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SUBMITTED IN CONFIDENCE

PROPOSAL FOR THE DEVELOPMENT OF

A

"DEFENSIVE AND OFFENSIVE U.S.

IDEOLOGICAL (WARFARE) CAPABILITY"

based on

"THE IDEOLOGICAL COUNTERFORCE TO SOVIET COMMUNISM"

After our current re-armament program, this represents our most crucially needed capability in the field of foreign affairs and national defense.

This plan is intended for presentation to President Reagan to enable him to fulfill his commitment to the nation and the world, "to leave Marxism-Leninism on the ash heap of history." Only the President himself could approve this program. Only through his continued backing will it succeed.

The plan will be implemented through a coordinated effort involving the many individuals and research organizations, ethnic organizations and refugee organizations, who have for so long devoted themselves to the goal of "leaving Marxism-Leninism in the ash heap of history".

Submitted by

INSTITUTE OF HUMAN RISE

A NON-PROFIT RESEARCH INSTITUTE DEDICATED
TO THE ORDERLY RISE OF THE COMMON
MEN OF ALL NATIONS TO FREEDOM AND
WELLBEING, AND THEIR PEACEFUL CO-
EXISTENCE IN A FREE AND JUST GLOBAL
ORDER.

09.

Proposal for the development of "The Ideological Counterforce to Soviet Communism".

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EXECUTIVE ABSTRACT

THE IDEOLOGICAL COUNTERFORCE TO COMMUNISM

A program aimed at the non-violent containment, rollback, and eventual demise of Soviet Communism. It is based on the concept of the "Ideological Counterforce to Communism."

The great unresolved problem of our era

Soviet Communist expansion is based on ideological penetration, followed by subversion. It uses "legitimate" or quasi-legitimate means. It moves in increments too small to constitute a cause for war. We have as yet, not developed any form of defense against this form of conquest.

It is to this reality that I have addressed myself with a study effort stretching out over nearly 20 years:

Briefly, as the cutting edge of Soviet expansionism is not subversion but ideology, neither the CIA nor "counterinsurgency" can effectively fight it. Only a form of "Ideological Counterforce" can hope to do so.

The next questions were: What is ideology? Why are we as a nation totally a-ideological? What makes ideology almost a primeval force in so much of the extra-American world? Only an intensive study of the history of religion, from the primitive past to the present, produced the answers: true ideology is, technically speaking, a form of "religion", with all the potential power of it. The chief characteristic which ideology and religion have in common is the appeal to man's inborn desire to identify with a cause larger than the self - the nation, all of mankind (or "the designs of our Creator")! If we can tap that immense source of power we can move peoples and nations. This is the source of power we must learn to tap!

My next effort concerned the creation of a "scientific" ideology. Structurally, ideology is in essence an interpretation of history -- the past and present, as well as their extrapolation into the future. In essence, therefore, there can only be one true "general ideology."

My own efforts were based largely on the work of the founder of the science of the interpretation of history, the late Arnold Toynbee. Toynbee, however, never succeeded in applying his theorems to our own days. With certain substitutions, however, all of the great problems of our times suddenly fall into place:

Very, very briefly and greatly oversimplified, what the world has been going through in the last few generations, is the violent demise of one civilization or "Order" and the painful genesis of a "Successor Order". As the collapse of the Roman Order gave way eventually to the emergence of early Western Order, so the Western Order of the nations of Europe is now giving way to a new Order yet to come -- the "Neo-Western Order."

According to the laws of history, the United States presents the near ideal case of the birth of the core of a new Order. Yet largely as a result of the relatively effortless and near automatic genesis of our system, it was marred by a birth defect; it failed to generate the required measure of zeal for the perfection of this order and its spread.

In Soviet Russia, on the other hand, the vicissitudes of history brought forth a "false new order" accompanied by an immense zeal for its spread on the part of its ruling class.

The aim of the proposed program is to correct this historic anomaly by reversing that situation.

The development of the "Ideological Counterforce" (PHASE I)

Having worked out a "Free-World Ideology" based on the above interpretation of history, the final step concerned the plans for the translation of these concepts into political power, the "Ideological Counterforce to Communism."

To make a very long and very complex story, very, very brief and oversimplifying the matter, wherever people are oppressed or believe themselves oppressed, Marxism and Communism rush in to preach the violent revolution.

In order to prevent a Communist take-over, the U.S. government more often than not is forced to support these oligarchies and dictatorships, thus aggravating the situation. If and when the inevitable revolution nevertheless finally comes it will, of course, be communist oriented and anti-American.

Instead, we will sponsor in "endangered countries" a movement or party of national self-realization based on the Free World Ideology. That party will compete directly with the Communist Party for power, so that if a revolution is inevitable, it will be based on values of the free world instead of Communism. To compete with the Communist Party, the Movement will organize the people in "self-help projects of economic rise," to form an economic and political power base. The party will be an independent national party, but we will help devise a complete "Plan of Rise", a plan for the long-range development of that nation through a limited franchise and a form of guided economy, to the eventual

society of freedom. The plan will include the strategy and tactics required for the non-violent ouster of oppressive regimes as well as the strategies and tactics for the eradication of the Communist Party in that country.

