The Leader’s Remarks in Meeting with Participants in the 9th National Conference of “Future Elites” - 14 /Oct/ 2015

In the Name of God, the Most Compassionate, the Most Merciful

First of all, you are very welcome dear youths and meeting with you for the likes of me is really energizing as well as hope inspiring. When one sees young and ready-to-work and determined and talented faces, the hope that the Almighty God, thank God, has put in my heart, and this hope has also increased on a daily basis, starts to thrive. I hope, God willing, all of you and all the youths of this country would come under the divine guidance and the divine favor and would be able to be useful for the future of their country and, in the next stage, for the future of humanity, God willing.

Well, I have something repetitive to say, about which I don’t want to talk a lot now, and that [repetitive remark] is the huge wealth of manpower [in the country]. The real wealth of a country is that country’s manpower, especially if [that manpower] is [made up of] young and intelligent [people]. In my remarks during past years, I frequently talked about the high intelligence of Iranians compared to the average [IQ] in the world; some people thought that this was out of nationalistic sentiments and [due to] the love of nation and things like that; however, this was not the case. I had statistical figures on this issue and, fortunately, one can hear in the past two [or] three years from renowned personalities of the world – even politicians and enemies of the Iranian nation – who have, on various occasions, owned up to the high intelligence quotient of the Iranian nation; [as the proverb goes] “the best [merit] is one to which the enemies admit.” The average intelligence quotient in our country is higher than the world’s average. Well, we have also many youths, [which] thank God, this is a huge wealth. This is a very valuable asset and is an opportunity for the country.

Of course, not all countries and all different regimes in the world consider the presence of youths as an opportunity; no [it is not like that]. For example, the Pahlavi regime [of Iran] did not consider the presence of the youths and activities of the youths as an opportunity, [and on the contrary] considered them a threat – [and] this is one of those remarks for which an argument totally conforming to statistics [can be provided], which now it is not the time for it. They wanted the youths not to be present [in any major arenas]; neither scientific presence, nor political presence, nor social presence, and many things were propagated in order to undermine this presence [of the youths]. They really considered [the presence of] the youths as a threat. [And] they sent abroad as many [youths] as they could, so that, those who were elites, those who were worth anything from their viewpoint, would go and not be here. This is not the case in the Islamic Republic; the Islamic Republic is self-reliant, it is internally prolific, [and] sees its [real source of] power inside itself and in spiritualities and in its own assets. Therefore, the biggest wealth for the Islamic Republic is, in fact, its manpower; that is, these very intelligent, committed, interested, [and] studious youths, who have a promising future [ahead of them]. Well, this is among our unwavering beliefs.

Today that I have a meeting with you, a number of good youths of our country, I want to give you a number of advice; fatherly advice. You, young people, are like my children – some of you [are] young enough to be my children and some of you to be my grandchildren – and it would be right for me to offer you, in a fatherly manner, a number of points. I have also a number of managerial and work-related recommendations, which I will give you that are related to working issues in relation to you, young people; I also have a warning and a viewpoint laced with apprehension, which if, God willing, there is enough time and opportunity, I will also share it with you.

However, those advice that I give you in a fatherly way, the first [of them] is that you [must] know your asset, that is, this state of being elite, [as a bounty] from God; this is God's blessing, this is a divine bounty, this is a blessing which God has bestowed upon you; thank God [for that], boost your relationship with God, thank the Almighty God, and express this thanksgiving between you and God. This will increase your achievements, [and] will increase the divine blessing that He has bestowed upon you; consider it [as a blessing] from God, and from the Islamic [Revolution]; this is a [kind of] look and a layer of thinking about this asset that this huge public movement in the country on the path of [acquiring] science is a blessing of the revolution. If it were not for the revolution, such things would not exist. Now, Mr. Sattari [the vice president for science and technology] recounted a memory quoting me. Its extension is that the same planes which we said would be totally grounded in a matter of 30 days, [or] 31 days, are operating up to the present time. Today, thirty-odd years have passed since that day. Our youths at the Air Force, [and] our technical forces endeavored, [and] entered [the arena] – which his [Sattari's] own father was one of the youths of that day – [and] used their miracle-working hands, used their minds and intellect, and the same planes, which we were told would be grounded, continued to operate up to the end of the war [with Iraq] and [even] up to the present day the same [planes] are still operating; the same C130s, the same F-14s, the same F-4s, [and] the same F-5s still exist and are operating. [This] miracle of hands was a product of the revolution.

