiller, Tagore, Huang Gongwang, Rembrandt, Goya, Cervantes, Rabelais og Pushkin, for blot at nævne nogle få, legemliggør principper der inspirerer det menneskelige sinds kreativitet, og er lige så universelle som fysiske videnskabelige principper. Viden om disse kunstarter er grundlaget for menneskets æstetiske uddannelse. Som Lyndon LaRouche smukt skrev det, er kærligheden essensen af stor kunst. I dette Beethoven-år kan vi absolut finde den indre styrke til at mestre krisen ved at fremkalde hans ånd og ved at tænke lige som den store komponist.

Søndag den 26. april kl. 17:00 dansk tid

Panel 3: "For en bedre forståelse af hvordan vores univers fungerer"

Eksistentielle trusler mod menneskeheden, såsom den nuværende COVID-19-pandemi, kan kun overvindes ved den strikse anvendelse af foranstaltninger til epidemisk kontrol, hvilket Kina har skabt en ny standard for. Samtidig må den biologiske og virologiske grundforskning (inklusive optisk biofysik) udvides, for at forstå hvad liv virkelig er, og for bedre at forstå samspillet mellem det ikke-levende, biosfæren og den menneskelige noösfære. Tankerne fra Kepler, Leibniz, Vernadsky og Gurwitsch i form af en "universets harmoni" er afgørende.

Lyndon LaRouche kaldte denne tilgang "Strategisk Forsvar af Jorden", hvilket omfatter både planetens forsvar mod asteroider og kometer, og kampen mod pandemier. Dette kræver udvikling af nye teknologier baseret på højere energigennemstrømningstætheder, såsom avanceret nuklear teknologi, energi og partikelstråling, rumvidenskab, superledere, nye materialer, additive fremstillingsprocesser og robotter. Konfronteret med de to vira – COVID-19 og monetarisme – er det nu vigtigere end nogensinde at være optimistisk med hensyn til det menneskelige potentiale til at opbygge en bedre verden, i modsætning til den malthusianske pessimisme der betragter mennesket som et rovdyr og en forurener.

Som LaRouche har påvist indenfor mange områder, er det det den menneskelige arts kreative potentiale, der muliggør etableringen af stadig højere videnskabelige og teknologiske platforme og opdagelse af universets lovmæssigheder på en ubegrænset måde. Udforskning af rummet er den fysiske udfordring for vores menneskelige identitet, der vil udløse det bedste af vores potentiale for at opdage og inspirere til et skæbnefællesskab..

Søndag den 26. april kl. 21:00 dansk tid

Panel 4: "Videnskaben om fysisk økonomi"

Om noget demonstrerer denne sammenbrudskrise den komplette fiasko for det, der under normale omstændigheder går for at være økonomi på universiteterne. Lyndon LaRouches erkendelse af den uredelige karakter af Robert Wiener og John von Neumanns teorier, som stadig i dag dominerer feltet af statistik og algoritmer, lagde grundlaget for hans fremskridt inden for videnskaben om fysisk økonomi. LaRouche baserer sin forståelse på ideerne af Gottfried Leibniz, Friedrich List og ophavsmændene til det amerikanske økonomiske system, Alexander Hamilton, Henry Clay og Henry C. Carey, og videreudvikler det på grundlag af Bernhard Riemanns og Albert Einsteins fysiske begreber. Hans fortid som økonomisk prognosemager er enestående.

Det er bemærkelsesværdigt, at den kinesiske økonomiske model har meget til fælles med det amerikanske økonomiske system, hvilket blandt andet har at gøre med Sun Yat-sens rolle og de bedre perioder af amerikansk-kinesisk samarbejde.

Fysisk økonomi er ikke en specialiseret gren af videnskab; snarere omfatter den hele den menneskelige viden, da den vedrører kreativiteten hos mennesker som sådan. Hvad der er brug for i dag, er en fuldstændig omdefinering af, hvad økonomisk videnskab faktisk er, for hvilket nye platforme inden for rumvidenskab og rumøkonomi kan tjene til orientering.

Konferencen vil også være lejlighed til med stolthed at præsentere publikationen af det første bind af den planlagte udgave af Lyndon LaRouches 'samlede værker', som vil indeholde nogle af hans grundlæggende skrifter om fysisk økonomi.

