

LaRouche on 'the crisis in education'

The independent presidential campaign of Lyndon LaRouche and Rev. James Bevel aired the second of three national broadcasts, entitled "The Crisis in Education" on the ABC broadcast network Oct. 21, and over WWOR cable on Oct. 25. A third broadcast on the economy was aired over ABC network on Oct. 25, as well as on various local cable stations in late October in the 18 states where LaRouche and Bevel are on the ballot.

LaRouche, in an audio address from the federal prison in Minnesota, opened the narrative with a discussion of the failure of education: "Today, let us look at the problem of education from a practical standpoint. Let us consider the way in which miseducation has contributed in two ways to bringing our economy over the past 25 years to its present state of collapse, in what seems to most a hopeless, worldwide, deep economic depression." Many people who had viewed his earlier broadcasts remarked in their letters to his campaign that his economic program would be inflationary, "which is not true," he said. It "indicates that they believe in the myths that they're told from Washington, the myths which are told regularly in our classrooms. . . .

"The center of the objection to my proposals for action, to get us out of a depression, is my proposal for monetary reform. Specifically, I have proposed that we must—I repeat, we must—nationalize, federalize, or shall we say, Constitutionalize, the Federal Reserve System to bring it into conformity with Article I of the U.S. Constitution. . . . It is now in violation of Article I of the U.S. Constitution, and that's been known ever since the Warburgs induced Teddy Roosevelt and Woodrow Wilson to conspire, in effect, to create the Federal Reserve System, to impose it upon us—a private bank chartered by the U.S. government, which gives international financial interests not under the control of government a kind of dictatorial power over our banking and financial system. And that, my friends, is unconstitutional. And that is what the Federal Reserve System is today.

"Now, the problem arises if I try as President, or if any other President tries, to get a boom going in the United States, a recovery from the present depression spiral which is already going on. . . .

"To reverse that, if a President were to try to use the Federal Reserve mechanism as a way of funding growth, he

would unleash an inflationary spiral. And that is what I am determined not to do. To avoid inflation, you must federalize, Constitutionalize, the Federal Reserve System; otherwise, my friends, no economic recovery, because inflation of that type does not mean recovery; that's just another big bust."

In contrast to the present system under the Federal Reserve, where an independent Fed lends money to major banks at 3%, which turn around and lend money to the U.S. government at 8%, LaRouche proposed a return to the Hamiltonian plan for the U.S. Treasury, as authorized under the same Article I, section 8 of the Constitution, "to loan that money through its deposits . . . made into a National Bank . . . at low interest rates to highly selected but crucial projects and private firms," and "to the federal and state infrastructure building authorities." LaRouche has projected the need for \$300 billion to go into the public sector and another \$300 billion for investment in production in real wealth in the private sector, which would create 8 million new jobs.

To explain the problem LaRouche went into detail, contrasting his economic program to the British free trade policy—exemplified by the British East India Company and Adam Smith—against which the American Revolution was fought. Then, in the 19th century, LaRouche said, Americans again had to fight, and he described how Lincoln saved the U.S. from the British disease after Presidents Thomas Jefferson and James Madison, with Albert Gallatin as their Treasury Secretary, set the nation back, capitulating to the free trade policies. LaRouche brought the continuity of British free trade subversion against the United States up through Teddy Roosevelt and Woodrow Wilson (both pro-Confederacy), to today's "post-industrial" economy.

A good 'academic diet'

LaRouche then turned the program over to Rev. James Bevel, excerpting an Aug. 21 address in Demopolis, Alabama:

"Now, we're going to work on education in this country. Let me just tell you what education is. See, the first thing, you've always got to know what something is. Education is the science that man employs upon himself, his fellow man, and his children, to allow him to accomplish the objective that God created him for. . . .

"I've always been amazed by these white men, who would come around and would give your boy a toy for Christmas, while his son is learning how to make tools. And then, you're so stupid, you say: 'He's a nice white man!' He teaches his son to make tools, and gives your boy a toy. And you claim he's a *nice white man!* When does he set the school up, to make sure that the school teaches *every* boy *science*? When does he set the school up, so that *our* boys have the opportunity—and girls—to be engaged in research and development, production, and marketing in industrial processing?