Those brethren who told me that the game was up, were good people – and a few of them were [even] martyred – but their thinking was not revolution's thinking, [because] their thinking was related to [the period] before the revolution and they looked [at various issues] from that viewpoint. When they wanted to repair the parts of these planes, they had no right to open sealed parts – that is, a big part, which is made up within itself of, for example, forty [or] fifty [smaller] parts; they put this sealed part on a plane, took it to America and there they changed it and came back. That is, Iranian [Air Force] technician, [and] Iranian technical officer did not have the right to touch this part to see what that was and how it must operate; this was pre-revolution way of thinking. [After] the revolution came, [it] changed the situation; it gave character, gave identity, [and] gave courage to Iranian [people], [and] encouraged them to take advantage of their inner force. The result was that, out of all these countries in the world, we now rank the fifteenth in scientific terms; [and] this is a great achievement. Out of 200 countries in the world, which among these 200 countries, there are countries which have two hundred years [and even] three hundred years of background in industrial and scientific work, [it is a great achievement] that the post-revolution Iran – [the period] before the revolution is not counted, [because] there was nothing [mentionable at that time] – would get itself to such [a high] level despite the pressure of war, with sanctions [and] with all these problems [facing it]; this was given to us by [the Islamic] Revolution.

These abilities, [this notion that] "you can do whatever you want," you owe this to the revolution and to providers of the country's security. This Martyr Hamedani, who was martyred a few days ago, you saw when his body went to [his birthplace in the western Iranian city of] Hamedan, the entire city came out and took part in his funeral; this is [sign of] appreciation [shown for such people]. Such persons have no [famous] name [either]; [although] a handful of them become famous and are known, most of them are not famous, but they maintain security for me and for you. If there is no security, there is no university, there is no study, there is no research, [and] there is no training of elites. Wherever security is lacking, in fact, there is nothing; there, the life of humans is exposed to momentary and permanent threats. Know this preparedness, this education, [and] these opportunities also [as something made possible by] these providers of security. This is my first advice. You accept this from me and remember it as an advice from an old father to all of you, dear youths.

The second advice: give precedence to jihadi spirit over the spirit of self-importance. One of the risks awaiting those who have some advantage [over others] is that they might feel self-important, that they feel they are different from others; this is a character-based risk, [and] a character-based disease; do not let this disease to grow within you and the [best] way to do this is to bolster the jihadi effort and the jihadi spirit within yourselves. The jihadi spirit means to do your work for the sake of God, to consider the work as a duty for yourselves, [and] to bring all forces into the arena to do the right thing; this is [the true meaning of] jihadi spirit. In order for this jihadi spirit to be boosted in your, it would be very good to take part in jihadi camps. Don't say that 'our time will be wasted [by doing this]; no,

the highest and the best advantage to take of time is this. Continue your study, do your research, do your work, [and] also take part in jihadi camps, which [only] occupy a few weeks of a person's time in the period of a year. This will make you familiar with the life of people, [and] this will make you familiar with the problems and dilemmas of the society, which mostly remain unseen to officials.

