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'Facism', 'Evil' and the Media

Jim Guirard

Some months ago President Reagan charged that communism represents the "focus of evil" in the modern world.

So shrill and so apparently intimidating was the barrage of criticism from the so-called "liberal" press that the President has not ventured to repeat the charge.

Leading the assault were columnists and media commentators who have built exalted reputations attacking the unquestioned "evil" of the ultra-Right—Mary McGrory, Colman McCarthy, Philip Geyelin, Anthony Lewis, Haynes Johnson, Patt Derian and Arthur Schlesinger,

Jr. But these same people went into a virtual frenzy when Mr. Reagan suggested that the criminality of the Gestapo-Left is as great—or greater.

Highly offensive to these leftist-intellectual journalists was the President's suggestion that, beyond re-arming ourselves militarily, we should also fortify ourselves spiritually and morally against the threat of world communism. And even more annoying to this gaggle of critics was Mr. Reagan's assertion that God is on our side—if we will but ask His help—in our struggle against the "Godless" ideology of Marxism-Leninism.

How dare the President inject such abstract issues as morality, ethics and God into the pragmatic world of international politics and diplomacy? One distinguished columnist has even worried, "What will the leaders of the Soviet Union think?"

Typical of their attacks was a March 13, 1983, Wall Street Journal essay by Arthur Schlesinger, Jr. He went so far as to charge that President Reagan is "playing God to history" when he attempts to define what is and what is not "evil" or "immoral" in the geo-politics of mankind.

Yet, Mr. Schlesinger and his kind were strangely silent some five years earlier when another world leader, Leonid Brezhnev, boldly proclaimed that "Anything is moral which furthers the construction of socialism."

(Translation: There is no abstract good or evil. There is neither God in heaven nor transcendent soul in man—nothing from which "un-alienable" rights can possibly derive. The State is the Diety. "Liberation" is the theology. Dialectical materialism is the destiny. The Communist Party is the final arbiter of what is moral and true.)

The terrible implications of Brezhnev's brand of "morality" are best revealed in Alexandr Solzhenitsyn's famous 1975 essay, "Understanding Communism." Describing the efforts of the Soviets to persuade the West that "good" and "evil" are relative concepts (i.e., totally within the power of the State to define), he warned:

"If we are to be deprived of the concepts of good and evil, what will there be left? Nothing but manipulation of one another. We will decline to the status of animals."

And is this not precisely what the Marxist-Leninist concepts of "truth" and "justice" have in mind for us: communism's unimpeded manipulation of the animal species called "man"?—man without God, man without soul, man collectivized, man destined for nothing but subservience to the all-powerful State?

Of course, manipulation by a truly benevolent dictatorship might not be inherently evil. What if, for instance, communism really did produce the "liberation" and the "social justice" and the "democratic socialism" promised by its self-serving propaganda?

The brutal fact, however, is that Marxism's utopian promise of democratic socialism is a monumental fraud: a propaganda butterfly waiting to be transformed, as if by reverse metamorphosis, into the ugly caterpillar of *collectivist fascism*. Leninist and Castroite socialism is no more "democratic" than was Hitler's brand.

As the neo-liberal author Susan Sontag so aptly put it in a February 1982 speech condemning the military dictatorship in Poland: "Not only is fascism (and overt military rule) the probable destiny of all communist societies—especially when their populations are moved to revolt—but communism is in itself a variant, the most successful variant, of fascism. Fascism with a human face."

If they are truly the "liberals" and "progressives" they proudly claim to be, journalists such as Schlesinger, McGrory, Geyelin, McCarthy and Lewis should embrace the Sontagian conclusion that communism is *fascism*. As such, it is evil by definition.

By this standard, they should be turning not against Reagan, but against communism's blatant attempt to "play God to history" by its ideological insistence that there is no higher morality—no higher concept of truth, reality or justice—than its own messianic appetite for world domination.

Senator Daniel Patric Moynihan (hardly a Reaganite!) may have said it best. Commenting on Yuri Andropov, the longtime KGB boss who is now communism's high priest of "moral" causes, Moynihan called him "a terrorist in a system sustained by terror."