The plan as applied to Totalitarian Communist States (PHASE II)

There can be no security against nuclear annihilation unless Russia eventually becomes a democracy. Very briefly, no "revolution-

of-freedom" can succeed without a complete plan pre-programmed into that society, a plan for the revolution itself as well as a plan for that nation's future thereafter.

Above all, it needs an ideological base not only to eclipse and supersede Marxism, but also to inspire the willingness to lay down one's life for the revolution. If the ideology, the plan for a revolution-of-freedom and the plan for a free order thereafter, are good, they will eventually come to be considered as inevitable. Any internal or external upset may then trigger its implementation.

As far as the Soviet Union is concerned the goal will not be a violent revolution or civil war; instead the aim will be to generate among the masses as well as among the Communist Party, the ideological preparedness for a non-violent revolution-of-freedom, in order to force the regime to institute true democracy and truly recognize the rights of self-determination of the captive nations.

In this connection, the program can be orchestrated as a "Contest of Ideas and Ideals", to pre-empt the present mood of the "nuclear freeze" and "peace-at-all-cost."

In fact, the most immediate effect of the program could well be to pre-empt and counter the rising anti-American mood around the world.

My findings were laid down in an unpublished manuscript "Rise, America, rise," which represents in essence the basic foundation of a tentative "Free World Ideology." I have a 20-page abstract. I also have a 10 page extract of the abstract, titled "Outline Tentative Creed of America's World Duties." A number of papers, detailing various aspects of the proposed program, are available. Also, the ways and means of accomplishing the outlined goals have been worked out.

The proposed program can be started with a "preparatory phase". If the result win general public approval, the program can be implemented.

A non-profit organization to coordinate the efforts in the private sector "THE INSTITUTE OF HUMAN RISE", has been formed .. It will contract various tasks with the many organizations and individuals who have labored in the past to halt the spread of Soviet Communism and International Marxism. The Institute will require funds coming from the private sector. Most of the needed funds will however have to come from the U.S. Govt.

Conclusions

For the USA ideology is the power of the future. If we learn to use that force, it can be made into a weapon more powerful than the atom; the only weapon in fact with which we can best the Soviet Union.

In fact the most "subversive" force which can at this time be brought to bear against the Soviet Union is the seductive power of true ideals.

END EXECUTIVE ABSTRACT

PREFACETHE ABSENCE OF AN "IDEOLOGICAL CAPABILITY" AS THE GREATEST THREAT TO PEACE

Could not the proposed programs provoke a severe Soviet reaction? Actually the opposite is most likely to happen. Though I do not believe so, our re-armament program might perhaps give rise to the thought that the USA is actually preparing for war. If this were the case, the proposed program should certainly convince them that we intend to relegate Marxism-Leninism to the ash heap of history, by peaceful, non-violent means, that our arms build-up is purely defensive. Thus the proposed program should actually have a stabilizing effect.

Will they consider the proposed program provocative in other ways? In view of the fact that they have for over 60 years labored toward the demise of democracy, they will consider our long last reaction only natural.

The cutting edge of Soviet expansionism is ideological penetration; to create a small following of fanatic "true believers", based on a quasi-religious ideology. These then recruit malcontents and opportunists of all shades. This is followed by subversion. Once a Marxist/Communist party is in power the door is opened to the Soviets.

Virtually the only defense now available to us is the use of military force, war, after the fact when it is already too late.

For example, if in C. America we would end up with Cuba, Nicaragua and El Salvador in the Soviet Orbit, we might well eventually have no choice but go to war there, with the distinct possibility of a confrontation with the Soviet Union.

Thus, what is needed is the democratic counterpart of Marxism-Leninism, deployed through the democratic counterpart of the Soviet Ideological Warfare Capability, to forestall the encroachments of Soviet Communism and/or international Marxism, before they can take effect.

The absence of this capability on our part is therefore the greatest threat to peace and stability in the world.

In our form of society, the philosophical thoughts behind such a capability can only come from the private sector; only the private sector could develop such a capability.

Eventually, the efforts of such a private_sector Ideological Capability would have to be coordinated with U.S.A.I.D., US-AID, State Dept., Dept. of Defense etc. At that point we would have acquired the democratic counterpart to the Soviet Ideological Warfare Machine.

This proposal is concerned only with the work to be performed by private sector organizations.

Though the private sector Organizations will require funds from private sources, the bulk of the work to be performed by them should be funded by the U.S. Govt.

A non-profit organization to lay the groundwork for the private sector efforts and guide and coordinate these efforts, "THE INSTITUTE OF HUMAN RISE", has been formed.

This proposal comes in two versions: the "long version" will have a number of Appendices giving details on all crucial aspects of the proposal. The Appendices amount to approx. 60 pages. A 300 page manuscript intended as the basic "Source Book", (Source Book #1) to guide all intended participants in the program, is likewise appended to the long version.