Some officials are not informed about the realities of the society, [and] they only see what is around themselves and [within] a limited radius; [that is,] they know nothing about what is going on in villages, what is going on in remote cities, [and] what is going on in poor families. I have frequently experienced this during this long 20- or 30-year experience; I have seen this in some [officials] that I am telling you dear ones now; they don't know what is going on. You are currently young, have power, have patience, have time, [and] don't have many problems, [so you must] take advantage of this opportunity. One of the opportunities is these very jihadi camps; these hijadi camps are much better than [some] tours, which unfortunately are still common. Although I have warned [against such tours], some [still] organize tours to send [students] to Europe; student tours of Europe! This is one of the most erroneous things [to do]. This jihadi camps, are much better and honorable and useful than that. [Through] presence in jihadi camps, [and] direct contact with people, [our youths] find some [kind of] feeling of responsibility. When one provides a service in a direct way, providing service would become valuable to them, [and] you [would be able to] find weaknesses.

I give you another advice: one of the things that happen to our elites [is immigration], because as it was noted, the number of people wanting and demanding to have our elite youths in various countries of the world is not few, [and on the contrary,] they are a lot, [and want our elites] for different reasons. One of the reasons is that the number of youths [in those countries] is few, or the number of talented youths is low, or there are few foreigner youths who are not avaricious; [therefore,] they want to attract [our young elites]. In these cases, an imaginary notion of welfare fills one's mind; it may be imaginary, [and be merely] an illusion, [and] it may be also real, [and] a [life full of] welfare may really await one; [however,] prefer this [country]. Instead of letting yourself be digested in the ruthless stomach of foreign societies, [remain] in your own country and become regulator of the brain, and nervous system, and skeleton of your own society. This is a cause of pride; this is an honor; [therefore,] work for your country. You can build your country; you can do away with its weaknesses; we have many weaknesses. I often extol the situation in the country, but perhaps there are few people who are aware of the weaknesses that exist in the country than me. We know that we have many weaknesses; these weaknesses must be eliminated; [and] you must eliminate them. You can be the person who designs correct geometry of this country's health; you can [at least] do part of it. When you go to a [foreign] place, even assuming that you are given a [great] sum of money, [and] assuming that welfare facilities [are] also – if they are supposedly real –provided for you, but [despite all this] you will be digested by the avaricious stomach of foreign societies; [however,] here you can have some effect.

The last advice – I don't want to prolong [my remarks] – [is that] don't be awestruck by [the apparent glamour of] the West. It is true that Westerners are today much ahead of us in terms of science and technology, but you don't be awestruck by them being ahead [of us]; why? Because you are superior to them. That [country] which you see possesses advanced technology and industries and inventions and the likes of this today, has started off 200 years ago; [but] you have started [only] 35 years ago; your revolution is 35 years old; you managed to go all this way in [a matter of] 35 years and gain this velocity in [your] advances. They [greatly lagged behind] during the first 35 years after their independence; take the country of America as an example; 35 years after independence from the yoke of the Britons, America was nothing. America 35 years or 40 years after its independence was poles apart from Iran 35 years after victory of the [Islamic] Revolution; you are way ahead of them. The life of their material civilization will be much shorter for you to want to reach this stage of material civilization; let alone the spiritualities. Don't be awestruck by them. One hundred years after the victory of Americans over the British army and independence of America, this famous Statue of Liberty was made. This statue was not made by Americans – if my memory is not mistaken, I saw this in old times – this statue was made by a French engineer who went there from France. That is, one hundred years after independence, Americans had not yet reached that stage in scientific and technical and industrial terms to be able to make this Statue of Liberty; [and] an engineer went [there] from France, and designed

and made this [statue]. You are way ahead; don't be awestruck. Your abilities are potentially much more than theirs; [so continue to] proceed [and] move [forward].

The young generation of our time, that is you, can record this honor in your name that you were the young generation that could take the country to great stages of scientific progress; this honor is a very great honor. Today's young generation can attract this honor for itself that instead of following suit with others, has been able in a dignified manner to strengthen the pillars of scientific independence and scientific progress in this country and work and endeavor. This honor can be [recorded] for the young generation of our time and early periods of revolution; well, these are my advice to you dear ones, brethren and sisters, my dear children and dear youths.

