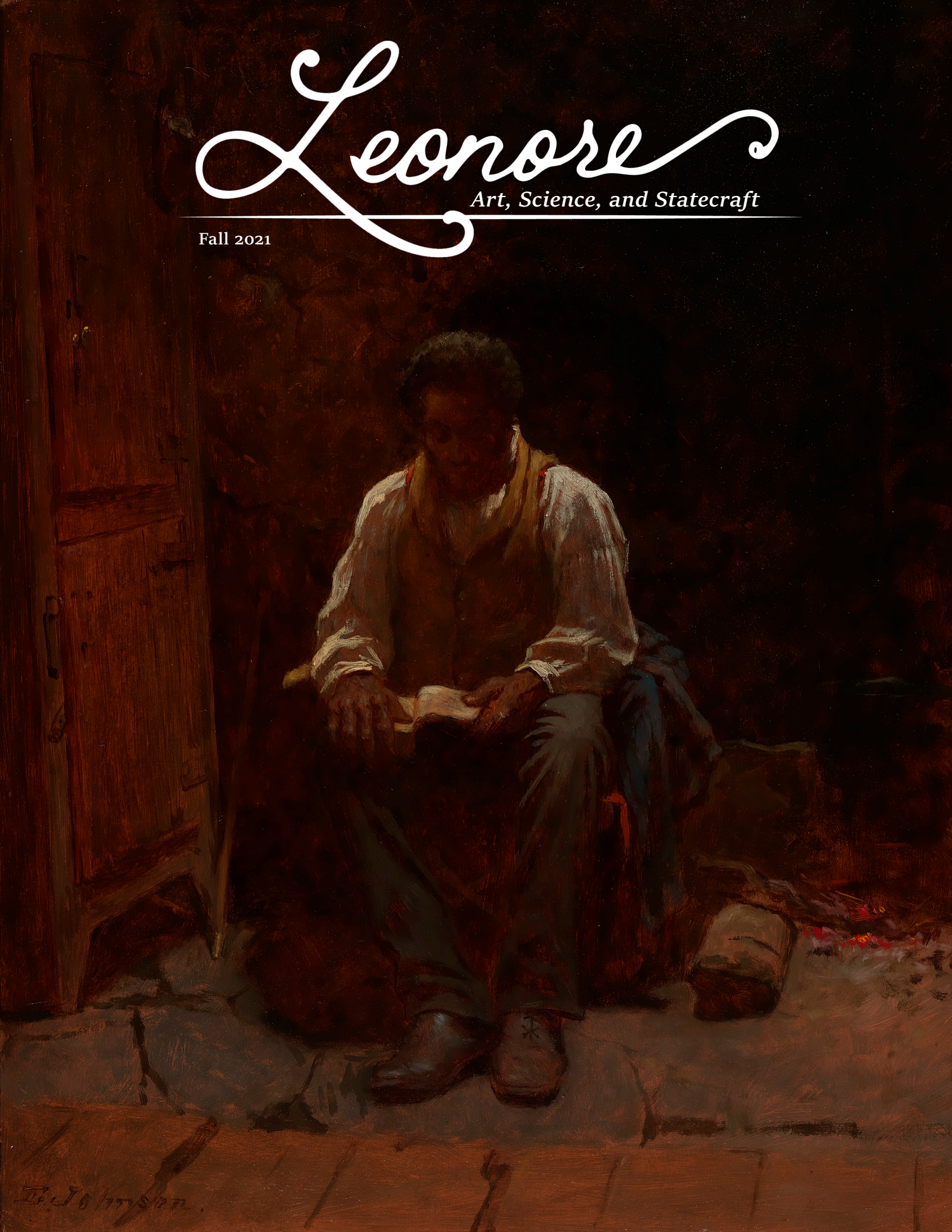


# Leonore

Art, Science, and Statecraft

Fall 2021



H. Johnson



# On the Cover:

Eastman Johnson (1824–1906) began this painting merely days after Abraham Lincoln’s Emancipation Proclamation in 1863. It would have been a powerfully controversial subject at the time, as slaves had not been allowed to learn to read, and even in the more liberal North, it was questioned if black Americans would be capable of participating in American society. Here, Johnson goes to the core of the issue, and depicts the noble dignity of the subject. The blue cloth behind the man also implies his role in fighting with the Union army, possibly fighting for his freedom, and his solemn act of reading what appears to be the Bible gives something of an indication of his thought process.