There is another 200 page Source Book which will not be attached to either proposal. (Source Book #2)

The short version omits these Appendices and the basic Source-Book. Instead a 20 page paper titled: "To make America what history intended it to be" is appended. It is in essence a popularized version of the tentative Free-World Ideology, limited to those aspects of direct interest to Americans.

(Total length of the "long version" of the proposal about 600 pages. The proposal was developed over a period of over 20 years.)

The task to be undertaken is a complex one, but it will be essentially a low cost effort. We believe that communism can be "relegated to the ash heap of history", at a total cost of only a fraction of our annual defense budget.

INTRODUCTION TO THE ACTION PLAN

Background of the proposal

This proposal is the result of a lifetime of thought and study to gain an understanding of the basic nature of Ideology, its power over the minds of man, and how it has shaped our modern world. This study encompassed the fields of history, religion, anthropology, philosophy and psychiatry. The results of the work were laid down in about 1,000 pages of basic material which have undergone as many as nine complete re-writes.

To my knowledge, no other person or organization in the Western world is or has been working along comparable lines.

In this work I believe to have identified a force, in its ultimate form potentially greater even than that of the atom. In the past, its use was rarely premeditated or fully understood even by the users themselves. Outbursts of manifestations of this power, as exemplified by the earlier Christians and their martyrdom, the early spread of the Islamic faith, or the spread of Marxism, largely just happened.

Stalin-Russia was the first power to systematically use this force. In its evil ways it perfected the techniques of ideological penetration and subsequent subversion of other nations.

Mao Tse Tung, however, attempted to make himself the master of the use of "Ideological Power". In Red China, Ideology became the center of national existence and the source of all: -- To light the fires of Ideological fervor and dedication is its aim; thereafter all of the processes of rise - military, educational, economic, and political - should become self-executing; know-how was secondary; it could be bought or picked up by anyone anywhere. The motivation, the will to perform in true service to the interests of the nation as a whole was the primary force." -- The so-called cultural revolution was an attempt to institutionalize the Ideological fervor as a permanent force of renewal.

It backfired because Marxism-Leninism is an ideology of hatred and violence. It explains all of history as class struggle and preaches the bloody extermination of the upper classes and anyone perceived as "the enemy of class struggle". As such, it cannot fail to attract all shades of malcontents and masochists; it can not fail to generate endless persecution, violence and bloodshed. Cambodia is another example.

Leninism-Stalinism, with a score of perhaps 60 million dead; Mao's cultural revolution and lately the extermination of perhaps 1/4 to 1/3 of Cambodia's population, testify to this.

In Soviet Russia, large amounts of manpower and sizeable institutions are devoted to what they term "Ideological Warfare".

It is Communism's weapon of Conquest.

In the U.S.A. we have so far not even been willing to try to understand the phenomenon we are facing; it has been written off largely as only archaic forms of propaganda directed at the ignorant.

Why the U.S. never developed an Ideological Capability

The U.S.A. never had a social revolution. Democracy and U.S.-style free enterprise developed spontaneously on the frontier. In all probability even without the French ideological (democratic) school of thought, freedom would have developed here very much as it did. Compared to the bloodshed and persecutions of the revolutions of the last 200 years, the Revolutionary War was a gentlemenly parting of ways with Britain.

As a result our own "Revolution" did not provide an applicable model and example for the revolutions of freedom in the third world. The U.S.A. never developed a "school of ideology". We became the a-ideological, a-revolutionary, "pragmatic" nation.

The tragic consequence

As a result we, as a nation have never understood the revolution of the third world. Wherever, people were oppressed, or believed themselves to be, they had no place to go but to Marxism-Leninism. To the uneducated oppressed, particularly in C. America, the Marxian interpretation of history as class-struggle, held the power of revelation. It provided a revolutionary ideology for which people were willing to fight and die.

Because successful Marxist-Communist revolutions open the door to the Soviets, the U.S. found itself compelled to support the "ancien regimes", the oligarchies and oppressive dictatorships in power. Batista, Trujillo and Somosa are only the worst examples.

If and when despite that support, the revolution comes it will of course be violently anti-American and open its doors to the Soviets.

The Ideological counterforce

Marxism as a thought system has now assumed a life of its own. As I hope to show in this proposal, wherever we will find ourselves militarily involved overseas in the life of our allies and their crisis of self-determination, we inevitably will find Marxism already there as our adversary. One cannot fight ideas with machine guns alone. As I hope to show in this proposal, the only effective counter-weapon is the Counter Ideology, a Free-World Ideology, to refute, obsolete and eventually replace Marxism as the plan and creed of rise of the developing world. This weapon can then be translated into political power.

What turned Cuba Communist was not Russia, but the volumes of Montesquieu and Marx, Castro carried in his backpack in the Sierra Madre mountains.

If instead, or in addition, he had carried with him the work of a School of American Ideologists yet to be brought into being, history might have taken a different course.

Even today the aspiring leader of one of the rising nations who distrusts Marxism and who comes to us asking for a viable alternative, goes away empty handed. He needs a master plan of rise and a creed and belief of rise* to shake the masses out of their apathy, inspire them to undergo the ordeals of change, the exertion and sacrifice required to start them on the road of rise. We, however, have nothing to offer!!