[There are also] a number of managerial and working recommendations, whose addressees are both the brethren with responsibility at the [National] Elites Foundation and the Vice Presidency for Science [and Technology], and also you. First of all, the Elites Foundation must be taken seriously; the Elites Foundation is a national foundation; is a strategic foundation, [and] must be taken quite seriously. I have heard that some of the tasks of the Elites Foundation have been assigned to universities; this is not expedient. If universities could do the job of the Elites Foundation, we would not have launched this foundation in the first place. Some of our universities are really outstanding, [and] are a center for [educating] the elites, but they cannot do the job of the Elites Foundation. The university does another job, [while] the Elites Foundation does a different job. Take the Elites Foundation seriously; [because it] is a national foundation, [and] is a strategic foundation. Both officials of the foundation, and officials of the country; both the Plan and Budget [Organization], and relevant esteemed ministers; both scientific councils and the likes of them that are extant, and you young people [must take this foundation seriously]. The [National Elites] Foundation is very important.

I have a second recommendation; programs of the Elites Foundation must be such that a young elite would feel that his presence is useful. I will later address you, young people; you also have a role [to play] and can play a role in this regard. The young elite must be provided with latitude to work, to feel he is useful; [and I emphasize that] he [must] feel that he is useful. This is one of those things that would encourage him to continue on this path; just [in the same way] that it encourages him to stay at his home and in his own country and work for his own country. Create space [for young elites] to work; how [you may create] work space [for elites]? One way is to complete the education process. The youths must be able to complete their education process; [and] their presence at higher scientific levels must be facilitated; [and] they must uplift [the quality of] their education. There may be cumbersome regulations. In this case, such regulations must not be an impediment.

One issue is establishment of knowledge-based companies, which I will later talk about this issue. These knowledge-based companies are a very good thing. Of course, today, I am informed that there are thousands of knowledge-based companies in the country, but this very number [of such companies] that exists today, can be increased by ten-fold; ten-fold. The youths, [and] those people who have scientific products, their presence in knowledge-based companies is useful.

Creating scientific centers in universities pivoted around prominent [university] professors is one of these steps [that must be taken]. This foundation can do this in relation with universities. Scientific centers must be established in different universities; [and they] must be pivoted around one or a number of prominent professors. Of course, [these] professors must be conscientious; professors must be committed, [and] they must love Iran. I know professors – of course I know them from afar – who do not love Iran; [and] the development of Iran [and] the future [outlook] of Iran is not important to them. Such professors are good for nothing. Deep in my heart, I cannot pin my hope on such professor. A professor who does not love his country, a professor who does not like unity of his country, [and] a professor who says something in classroom – even though it has nothing to do with the subject of the lesson – whose result is ethnic differences in the country, and pushes student in that direction, this professor, is not a desirable professor. A professor, who if he sees religious commitment in a student, becomes hostile to him, this professor is not a good professor. Those professors, who are committed, are conscientious, love their country,

love their revolution, and are prominent in scientific terms, if scientific centers are created around the pivot of such professors, this will be a very useful step; [because] it moves student and student feels that he is useful, and that he is progressing.

Scientific associations [are also important]; after all, the young elite must be given an opportunity to rise and show himself, [and] to feel that his presence is "seen," he is being appreciated, [and] he is being counted on; he must feel this in practice. Then, the Elites Foundation, mostly, and other organs along with it, must monitor [and] observe the output of the work; because if the output of the work is flawed, [if it] is problematic, it would follow that there is a problem somewhere along the way; [therefore, officials must] know faults, [and] remedy [those] faults. This is one of my important recommendations.