Hvornår

Lørdag den 25. april, kl.16 dansk tid

Søndag den 26. april kl 17. dansk tid

Hvor

via Internet

Invitaiton:

Denne konference finder sted i en tid, som udfordrer vores moralske evne til at overleve. Selv før udbruddet af dobbeltkrisen med coronavirus-pandemien og det igangværende økonomiske sammenbrud stod det klart, at den gamle verdensorden – forsøget på at etablere en unipolær verdensorden efter Sovjetunionens opløsning – var ved at falde fra hinanden. Med spredningen af pandemien og centralbankernes kursændring til "helikopterpenge", er vi nu nået til præcist det øjeblik, som Lyndon LaRouche advarede om i august 1971, da han forudsagde, at den monetaristiske flydende valutakurspolitik, der blev vedtaget af præsident Nixon, da han forlod Bretton Woods-systemet, ville føre til en ny depression og faren for en ny fascisme. Fra 1974 af advarede LaRouche og hans videnskabssteam gentagne gange og offentliggjorde adskillige undersøgelser, der pegede på faren for en genoplivning af gamle sygdomme og nye pandemier, som et resultat af den nedskæringspolitik som Verdensbanken og IMF pålagde udviklingssektoren.

Meget af den såkaldte 'vestlige verden' ligger i ruiner. Afviklingen af et tidligere fremragende sundhedssystem af hensyn til privat profit, hvilket nu grelt demonstrerer det liberale etablissemets kortsynethed, er kun et af de mange symptomer på et fejlslagent system. Den udviste mangel på solidaritet inden for denne vestlige alliance i krisetider,

som det viser sig i kløften mellem USA og EU, såvel som mellem EU og dets medlemslande, er et andet sådant symptom – for ikke at nævne den foragtelige ligegyldighed overfor suveræniteten af, og menneskeliv i, landene i udviklingssektoren. Allerede før udbruddet af pandemien var EU's moralske krise synlig for verden i lyset af EU's politik for flygtningene samt indvandrerkrisen.

På den anden side tilbyder Kinas Bælte- og Vejinitiativ (BRI) for første gang i historien et reelt perspektiv for at overvinde fattigdom og underudvikling til udviklingssektoren. Siden det blev lanceret i 2013, har 153 lande tilsluttet sig dette initiativ. Hvis man sammenligner BRI eller Den Nye Silkevej med de konkrete udviklingsplaner for alle kontinenter, der er udarbejdet af LaRouche og hans bevægelse siden 1970'erne, finder man stor affinitet, som det passende er udtrykt i adskillige studier... 'Den Nye Silkevej bliver til Verdenslandbroen', som er en plan for den globale udvikling af vores planet. Dette repræsenterer også den økonomiske platform for det nødvendige nye paradigme for internationale forbindelser, hvilket er det eneste, der kan stoppe den dobbelte pandemi med COVID-19 og den globale spekulative cancer på 1.800 billioner \$.

Desværre er et stort segment af verdens liberale etablissement ikke villige til at reflektere over årsagerne til deres systems fiasko, og uvillige til at acceptere at samarbejde med det nye system, der tilbydes af BRI – selv under omstændigheder med pandemi og økonomisk sammenbrud. Men en fortsættelse af geopolitisk konfrontation under disse forhold udgør en trussel mod eksistensen af hele den menneskelige civilisation.

Helga Zepp-LaRouche har derfor fornyet det længe fremsatte forslag fra hendes afdøde mand, Lyndon LaRouche, om at kun kombinationen af de fire mest magtfulde lande – USA, Kina, Rusland og Indien – kan sætte dagsordenen for et nyt paradigme på bordet. Hun har opfordret til et hastetopmøde mellem

præsident Donald Trump, præsident Xi Jinping, præsident Vladimir Putin og premierminister Narendra Modi for at indlede den bydende nødvendige omorganisering af det bankerotte finanssystem gennem et nyt Bretton Woods-system og etableringen et nyt niveau af internationalt samarbejde om strategiske spørgsmål, fælles videnskabelige bestræbelser, fysisk økonomi og en kulturel renæssance.

Schiller Instituttet vil afholde en international konference over internettet den 25.-26. april, der vil samle førende eksperter på disse områder fra forskellige dele af verden, for at diskutere de principper – direkte med et internationalt publikum – som det nye paradigme må baseres på for at garantere den menneskelige arts vedvarende eksistens.

Konferenceformat

Denne internet-konference bliver streamet live. Oplægsholderne forbindes via video og vil få mulighed for at have dialog med hinanden under paneldiskussionerne. Der vil være mulighed for spørgsmål og diskussion med konferencedeltagere i skriftlig form, samt mulighed for at videospørgsmål kan fastlægges.