We also need a plan, a systematic plan - a "Plan of Rise" - for effecting the rise from an ancient outlived order to that of the modern industrialized nation. We, however, have at this time nothing to give.

Clearly, what is needed is an Ideological Counterforce to Soviet Communism and International Marxism as outlined in the Executive Abstract.

The heart of this Counterforce is of course a General Ideology, based on a scientific interpretation of history, as outlined in the Executive Abstract.

Of course as an a-ideological, pragmatic nation we have always felt that there was only one true ideology, namely "democracy".

Democracy and a General Free-World Ideology

The U.S.A. was the first democratically constituted modern nation. Historically speaking, at first the idea of democracy spread like wildfire. The French revolution spread it over W. Europe. Virtually everyone of the new nations which has come into being in the last 200 years started on its career of freedom with democracy as its aim. Some failed in this goal. Most, however, made it at least for a while. Lately we have seen a massive return to authoritarian government, largely because the foundation of democracy, a literate reasonably informed and reasonable assertive population, was still missing.

The idea of democracy is as old as the world. Tribal democracy and later village democracy have been in existence since civilization began. Virtually every regime, every dictator either promises democracy or pretends to be democratic. There is hardly a person on earth who does not understand at least the rudiments of democracy. To most of the third world our style of national democracy is still the ideal end goal, but as yet an unrealizable. Thus the problem is not the spread the word about democracy, nor is to teach techniques of the democratic process, nor is it financial support.

What these peoples are facing is rapid revolutionary change from backwardness or primitivity to a modern society. In Latin America, the problems center around the overthrow of suppressive rule by the handful of those who own all of the land and/or the factories. The problems of the third world are those of effecting revolutions of freedom leading towards democracy.

* Throughout this proposal and the appended paper the term "rise" is used to describe the process of development from backwardness or primitivity to modern ontrived nationhood. It does not denote uprising.

Ideology; thought control or idealism?

Considering the a-ideological nature of our past, any effort to develop a U.S. Ideological capability will of course immediately be suspected of the intent to coercively or forcefully impose our way of thinking and our system upon our allies and others. No notion could, however, be more mistaken.

In its inception, an Ideology is no more than an historic analysis of past and present, as well as a projection of the future, as true and objectively as it can be made. Its long-term effectiveness hinges upon its truthfulness!

Such a scientific analysis becomes "Ideology" only in times of crises of national self-determination. At such times it may rise to the status of a "creed of rise," "creed of liberation," or "creed of national salvation," as the case may be.

This occurs when the small faction of a society with a predilection toward fanatic zeal and dedication, seize upon it, invest it with emotional content and set out to recruit the support required to help along the "inevitable course of history," as projected by the historic analysis.

Thus ideology becomes a political force only when it begins to acquire preachers and followers, "true believers" whose faith and enthusiasm will infest others; when it will have become self-propagating.

In the crucial early stages of this process there is no room for thought control, deceit or subversion. In fact in the early stages, Cuba and even China turned Communist without any direct prodding from Russia.

The subversion starts when the early "true believers" begin to accept money, arms, and advice from the Soviets and permit the opportunists to join their ranks; that, then, becomes the Trojan Horse.

THE ACTION PLAN

Potential participants

One of the first steps in the execution of The Action Plan, will be for the Institute of Human Rise to solicit the cooperation of a large variety of organizations.

- These will include in the first place the various lobbies, think tanks and individuals, who have over the years built up an expertise in International Affairs as related to Communism.
- The second tier of organizations to be involved are the countless refugee organizations from scores of different countries.
- The third tier of organizations to be drawn into the project, will be the many ethnic organizations in the U.S.A., which are deeply concerned with the question of freedom in their countries of origin.

All of these groups will further be referred to as "Participating Organizations".

Potential targets

The Action Plan will address itself largely to "endangered areas" and areas now under totalitarian regimes.

One example of endangered areas are some of C. America nations threatened by Marxist takeovers. These are still "open societies".

Examples of areas under totalitarian regimes are of course all of the Communist nations or Marxist nations. Some of these are still semi-open; examples are Angola and Nicaragua. Others are totally closed; examples are Cuba and Vietnam.

The Soviet Union and its satellites will be discussed separately. So with mainland China.

Our prime targets will be endangered nations of C. America. In the middle of a shooting war, such as in El Salvador, there is little The Ideological Counterforce can accomplish. Once, however, a nation has settled down under a Marxist regime, a program can be undertaken which will eventually bring it back into the free world.

The same applies to Cuba. If Marxism was able to conquer a discontented nation, we should be able to bring back an even more discontented people.

Other target areas will be the Marxist nations around the Horn of Africa and those in S.E. Asia.

The Free-World Ideology

The heart and guts of Soviet expansionism is the Marxist Ideology. Marxism-Leninism is its plan of conquest.

In effect Marxism and Marxism-Leninism is the very basis of the legitimacy of the Soviet Regime. It is the cement that holds it together. If we would succeed in destroying it in the eyes of the people as well as the Party, we will have undermined the belief of the regime in itself. If then we succeed in replacing it by a new ideology - the proposed "Free World Ideology" - the foundation for a hopefully non-violent revolution-of-freedom in Russia will have been laid. Any internal upset may then trigger the change.