And if that is not *evil*, what is?

contra
 $R = \frac{X}{Y}$
Los dos

Losing the Semantic War

Jim Guirard

In a 1978 Senate speech, Senator Daniel Patrick Moynihan warned of the dangers of "semantic infiltration." He explained how simple words and phrases are used by Soviet propagandists — and parroted by naive Western leaders and journalists — to distort our thinking about the political systems which compete for our minds and loyalties.

Moynihan observed that such watchwords as "peace," "people," "democratic," and "liberation" were once democratic symbols "which the anti-democratic forces are somehow able to seize." He condemned our failure to combat the communist rhetoric by which "the most brutal totalitarian regimes in the world call themselves 'liberation movements.'"

The Senator reminds us that words are the primary tools by which the mind operates. False words and concepts move men in false directions, distracting from the truth. Repeat the false word often enough, make certain the truthful alternative is never clearly perceived, and you are able to imprison people within their own minds.

According to political historian Robert Tucker, Soviet dictator Josef Stalin felt that "of all monopolies enjoyed by the state, none would be so crucial as its monopoly on the definition of words. The ultimate weapon of political control would be the dictionary." Let Stalin choose the words by which you think and Stalin will tell you what to think — or not to think.

Yet, the watchword factor remains so hidden, so subtle, that even such experts on Soviet disinformation as Arnaud de Borchgrave and Robert Moss overlooked it in their bestseller novel "The Spike." They failed to show how a news story too hot to be "spiked" — kept entirely out of the press — can be distorted by manipulation of a single theme word or phrase. For instance, referring to Marxist terrorists as "progressive forces" or as a "patriotic front" greatly legitimizes their cause.

Consider these further examples of the warped semantics which distort the psychology of our conflict with Marxism-Leninism:

* Why do we foolishly refer to Soviet and Cuban *imperialism* by so positive a word as "adventure"?

* In a world which despises *colonialism*, why do we call Soviet colonies "satellites" and "client states"?

* Why not challenge the fraud by which one-party *dictatorships* call themselves "people's democracies"?

* Why did we persist in referring to Iranian *terrorists* who kidnapped our diplomats as "students"?

* Why do we label *political prisoners* in Poland by such neutral terms as "detainees" and "internees"?

The deception is endless: The *military dictator* of Poland is called a "martial law leader." One-party *communist police states* are called "socialist," the same as multi-party civil-libertarian states as Sweden, France, Greece, etc. *Dialectical materialists*, who say there is no God or abstract morality, mask as "Christian Marxists." *Slave laborers* on the Siberian gas pipeline are euphemistically labeled "guest workers."

But perhaps the most obscene semantic perversion of all is the insidious lie hidden within the concept of ideological "far-left" versus "far-right." Language conditions us to see conflicting ideologies in the left-right continuum. Thus, when we correctly recoil from the fascist evils of the ultra-right, we tend to slide mindlessly toward its apparent opposite, the ultra-left. Left is opposite right, n'est pas?

Such a windfall for communism: to be perceived by so many naive souls as a proper and moral alternative to the fascism it really is. In light of this misperception, how can a self-respecting progressive rise up against what his vocabulary and his mind's eye tell him is the opposite, the enemy, of fascism? And why should civil-libertarians react against the threat of enemies so apparently *unthreatening* as "democratic" socialism, or "progressive" fronts, or "liberation" movements?

These same human rights advocates would surely answer a call to arms against the spectre of world fascism. After all, who but the most craven and pseudo of liberals would knowingly hold hands with fascists? The tragic irony is that so many honest liberals fail to realize that this is exactly what they are doing — however unintentionally.

Imagine what historic reversals an awakening to this unsavory fact might make in prevailing liberal attitudes on such divisive issues as Vietnam, Central America, draft registration, the CIA, defense

spending, Radio Marti . . . On and on goes the list of issues over which so many "liberals" and "conservatives" fight each other tooth and nail, but on which they could easily become natural allies — if only they could agree on who the communists are and why they must be defeated.

In his famous 1978 speech at Harvard, Alexander Solzhenitsyn wondered why so many Americans seem to lack the willpower, the patriotic resolve and the spirit of sacrifice to oppose the Soviet plan for world domination. Such traits, he should have realized, must be rooted in a clear perception of what good it is we stand for and what evil it is we are supposed to be mobilizing against.

