

Lyndon LaRouche's International Youth Movement

This Double Issue of Fidelio is devoted to the creation of Lyndon LaRouche's International Youth Movement, as the lever for transforming a world in the throes of economic depression and on the brink of perpetual war. Lyndon LaRouche addressed the following edited remarks to approximately 85 young people from the East Coast of the U.S.A., who attended a two-day conference on November 2-3, 2002.

Your parents' generation, generally, has withdrawn from reality, and are living a kind of Baby Boomer fantasy life, a state of denial, trying to imagine that they're happy; and very rarely are they happy.

We're a dying society. We are a consumer society. And if you compare the ideas, the behavior, of people in your parents' generation, and what's going on in your generation; and you look at the moral degeneration of your parents, and what they were 20 years ago,— if you look back on them 20 years ago, you would say they were vibrant, active, and more like you. In the past 10-20 years, they've gotten prematurely old.

You, in your generation, can only defend yourself by becoming leaders. You have a bunch of dormice—your parents' generation. Maybe not your particular parents; but the generation is hopeless. You know, it's like *Alice in Wonderland*, where the dormouse keeps drowning himself in the teacup; the Mad Hatter has to intervene to pull him out so that he doesn't drown himself. Your parents are like that. They're dormice—not all of them, but some of them. What do you do? You are the future. You're not the future itself; the future is your children.

What kind of a life, what kind of a nation, what kind of a world are you going to give them?

Now, you can't give that to them all at once. Because, it's going to take a quarter-century to build this country out of the mess we're in, economically, right now. But you can, potentially, as leaders of a new generation, create the circumstances which will enable the children of your generation to succeed. And people will honor your generation for centuries to come because of that!

Now, you need the help of your parents' generation. But they're off sleeping like the dormouse in the teacup, drowning themselves in their delusions. You have to do what has been done before: The reason that youth movements create revolutions, is because the youth, when faced with a prospect of no future, or a very bad future, say, "Well, we can't change everything. But we can get out there and begin to organize our own generation, and our parents' generation, to waken them, to act to get us all out of this mess."

In other words, you have to change your parents. You have to educate your parents. You do it largely by example. You do it by doing the right thing. And that shows them that something is possible in this society, because you're doing it. Because, no matter how stupid they are, they know that you are the future. When

push comes to shove, when they're facing the grave, they're going to say that what they have, going into the grave, is what they've left

behind in the form of your generation.

Now the problem is, that most individuals fail because they fail morally. They don't have that sense of identity. We're all going to die. It's inevitable. Mortality is mortality; it means ultimate death. So therefore, what is your interest in life, if you know you are going to die, sooner or later? The pleasures you get out of mortal life? No, of course not. The money you get? No. All of these things disappear the minute you go into the box.

What's important is, what is the meaning of your mortal life? What are you doing for humanity? It's what you would demand of a President. You want a President who is not concerned about his personal self-interest. You want a President who says, "I am the guy you can rely upon, to make a decision based on the interest of coming generations, as well as the

EDITORIAL

present generation, the present nation.”

Now, that is the basis for leadership. Political leadership has to come on a somewhat higher level than the simple personal sense of immortal identity. You have a mortal existence, but that mortal existence must have an immortal identity. What you have done must be meaningful for society after you're dead, whether in terms of a few people, or the society as a whole.

The Eyes of God Upon You

In a President or another leader of society, you want a higher standard. The individual who is capable of being consciously dedicated to the future of that nation, the world, and humanity.

That's what motivates a scientist. His sense of identity requires that he be involved in discoveries, even if it takes decades to realize the discovery on which he had been working. His identity is located in what he contributes of permanent value to humanity.

What you require of political leaders is exactly the same thing—a long-term dedication to the future of society. The problem in society is that so few people, so far, in known human existence, have more than momentarily achieved that sense of immortality within mortality. And therefore, when it comes to pressure—someone says, “Look. I know you believe what you're doing. But don't you think it would be in your interest to compromise?”

How is this possible? It's only possible if your sense of the immortality of your mortal life is lacking. Because when people think about God, they say, “The eyes of God are looking at me. And whatever I do is seen. And my immortal value is what He sees. And I must see that in myself. And I must act accordingly.” That's all there is to morality. There is no other morality. Imagine the eyes of God upon you. Are you doing something that is constructive, that is honorable, and will be honorable for the rest of eternity? If you have that confidence, you are unbeatable!

You have to realize that a youth movement is not simply a collection of young people. We have a situation in which there is no educational system worth mentioning in the world today. But a youth movement, the way I've tried to indicate to you, with examples such as the fundamental theorem of algebra, a youth movement is a university. It's a movement of action, and it's also a university. By working together

around things of relevance *to humanity* and saying, “We need to know those ideas which are necessary for us to be effective in the world.”

That's a university. You have to be, in a sense, a university on wheels, a university of political motion. We have a commitment to immortality. The immortality *in* mortality. We have a commitment to taking the poor fellow out there, who has no sense of life, who is desperate, and is about to commit suicide, and give him a sense that in their life, there's something which is *immortal*, which they must not sacrifice, while immortal. They must use their mortality with a sense of being a human being. Not simply in a passing moment of time, but in the expanse of humanity as a whole. What does the rest of humanity think about you, from the past, in the future, as well as the present? They depend upon you. What about all those people who suffered in the past from a grave injustice? Aren't they looking forward, implicitly, to someone among their descendants or others to come along and justify the life of suffering they lived?

You have to say: Here are people; they're human beings. Each one of them is capable of a quality of genius. The great crime is that they're denied that which is in them. We have to inspire them and help them to achieve that. And they will get infinite strength from the sense of what they are. It's what Martin Luther King represents. Martin Luther King is a Christian, in the true sense. Not one of these quirky, kookie kinds of things. A real one, who said, in his speech on the mountaintop, “I've been to the mountaintop. If I have to die, at the hands of my enemy for the sake of this cause, I will die. Because I must do this for humanity.” It isn't just for the ex-slaves, or the descendants of slaves, it is for all humanity. Martin understood that. He understood what the sublime principle was: If you're truly a Christian, in his view, you must be for all mankind; you must be a leader, and you must put your life on the line for the sake of all humanity. And once you get that sense, and you get the joy of being that, then, you're undefeatable.

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