I make another recommendation in this regard, which is related to the Economy of Resistance. Well, you know that [the issue of] the Economy of Resistance, was, thank God, brought up, its policies were announced, [and] was welcomed by economic and political and other experts. The name of the Economy of Resistance is frequently being repeated; now, to what degree has the Economy of Resistance progressed in the country, is not my point now – of course, I am not very satisfied with the degree of progress of this idea and this important foundation in the country, though at any rate, a movement exists – [however,] one of the strong pillars of the Economy of Resistance is knowledge-based economy. The basis of the work in the Economy of Resistance is knowledge-based economy [because] the Economy of Resistance is an endogenous economy, [and] is an economy with strong pillars inside [the country] which is not moved by international and global and economic shocks; this [is] the Economy of Resistance, the resistant economy.

One of the most basic pillars of this economy is the knowledge-based economy; an economy based on knowledge; this is very important. Well, in my opinion, our young youths can play a role in [promoting] the knowledge-based economy, which is, in fact, the main pillar of the Economy of Resistance. How they [are going to] play [their] role? Well, this needs some planning. How our youths [can] play a role in [promoting] the Economy of Resistance? I want you to answer this question. [Therefore,] start to plan, [and] do not wait for others to make this plan [for you]. You the elite youths, make this the subject of one of your gatherings: How the young elites should play a role in the Economy of Resistance or the knowledge-based economy? [A number of] groups must be created, [and those] groups must be divided [into smaller groups], work, think, study, take part in this gathering with their hands full, let [all who can] to take part [in this gathering], [and then] the Elites Foundation should support [and] back this plan, which has come out of the elites themselves. In my opinion, a [major] development will come about [in this way]. [By doing this,] a major development will certainly come about both in the field of thinking and musing and working, and with regard to the reality on the ground; [and by doing this] a [major] development will certainly take place in the field of economy [as well].

Another point - which is the last point - is the issue of identifying and training prominent talents in the [country's] education [system]. Well, this SHAHAB initiative [which stands for identification and guidance of top talents in Persian] is a very good initiative. I have heard that due attention has not be paid to the SHAHAB initiative; don't let this [happen], [and] be careful [in this regard]. Identification of top talents during elementary education and high school education is very important; [because] this is the thing, which introduces the real elite to us, [and] this is the thing that introduces the genius to us. Well, the genius are few in any society. There are many genius people who, because they remain unknown, their existence becomes totally ineffective, [and] they are totally digested [in the society], [and] are eliminated because they have not been identified. Sometimes one observes that an illiterate person at a village says something, [or] does something, which is sign of genius. If this [person] were trained, if he were identified, if his talent had been taken advantage of and was reckoned on, he would be a prominent person; [however,] he has, unfortunately, not been identified. Let's not allow this damage be done to the country. [Achieving] this [goal] during education period is a very important task; follow up on this initiative. The esteemed minister [must] really go and examine in what state the SHAHAB initiative is and whether it is doing its job or not.

However, the issue that in my opinion is a threat and menace [is this]: we have elements inside the country which are discouraging; be watchful [of this issue]; [and] officials must be watchful. How they are discouraging? They negate the assets [that the country has]. Now, scientific centers, which introduce indices of scientific progress in the world, are certain centers that are known to all of you. They bear testimony in favor of the Islamic Republic, [but on the contrary] these people inside the country, or in [their] newspaper and magazine, or in official and unofficial tribunes, deny these achievements [and] consider them as illusionary, which I sometime hear [about this]. [But this] is not an illusion, it is a reality. Stem cells are reality, advanced nano[technology] is a reality, [and our] nuclear advances are reality; the entire world knows this; [but] these [few elements] deny all these [advances]. Now one day, about fifteen [or] sixteen years ago, if somebody denied this, it was not [much of] a problem [because at that time] the work had just begun, [and] they were not informed [of it]. [However,] today the entire world knows – I mean, those centers that must know, know – that Iran is advancing in a huge, [and] rapid movement on the road [toward acquiring] science and technology; the entire world knows this. [Therefore,] if some people take step to discourage our youths, both discourage [them] about the present and about the future, [and say that] "What is this good for? For who? For what?" these [remarks] are discouraging [and] are [tantamount to] treason. Anybody does this, it is treason. If an official does it, it is treason; if a [university] professor does it, it is treason; if a writer in a newspaper and magazine does it, it is treason, [because] it is [equal to] betraying the country, [and] betraying the national honor.