The democratic counterforce is to be based on the "Free-World Ideology" (or "General Ideology") and the "Plan of Rise" for third world nations.

The Executive Abstract, briefly outlines the development of a Free-World Ideology based on an objective scientific interpretation of history.

The Long Version of this proposal contains the following appendices:

1. A 22 page paper titled: "Outline Framework of a tentative General Free-World Ideology (Paper #2).

2. An 11 page paper titled: "Brief Outline of a tentative Creed of America; World Duties". This is essentially an extract of Paper #2; the Outline General Ideology, limited to matters of direct interest to Americans (Paper #3)

The short version of this proposal contains a popularized version of Paper #3, a 19 page paper titled: "To make America what history intended it to be." (Paper #1)

There is of course no more ludicrous idea than setting up a Government Agency to work on the problem of ideology, or to give think tank contracts to develop ideologies. The question of ideology belongs in the private sector. The birth of an ideology just happens, in the mind of one person or a few.

In my case it required 20 years of work. It involved an in-depth study of religion; primitive religions, ancient religions and modern religious thought. The results were laid down in a 200 page manuscript which will not be published. Sections will, however, be available as "Basic Source Material" for the project.

It was an immense labor, but it did yield the needed basic insights to understand phenomenon of ideology and provided the insights needed to develop a Tentative Free-World Ideology on the basis of Toynbee's laws of the history.

An ideology, however, does not become a living force, until a school of ideological thought springs up around it.

The development of a school of ideological thought

A. One of the first actions to be undertaken by the Institute of Human Rise, will be to organize a series of small conferences in which various U.S. thinkers as well as Participating Organizations will be invited to suggest alternatives, modifications and expansions of the proposal tentative Free-World Ideology. (Task A)

B. The second ation, (Task B), will be undertaken in connection with the Participating Organizations, in particular various refugee organizations.

It will consist of the adaptation of the General Ideology, contained in Source Book #1, to various regions of the world with their own special problems. There will be a U.S. version, one for Latin America, one for Europe, one for S.E. Asia and one for the Soviet Empire.

These will be designed for popular reading by larger audiences. These books will be used together with the Plans of Rise for ideological penetration of specific target nations such as for example Cuba and Vietnam.

C. They will also serve a wider purpose. One of the most serious problems to U.S. is facing in the third world is the image of a reactionary nation siding with oligarchies and dictators (partially deserved but largely not!) This makes it almost impossible for us to resolve situations like we face in El Salvador in a peaceful manner, by mediation and negotiation. Publication of these books on a broad scale is intended to re-establish the USA in the eyes of the world as the nation charged by History to bring freedom equality and opportunity to the nations of the peoples of the world. (Task C)

The "Plans of Rise"

Marxism-Leninism differs for every part of the world and every nation where it is applied. Our counterpart, the "Plans of Rise", too will have to be developed separately for each region and each nation. They will also differ according to the state of economic development, etc.

The Executive Abstract, briefly outlined the sponsoring of independent "Parties of Rise" or "Parties of National Selfrealization" in endangered countries. These parties will be based on a special adaptation of the General Free-World Ideology. They will institute "Self-help projects" of Economic Rise, to form an economic and political power base. These projects could be legitimately financed by US-AID, the funds to go directly to the projects.

Paper #4, appended to this proposal titled: "Brief Outline of Generalized Plan of Rise", (Paper #4; 9 pages) outlines the case of an imaginary semi-open society ruled by a rightist dictatorship and in danger of being engulfed in a Marxist-Leninist revolution.

This paper likewise outlines the eventual "advent of freedom" (and democracy) by means of "shadow elections: and the formation of a "shadow government", instead of violent revolutions.

D. Task D of the Institute of Human Rise will be to develop the detailed Plans of Rise for the targeted nations. The Participating Organizations will contribute most of the needed research.

Most of the work to be done under tasks A, B, C and D could and should in principle be financially supported by the U.S. Govt. Certain sections of task D, such as the plans for the advent of freedom, should perhaps be supported by private sources.

All of the work outlined under "Sponsorship of Parties of Rise", (task E) should be supported by the private sector.

"Sponsorship of Parties of Rise"

E. Because of certain outdated US laws, this sponsorship should be performed by a separate so-called "off-shore" organization, the "Organization of Human Rise". Any financial support given to these parties should come from the private sector. Much of the training programs for nationals of the targeted nations to be given in the USA could, however, be legitimately financed by the U.S. Govt.

These "Parties of Rise" or "Parties of National Selfrealization" will, of course, be independent parties.

Mainland China

Mainland China is now struggling to throw off the remains of Mao's rule. A distinct distantiation from Marxism-Leninism is likewise underway. On top of that, there could be no better safeguard of China's security against Soviet attack than Russia's conversion to democratic government. Conversely there could be no greater ideological blow to Soviet Russia than China's official ideological abandonment of Marxism-Leninism.