Johnson finished this painting without ever giving it a title. It was arbitrarily named *The Lord is My Shepherd* over 100 years later, but this bears little resemblance to the true subject of the painting. We decided to include it in this issue of *Leonore* because the personal resolve for self-improvement it evokes is just as important today as it was in 1863.

## Mission Statement

It has become increasingly clear that the creative output of our organization is not only good, but vitally necessary for a successful upshift of humanity. We seek to incorporate art, science, and statecraft as a single force of discovery, which is humanity’s true power and best defense against empire.

Under that direction, we want *Leonore* to be an organizing tool for the youth of the world. Pedagogies and polemics should be presented using LaRouche’s polemical method and will be organized according to a top-down strategic intervention, giving special regard to insights into the axioms we encounter in political organizing.



# Leonore

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Fall 2021

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#### MONDAYS

- 9:00pm EST The LaRouche Organization Activist Call  
[LaRoucheOrganization.com](http://LaRoucheOrganization.com)

#### TUESDAYS

- 7:00pm EST Schiller Institute Boston Chorus  
[SchillerInstitute.com/boston-chorus](http://SchillerInstitute.com/boston-chorus)  
- 8:30pm EST Schiller Reading Group (on Zoom)

#### WEDNESDAYS

- 8:00 pm EST Midwest Conference Call (every other week on Zoom)  
- 6:30 pm EST Karl Gauss Workshop (on Zoom)

#### THURSDAYS

- 6:45pm EST Schiller NYC Chorus  
[SInycchorus.com](http://SInycchorus.com)  
- 9:00pm EST The LaRouche Organization "Fireside Chat"  
[LaRoucheOrganization.com](http://LaRoucheOrganization.com)

#### FRIDAYS

7:30pm EST Sare for Senate Online Symposium  
[SareForSenate.com](http://SareForSenate.com)  
8:30pm EST Classical Literature Reading Group (on Zoom)

#### SATURDAYS

2:00pm EST Manhattan Town Meeting  
[LaRoucheOrganization.com](http://LaRoucheOrganization.com)

And Helga Zepp-LaRouche's Weekly Webcast on  
[SchillerInstitute.com](http://SchillerInstitute.com)

For more information on zoom reading groups, contact:  
[leonore@schillerinstitute.org](mailto:leonore@schillerinstitute.org)



# To What End Do We Educate?

When we think of education, what comes to mind? Math, Science, Literature? Perhaps you see a school setting with teachers, desks and a play yard. What about children without those things, does that mean they can't, or perhaps couldn't, have an education? I am raising these questions because we often don't consider what it means to actually "educate" someone. Or, to make it more plain, *how* does someone learn? This is key to understanding what a functional curriculum would look like.

In our organizing, there are a couple of common thoughts that come up with younger people regarding education. One is "Why do I need to learn about all this complicated stuff if I'm never going to use it in real life?" Another is "Well, there is no truth in the first place, so why bother trying anyway?" Both of these thoughts stem from the same axiom, that education is an accrual of information that you have to painstakingly regurgitate on a multiple choice test sheet to prove you can memorize facts—the ultimate "fact checker." How boring and irresponsible! These kinds of thoughts ONLY come from someone who has never experienced making a discovery, or if they had once, it became buried, eyeball deep, in a depressed attempt to smother it.

When I pose an ironic problem to someone, especially a child, the melancholy look of frustration mixed with determination to solve it, immediately comes to view on their face. Good teachers know what this looks like. But, when they finally see the solution to that problem, it's at that exact moment when their eyes light up and the proud confidence of knowledge shows itself. "I KNOW IT!" they'll shout, with the strong desire to not only tell you, but to help others understand as well. It is precisely here that the teacher and student are bound in a truly wonderful realization that "this is what it means to be human." This is only possible because the act of teaching and discovering are products of the same process. Ideas are infectious, and the faith in knowing that someone can understand and solve problems, of any kind, is agapic love.