“When does he do that? Let me just tell you all this: When I was in Mississippi—I’m a muleskinner by trade—men who break mules, and make them work. We had these mules; and I used to plow, and I plowed from early in the morning to late at night; and by 12:00, I’d take the mules out and feed them; but, we fed our mules alfalfa hay, oats, corn, and molasses. Now, Mr. Tolston had some mules; he only gave his mules grass; by 9:30 his mules would go like this [droops over the podium].

If you take math, physics, chemistry, science, technical information out of your boy’s academic diet, he has to be a criminal when he gets older. Every white man in here knows that! Every white man in Alabama *knows* that. . . . Are y’all listening to me? . . . Let’s cut the game. If we are going to save this nation, we must see to it that all of our children are educated.”

The practical implications of education

LaRouche continued: “There are two reasons for a public education, in the traditional sense. Its function, in the most general way, is not to produce a bricklayer, or a physicist, or a chemist, or an astronomer, or a college professor. The objective is to produce a mature human being, who is a competent representative of our civilization; who is able to make decisions, to understand problems, and to participate as a citizen in shaping the policy, and choosing his or her representatives, in discussing policy questions in all areas with his or her representatives. We want to produce a high quality of individual citizen. . . . Now let’s talk about what Jim is talking about in that excerpt you’ve seen, from that standpoint.

“What does education do? Let’s focus on the secondary education—what we used to think of as high school, or part of junior high school, education.

“What’s the difference between man and the animals? What’s the thing that defines *human* education, or human knowledge, as distinct from animal experience, animal learning? Well, if human beings were animals, like the lower animals, we would be pretty much like our ancestors many millions of years ago. . . .

“But, human beings have another quality, a quality which Christians in particular call *imago viva Dei*, the quality of the individual which is in the living image of God. That is, God as the Creator. That doesn’t mean that we can become God, but that means that we have some quality which is sacred, which makes human life sacred, which makes the development of the individual person’s mind sacred. Which means that there is only one race, not many races, human races; there is only one human race. . . .

“Now, how does this pertain to the way in which society functions in earning its daily bread? Well, what happened is, that we, as mankind, have changed our ways, we’ve made discoveries, typified by scientific discoveries, which enabled

us to change our way of behaving, to increase our power over nature, so that more of us can live on the same area of land, and, with the same physical effort, we can each have more even though we give ourselves less land to do it with, as population becomes more dense. . . .

“So, whereas primitive mankind—if he ever were primitive, in that sense—could never exceed a world population of about 10 million living individuals, we have well over 5 billion living human beings today. And they could all live well, if our technology had been available to all of them. . . .

“So, this creative power to make scientific discoveries, and kindred discoveries, to improve our ways, is what characterizes man. And, human knowledge is the sum total of this intellectual process of discovery, which is rightly called creative discovery. It is this power of creative discovery which makes each of us in the living image of the Creator. We are in the image of God when we act creatively and lovingly toward mankind with our individual powers of creative discovery—or simply to assimilate and transmit discoveries as a mother to an infant child does.

“That is the purpose of education: to develop that.

“Now, what do we want to give a child? We wish that child, by the age of 16 or 17, to have experienced in his or her own mind, the experience, the mental experience, of going through the process of discovery, for at least some of the most important discoveries of all mankind. . . .

“If we give the child that, and if we give the child the ideas of physics, the ideas of chemistry; if we give the child the ability to perform experiments which re-experience some of the great discoveries in history, then as Jim proposes, that child is not simply a mule nor a jackass; that child is a human being who is endowed with all the qualities of great human beings before us—who *knows* that he or she has a mind developed to echo the greatest achievements of the minds before him, or before her.

“That is the fundamental purpose of education, and a nation which is educated in that way, in which that standard of compulsory education is provided to all, to all young people, to all children, that nation is a nation that can’t be beat. And that is a nation which is an inspiration to other nations, a nation which is envied in the best possible way—envied with the desire to imitate and to cooperate.”

Against LaRouche’s narrative was a montage of photos and paintings by Rembrandt, Eakins, Charles Willson Peale, and others demonstrating the joy of discovery in children and the creative principle in man. The effect is both dramatic and profound and quickly demonstrates the difference between the LaRouche-Bevel campaign and what it is trying to do for the country and the world, and the Perot-Bush-Clinton campaigns.

This fact is also well known to ABC, over one-third of whose 212 affiliates—including in the nation’s capital—have refused to air the program.