F. Task (F) will concern itself with this particular question. It is to be undertaken by the Participating Organizations specializing in the problems of China. It will center around the development of a policy of cooperation, with Mainland China, if possible, to achieve an official ideological abandonment of communism.

Soviet Russia

The Executive Abstract outlines in a few paragraphs the proposed Ideological

Penetration of Soviet Russia and the Soviet Regime, to create the conditions under which (hopefully) non-violent self-change in Soviet Russia can take place.

The Russian people are traditionally and by nature a conspiratorial revolutionary people. Traditionally, all change in Russia has come from the catalytic action of ideas coming from the outside.

Paper #5 (13 pages) titled: "Freedom for Russia Project" and appended to the Long Version of this proposal, describes a tentative outline plan for the ideological penetration of Russia intended to foster the revolutionary pressures for freedom and democracy; a plan for the execution of the advent of freedom process as well as a plan for a social-political and economic order to come thereafter.

G. Task G concerns the development of a detail plan of this nature, through the cooperation of a number of US experts with groups of refugees, dissidents etc. from the Soviet Union and her E. European satellites.

The execution of this plan will involve USIA as well as existing covert networks of communications with the E. European Satellites and Soviet Russia. Could not such an effort provoke the Soviet Regime to a nuclear strike on the USA? The very opposite is true. Soviet Russia is an Empire. Only 50 percent of the population speaks Russia. The remainder are the so-called Captive Nations. Even as matters stand right now any nuclear exchange would result in the immediate political disintegration of the Soviet Empire.

Certainly once the Russian people will have been awakened to a more revolutionary mood, the Soviet regime will not dare to rock the boat. Thus, there may well come a time that self-chance to democracy with the cooperation of the USA, may be the most attractive alternative to the regime.

Cuba

H. The Freedom plan for Russia will be implemented slowly and carefully. It will be a low-pressure non-provocative effort. At best, the hoped for effects can only be measured in decades rather than years.

A far more crucial problem to the USA is Cuba. There, a Freedom Plan for Cuba, comparable to the Freedom Plan for Russia, can have rapid and deciding effects.

Moreover, besides the stick of the threat of revolution, the carrot can likewise be used vis-a-vis Castro himself. A good economic deal for Cuba guaranteeing future prosperity in return for a complete severance of the ties with Russia, coupled to supervised free elections even if Castro still wins, should be quite acceptable to the USA; especially if the US

will have the express right to interfere in Cuba if the democratic process is suspended. Only the development of a seemingly irresistible revolutionary movement in Cuba will make such a deal attractive to Castro.

The case of Cuba clearly shows the need for the development of a total US Ideological (warfare) Capability in which the private sector activities are coordinated not only with U.S.I.A., U.S.-A.I.D. but only with the State Dept., the Dept. of Defense as well as the C.I.A.

All of these efforts should be coordinated through a special group within the Nat. Security Council.

We therefore suggest the development of a Freedom Plan for Cuba (task H) will be used as the test case around which a coordinating mechanism as mentioned will be developed.

START UP PROGRAM

Requested is an initial grant from the US Government of \$500,000 for a period of 6 months.

This period will be devoted to:

- a. A series of conferences with potential Participants, to further define the plans outlined in this proposal into a more detailed working plan. First target areas will be defined.
- b. A series of individual discussions with potential Participants in the program, to define tasks and roles.
- c. The most important part of the start up program will be a concentrated effort to sell the basic ideas behind the program to the various branches of the Administration, to the Congress, to the media and to the public.

If the reaction is favorable, the road to the implementation of the program lies open.

This program is essentially the "Preparatory Phase" of the full program; at the same time it could be considered a "Feasibility Study".

The first 3-4 months of the 6 month Preparatory Phase will be a covert non-public operation. All publicity will be avoided. In case, however, the news should leak out, a statement prepared in advance describing the program, will be ready.

The ~~NEXT~~ 2-3 months of the program will be overt. It will comprise the "selling" effort described under (c).

The requested grant of \$500,000.00 should be a grant without stipulations on the way the funds will be spent for the intended purposes.

CONTINUED PROGRAM

Much of the needed funds for the Ideological Studies, the studies needed to develop the "Plans of Rise", as well as the funds required for "Self-help Programs of Rise", could all be legitimately funded by US-AID, under present US law.

The funds for the training of foreign nationals to set up (independent) "Parties of Rise" in their countries, may have to come from private sector sources. These activities will be carried out not by the "Institute of Human Rise" but by the "Organization of Human Rise", which will become a U.S. based international citizen organization.

DR. FREDERICK JONKER

DATE AND PLACE OF BIRTH

Born August 15, 1919, in Amsterdam, The Netherlands. Four children.

PROFESSIONAL EDUCATION

1937-1945 - Technical University at Delft, The Netherlands. Studied Mechanical Engineering, specializing in Internal Combustion Engines, and oil industry. Received the highest Netherlands' engineering degree in 1945 (equivalent to British D.Sc. or U.S. Ph.D.).