At present, perverted semantics tend to deny us this perception. We are confused not only about the identity and ambitions of our enemies but, even worse, about the propriety and justice of what we ourselves stand for.

Such national confusion and its concomitant failure of national resolve expose us to the terrible danger of which the great British philosopher Edmund Burke once warned: "All that is needed for the forces of evil to win is for enough good men to do nothing."

Dr. James Schlesinger may have described the dilemma best. Contending that while most people favor "good" and oppose "evil," they need to know which is which. They need to know "who the fellows are in the white hats and who the fellows are in the black hats." If we permit the communists to choose the words and images by which the distinction is made it is obvious who will be wearing the black hat and who the halo.

Needed instead is a truth-in-labeling system which begins to pull down the semantic masks behind which the Gestapo-left has for so long hidden its ugly, soul-less face.

Perhaps then the truly *liberal* Left — which, like the civil-libertarian Right supports such freedoms as speech, press, assembly, religion, emigration, privacy, property, information, due process, independent unionism and multi-party political options — will recognize the *illiberal* Left as the vicious enemy it really is. (Susan Sontag calls it "successful fascism . . . Fascism with a human face.")

Perhaps then true liberals and progressives will cease their unseemly search for ways of excusing communism's inherent brutality toward human beings and its rampant imperialism toward nations.

Words you won't hear

a TV anchorman say

Comedian George Carlin used to do a routine about "Seven Words You Can't Say on TV." The words were, of course, the sort you find on the walls of public lavatories.

But there are other words you can't say on TV, though you are still, at this writing, permitted to use them in private. The new taboos are cultural and political, and even Dan Rather probably couldn't get away with saying them.

For instance, you won't hear an anchorman refer to the "international communist conspiracy." Now communism is an international movement, and its modus operandi is supremely underhanded. Month after month, KGB agents posing as diplomats and journalists are expelled from various Free World countries for stealing secrets, infiltrating peace movements, and

other assorted acts of mischief. The Soviets smuggle arms and money relentlessly to terrorists and guerrillas.

The whole Soviet system is so thoroughly conspiratorial that a Soviet citizen can go to Siberia for betraying "state secrets" if he so much as converses with a foreign newsman. Yet certain strange delicacies obtain in the American media, which will no more tolerate a reference to the "international communist conspiracy" than to the "Free World" — another taboo phrase.

Tyrants, on TV, are no longer "tyrants." They are "strong men" and "dictators" if they are right-wing; "leaders" if they are left-wing. Leftists in general are delicately called "activists" or "radicals." Communists are never communists unless they are

JOSEPH SOBRAN

"avowed." And no act of Congress is ever "socialistic."

Young people no longer "fornicate." That would be a "judgmental" way to put it. Instead they are "sexually active." And of course nobody on TV would dare refer to homosexuality as a "perversion" or as "sodomy." Homosexuals are now "gays." And of course there is no such thing as "chastity."

Even a word like "Negro," which had no invidious overtones, has been forced out by "black." I was once told that "Negro" is "racist."

An "unborn baby" is another unmentionable. It has become a "fetus." And it can no longer be "killed;" abortion merely "terminates a pregnancy."

"God" and "Jesus Christ" are of course unmentionable. The term "irreverent" has now become a form of praise.

The list could be extended forever. At first glance it may seem that TV people are merely trying to avoid making value judgments that are inconsistent with journalistic objectivity. But they use plenty of words with strong moral implications: "racism," "sexism," "discrimination," "corruption," "repression."

It is pretty clear from the entire pattern that the left-wing of American politics and culture has acquired a dictatorial veto power over the vocabulary of television. No word it objects to will survive in that medium.

Censorship? Not exactly. What

has happened is that the left has managed to transmute its ideology into a form of etiquette, specifically, into rules of verbal behavior. Whatever offends the left is "offensive." Never mind that television constantly offends conservative sensibilities. The left writes the rules without assistance, thank you.

Etiquette has this advantage over public debate: It leaves no room for disagreement. Gradually the conservative point of view and its natural vocabulary are ruled out of bounds on grounds of taste: Conservative utterances are defined as bad behavior. That is why we hear words like "offensive," "strident," "insensitive," and of course "gaffe" so very often these days.