Another threat [is this]: identifying the elite for foreign agents; this is also [a threat]. I have also received reports about this, [and] received news about this. They examine, search, [and] find the elites; not for the purpose of encouraging them, [and] training them inside [the country], [but] for foreign agents, to introduce [elites] to them, [and] become a middle link for immigration of the elite and, as is commonly said, [to facilitate] the "brain drain." This is also [a form of] treason; this is treason; [and] even though it may take place under the guise of showing sympathy for this student, it is not [true] sympathy. [The fact] that we encourage a student and say, "Sir, what is here for you? Who pays attention to you? Who cares about you? Leave [this country and] go there, live [there], go ahead, [and] advance," this is treason. This is turning one's back on the country and the interests of the country and the future of the country and making an elite youth do this.

One of the warnings to which esteemed ministers must pay attention is countering religious and revolutionary elements in universities. There are elements who are committed to the revolution, abide by [the values of] the revolution, abide by religious issues and manifestations of religion. If [there is anybody] among the officials [who counter these elements] - now there are various tastes among students themselves, and it is not a problem; there may be arguments among them, which is not important; [after all] it is university environment - [but if university] professors, [or] officials, counter such an element, [and] such a young person, [and counter] a boy or a girl who is committed and abiding [by religious issues], this is not acceptable. Faithful elements must be encouraged. At any rate, such problems do exist.

The conclusion I want to reach after all this said is documented optimism about the future; not just in slogans, [and] not just [through] ranting; this is the reality. The future [outlook] of the country through divine assistance and through divine Grace, is a promising future. A multitude of youths of this country has among them many elites; now, most elites are [among] the academics, [but] there are elites in other sectors as well, who although are not academic, are elite in the true sense of the word, [and] can play a role. And these elites will continue their work, [because they] feel responsibility [to do so]. Thank God, the revolutionary goals and revolutionary slogans are alive, [and] the enemy has not been able to downplay the revolutionary slogans; [the situation is] such that [even] if there are people who do not approve of these slogans at the bottom of their hearts, they have to pay lip service to these slogans for the sake of the public opinion, [and] for the sake of [winning] people's heart and [to encourage] people's participation. Slogans are, thank God alive; the revolutionary movement is a living movement and this is among exceptions of history. We know of no revolution in the world, which in the course of 35 years [or] 40 years, despite all this opposition, [and] despite all this hostility, could have continued on its straight line and direct path; there is not [such an example among other revolutions].

Even big revolutions that you know in the world - now, I don't mean these small-scale developments and coups and the likes of them, which they call revolution; they don't count at all - and real revolutions that have taken place, have not been able to continue on their path; [and in most cases their] goals have changed. This is what enrages our enemies; this is why today - if you keep abreast of foreign news - you frequently hear that they say "as long as Iran is pursuing [the goals of] the revolution, we will have problem with Iran," [and] they are right. And I add that as long as this revolutionary thinking and revolutionary movement exists, by divine assistance, Iran's progress, Iran's increasing influence, [as well as] Iran's grandeur, spiritual might and dominance in the region and beyond the region will, God willing, continue to rise on a daily basis. Thank you very much, it seems that this Takbir [the call of Allah is great] was meant to announce the end of the meeting.

God willing, the Almighty shall protect you; God willing, all of your would be blessed beings for the future of the revolution and, God willing, thirty years from now, forty years from now, [and] fifty years from now, when this country would be run by you, [and] would be yours [to run], you would remember these days with honor that have been able to put you in this manner on the [straight] path and keep you steady, and may [the Almighty], God willing, bless you with a better future.

Peace be unto you and so may the mercy of Allah and His blessings