Postgraduate Work: 1945-1946 - Postgraduate study. A special study was made of unconventional internal combustion engines. Plans regarding a number of fundamental new types of engines were worked out. The foundations were laid for later plans for an internal combustion engine for pulverized coal. Out of this developed a life long interest in coal and the use of coal for transportation purposes. These studies were continued throughout the following years.

1970-1978 - Recent Business Experience and Technical Projects

Real Estate - Performed the conceptual planning of a new resort and convention town to be built in Florida, dedicated to our technological future and future lifestyle. The plans included novel forms of shopping malls and office buildings, etc., as well as novel forms of factory-made housing combining the advantages of mobile homes and permanent homes.

Vehicles - Performed the planning and outline design of a number of two-wheeled vehicles for recreational purposes for terrain riding, riding on water, etc. A collapse of the stockmarket for smaller companies in this field and Japanese competition caused the plans to be suspended.

A number of unsolicited proposals for proprietary developments in the field of engines and vehicles were worked out and submitted to the Department of Defense. Among these was a modified air-cushion vehicle for use in the arctic, to go over water, ice, snow, mud and up mountains.

Performed the planning and design of a revolutionary new light automobile for the U.S. and the underdeveloped world, which could be manufactured virtually without tooling cost (all "running gear" would be purchased overseas).

Coal - As a result of many years of study of unconventional internal combustion engines, performed the design work and planning for an internal combustion engine for pulverized coal, which could help reduce the U.S. dependence on imported oil. Proposals were submitted to the Department of Energy, but due to its commitment to liquid fuels, no support was obtained.

More recently, additional work was done on the design and planning of engines using pulverized biomass.

The plans for pulverized forest biomass engines and pulverized coal engines, could fill the energy gap when oil reserves are depleted to the point that they have to be reserved for chemical industry and other special purposes.

Cooperated with others in the technical and economic planning of a number of large coal mining ventures. Studied all technical, financial and environmental aspects.

Economic Planning - Cooperated with others in the drafting of a complete development plan for a small African nation; performed the outline planning of village industry and village development, light urban industry as well as the development of a water transportation system. Project was in essence approved and funded when international power plays caused its cancellation.

1958-1970 - Founder and President of Jonker Corporation

Developed a line of information retrieval systems based on a revolutionary new data processing principle.

This line of systems ranges from simple, inexpensive information retrieval systems of less than \$10,000 to sophisticated high speed search equipment of a cost of approximately \$100,000 that ties in with punched card systems, computers and automatic microform document stores. A version of the system based on photographic miniaturization was likewise developed.

By 1970 over 1,000 of these installations were in use by the larger U.S. corporations and government agencies. The company had its own research and development facility; it had its own manufacturing plant and its own marketing and sales organization. It also had a separate government contracting division.

The company went through two public underwritings and was quite successful in the initial states. In 1970, however, when virtually the entire field of smaller data processing companies was wiped out, Jonker Corporation changed ownership and control.

1953-1958 - Chief Engineer at Documentation, Inc.

Responsible for the conception, design and development of the systems of information control which were later marketed by Jonker Corporation.

Performed "state-of-the-art" studies in such fields as aircraft navigation and microcircuitry. Likewise participated in a survey of activities in aircraft instrumentation involving visits to about fifty companies.

1950-1953 - Project Director at National Scientific Laboratories, Inc.

In charge of mechanical projects. Main activities were the development of a small internal combustion engine for extremely long unattended operation, intended for military purposes. The engine was to run unattended for 2,000 hours (the equivalent of 80,000 miles). In this work two breakthroughs were achieved:

entire engine stayed internally absolutely free of any form of deposits for the 2,000 hour period; also, the engine was able to run on unleaded gasoline with compression ratios of over twelve to one.

A considerable amount of inventive and design work was performed on a "water piston" engine. This would be an engine virtually without moving parts which uses reciprocating water column as a medium. It was intended for operation on the dirtiest form of pulverized coal.

Besides this, a revolving drum color TV receiver for both color and black-and-white reception was developed. Was also in charge of procurement, direction and design of an oxygen system for an Air Force pressure suit for flight at extreme altitudes.

1949-1950 - Assistant Professor at the University of Delaware

Fundamental combustion research in connection with combustion problems in jet engines and gas turbines.

1946-1949 - Research Engineer at the Royal Dutch Shell Laboratory at Delft, Holland.

A novel way of deep oil well drilling was planned and worked out. A possible new way of high temperature oil cracking was invented and mathematically worked out. Worked on combustion problems and fouling of internal combustion engines. A thorough inventive study of simplified gas turbines was made. Research work on ram-jet flame stabilization was carried out. A novel variable delivery gear pump was invented.

PATENTS

Responsible for numerous patents and patent applications in the fields of engines, aerodynamics, vehicles and information systems.

PERSONAL

Emigrated to USA from The Netherlands in 1949. American citizen since 1952. Cleared by the Armed Services for classified work up to "Secret". Speaks, reads and writes German and French.

STUDY WORK PERFORMED IN THE FIELD OF INTERNATIONAL AFFAIRS AS RELATED TO SOVIET COMMUNISM AND INTERNATIONAL MARXISM, HAS BEEN REPORTED IN DETAIL IN THIS PROPOSAL.