This agapic love is the substance of all successful policy decisions for society, whether it's for education, economics, social-cultural, or foreign policy. Likewise, it is the lack thereof which ensures their failure. It is this agapic love that drives the educator to act on the basis of the student's future self—even if it means challenging their wrong ideas and

actions of the moment. True love is not "sympathy," "kindness," or "acceptance," but rather a profound sense of justice that cares for someone else. It's the pathway for someone to actually know the power of their own mind and use it. It is this same vitality which drives a nation, as the United States, to lend a hand towards another in need—not simply to satiate a temporary need, as in the case of humanitarian aid, let alone the evil of doing nothing—but because *we desire a better future for them!* Look at the difference between what the Schiller Institute is doing compared to the idea of being a humanitarian. Yes, we must get food to Afghanistan, now. Yes, we must provide aid to Haiti, now. But how do we prevent these atrocities from happening again?

Think about what the world would look like if our initiative to develop Haiti, finally, were realized. We certainly wouldn't have American policy makers fighting over insane discussions as a "border crisis," only to shackle and ship Haitians away to perish at home. Similarly with Afghanistan, after 20 years of occupancy, it was left worse than before we arrived—imagine if we had a safe, developed nation with hospitals, skilled labor, and electricity grids all connected with a promise of collaboration amongst neighboring nations. Wouldn't that mean an end to war if there was a win-win intention involved? Perhaps then the rest of the world could stop starving the Afghan people for the sake of "humanitarian issues." All the Schiller Institute initiatives are to solve the problems of the world by finding the cause of those problems in the first place. Anything less will fall short of solving any issue you try to take on, especially given that a depraved indifference eats away at many people.

That passion for creative discovery is not only the pathway for people to act morally, but also to desire it profoundly. This is what poet Friedrich Schiller described as an *aesthetical* education. We have to provoke the minds of our youth to choose that path, especially in this political atmosphere. It is therefore perfectly ripe in this world to create an aesthetical education curriculum. As you work through this special issue of *Leonore*, view it as an initial road map to do just that.

If you would like to contribute to the idea of forming a truthful education curriculum, please reach out to us at *Leonore*.

– Anastasia Battle

Email us at: [leonore@schillerinstitute.org](mailto:leonore@schillerinstitute.org)

# Join the Schiller Institute!

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In this extended 250th anniversary of Beethoven's birth, it's important to remember his close relationship with the poetry of Friedrich Schiller, the namesake of the Schiller Institute. Schiller maintained that to suppress one's sensual impulses in favor of "morality" or "civility" was merely to continue man's enslavement to his emotions at the behest of his rational side. True freedom, however, could only be attained through the education and ennoblement of the emotions, something only true art could achieve. Beethoven, recognizing in Schiller's poetry that absolutely beautiful potential of mankind, valued Schiller above all other poets—so much so that he even created a new form of symphony in order to portray Schiller's "Ode to Joy."

The Schiller Institute is committed to this quality of "revolution of the soul" which Beethoven and Schiller so passionately fought for. Join us! Let's create a New Golden Renaissance and reverse the trend towards a New Dark Age.

Memberships to the Schiller Institute can be purchased at the below website. All recurring members will receive an automatic subscription of *Leonore*. At the moment, *Leonore* is only a digital subscription, and an access link will be sent to your email when each new issue comes out. We hope to be able to offer a print version soon, which we will certainly inform you about!

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# Restore Classical Education to the Secondary Classroom

By Lyndon LaRouche



*On July 26, 1985, Lyndon LaRouche addressed an open letter to Albert Shanker, then president of the United Federation of Teachers, putting forward a program for reforming American education. It was originally published by Executive Intelligence Review in two parts, on August 28, 1992 and September 4, 1992.*