Under the new etiquette, Ronald Reagan has to watch his P's and Q's every minute. When he tells the harmless cave man joke, feminist termagants will exercise their option of throwing a tantrum. But it will be Reagan's manners, not theirs, that are called into question. The lady who scolded him the other day was acting like a boor while assuming the authority of Emily Post: Among the words she used to describe his joke was "inappropriate." How dainty!

The media, naturally, supported the tantrum. Nothing was said about the lady's manners, but much was said about Reagan's "insensitivity" and his "gaffe." The remarkable fact is that the president doesn't see what is being done to him. If minority lobbies make wild accusations that he is "racist," the media overlook the gross incivility of the charge, and treat it as the black "perception" of Reagan. And Reagan is too polite, or too naive, to talk back.

JIM GUIRARD, JR.

GOVERNMENTAL AFFAIRS CONSULTANT

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October 27, 1983

Mr. Morton Blackwell
Office of Public Diplomacy
Room 191 Old Executive Office Bldg.
Washington D.C. 20500

Dear Morton:

As promised, here are the letter and attachment I sent to Bill Schnieder back in April, recommending that the "Contras" adopt the symbol of a hammer and sickle, an equal sign and a swastika -- along with words "contra los dos."

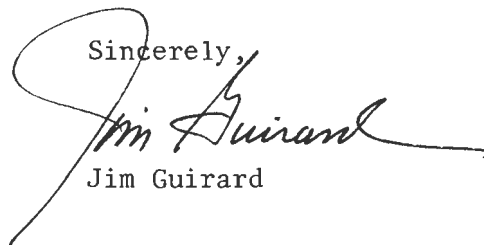
Though I never did receive a report from Bill (or from the CIA, to which I referred the suggestion), my guess is that a decision had already been made to try to bury the "contra" label in favor of "freedom fighters."

I happen to believe that the two labels are not mutually exclusive: true free-dom fighters should be against (contra) both communism and fascism. So why not say so?

Lunch was a great pleasure. I look forward to our session next week with the President's speechwriters.

With best wishes, I remain,

Sincerely,

A handwritten signature in cursive script that reads "Jim Guirard". The signature is written in dark ink and is positioned above the printed name.

Jim Guirard

Enclosure

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April 14, 1983

Honorable William Schneider
Under Secretary for Security Assistance,
Science and Technology
Department of State
Room T-7208
Washington, D.C. 20520

Dear Bill:

As a follow-up to our telephone conversation yesterday, I write to suggest that the "Contras" in Nicaragua be encouraged to operate under a simple visual symbol of what it is they are against.

On the attached sheet are three versions of what I explained to you on the phone. Each is centered around a hammer and sickle, an equal sign, and a swastika. By operating under a symbol which expresses equal opposition to the Gestapo-Left and the Gestapo-Right, the "Contras" might be able to obtain the image of "good guys" and of moderation which they do not currently enjoy.

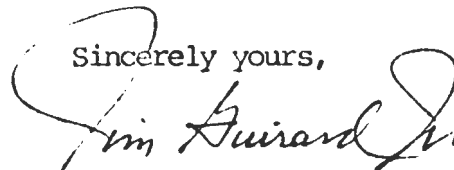
The symbol also identifies the Marxists as being Hitlerite, rather than being the "liberators" and "progressives" which their self-serving propaganda makes them out to be.

Finally, I attach a brief excerpt from A. James Gregor's work, The Fascist Persuasion in Radical Politics. This book, more than any other I've read, substantiates the symbolism of hammer and sickle equals swastika.

Please let me know what you think once you have had time to consider this idea.

With best wishes and personal regards, I remain

Sincerely yours,



Jim Guirard, Jr.

cc: John Lenczowski, NSC

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CONTRA



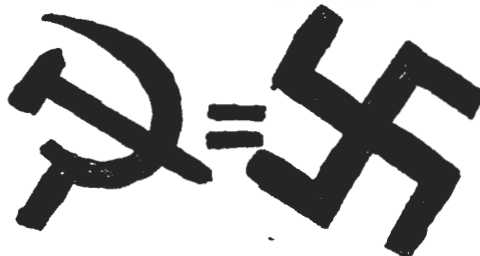
AMBOS

**LOS
CONTRAS**



**CONTRA
AMBOS**

**CONTRA
QUE?**



**CONTRA
LOS DOS**

(AGAINST BOTH)