PROPRIETARYSUBMITTED
IN CONFIDENCE

This article is abstracted from the
manuscript "Rise America, rise..."

TO MAKE AMERICA
WHAT
HISTORY* INTENDED IT TO BE

A new American National and International Philosophy based
on the "Laws of History,"

as

- The basis of a plan for the future of the American nation, as well as
- The basis of a plan for a new worldwide order of freedom, peace, justice and wellbeing for all. The key to this plan is the development of an "Ideological Counterforce" to effect the containment, rollback and eventual non-violent dissolution of Soviet Communism. * *

There was a time, before WWI, when America was seen as mankind's hope for a better world. This belief was by and large shared by Americans as well as the extra-American world. This better world, as it was generally believed, would come through the spread of democracy and the American system of free enterprise.

Since then, WWI, the great depression and WWII have swept over the world. A great new malignant force, Marxism-Communism, has spread its tentacles around the globe. In the third world democracy is in retreat. Even in the U.S.A. it shows severe symptoms of paralysis; so does our free enterprise system. Over it all hangs the threat of nuclear destruction.

Is America, so we ourselves and all the world asks, still the land of the future?

The answer is, I believe, that we still are! In fact more so than ever. As I hope to show, our nation was indeed specifically designed by history to transform the world and bring a new future to all of mankind!

Most of us still share this belief. Meanwhile, however, something seems to have gone wrong, so we feel. As I hope to show, this intuitive feeling rests on a deep historic reality, the very fulcrum of the present world crisis. It is this central historic reality I hope to explore here!

Of course, from the journalistic view of history we know what went wrong, from Lenin and Stalin to Hitler and Khomeini. What I hope to show, however, is that they represent in essence, only surface phenomena which need not have occurred; I hope to show that the cause of the present world crisis runs deeper, far deeper; that in fact we can trace it back to our earliest history - the story of the settling of our Continent and the birth of our nation. Moreover, I hope to show that unless we as a nation commence to act on the basis of that insight

*We refer here to History with a capital "H"; not the events of history, but the forces and laws of history; we refer to "Providence", if you will!

* * To prevent any misconception on the part of the reader, this article is not inspired by any form of pacifism. A strong military posture on our part remains our first and foremost national priority. That by itself, however, will only stave off calamity, will not cure the world's ills.

our nation and the world may perhaps still see the end of this century but not the end of the next one! On the other hand, if we do base ourselves on that insight, we may around the turn of the century be well on the way along the road of the fulfillment of what we have always intuitively felt to be our national task and destiny, namely the creation of a better world of freedom, justice, wellbeing and peace for all mankind, which will include a free Russia as a member of the brotherhood of free men.

To lend these claims at this point, some offhand credibility, permit me to rephrase these statements in the form of a conclusion: "... America has always felt itself to have been created special. To fulfill this special destiny we must return to what we started out to be, the land of ideas and ideals which by the power of its idealism can make the seeming impossible come true.

We must do this, however, not merely on the facile level of the past, centered around the material benefits of our free society and production system. Instead we must ascend to an entirely different level to which we as a nation have thus far not risen. On this level we must formulate the plans for an ultimate social order, an ideal social order, which bypasses and obsoletes not only socialism and communism but also certain weaknesses and failings of our present system; we must formulate the plans for a new and better worldwide geopolitical order, secure against nuclear destruction, in which all nations can live in freedom and peace; we must plan and plot the ways and means to implement these ideals and then proceed to carry out these plans..."

I am giving these conclusions not as merely personal opinions but as scientific fact, derived from an objective interpretation of history.

The laws of history

I myself, arrived in this country as an immigrant at the age of almost thirty. Soon the development of a deeper understanding of America became my foremost quest. In this I addressed myself to the question a deeply troubled extra-American world has always asked, namely: "Who and what is this America? Where does it fit into the destiny of mankind?"

This quest carried me inevitably to the study of Toynbee.

Until recently, history was largely a jumble of facts. The first notable attempt to bring order in this seeming chaos was Oswald Spengler's famous study "The Decline of the West." It mixed scientific analysis with mysticism and as such failed to produce credible laws of history. It did however, inspire the late great historian Arnold Toynbee to do better. In his epoch making "A Study of History" he reduced the great historic phenomena into a structure of historic laws, which have come to be known as "The laws of rise and decline of societies and civilizations."

Toynbee had derived his theses from the analysis of past civilizations. They worked for the past! When however, he attempted to apply them to the present, he largely missed. His theorems clearly needed adaptation to the greatly changed world of today.

To do so, I delved into the nature of the great revolutions of change which have shaken the world for the last 150 years. Eventually, the pieces all fell into place, what emerged was essentially, a special adaptation of Toynbee's basic thought to our days.

With this new tool, a clear picture of the meaning of the recent past and present suddenly emerged. The great issues of the present, logically fell in a pattern of great historic laws.

In this form of interpretation of history we possess an instrument to tell us who we are in the context of the other nations of the world. It can tell us who and what we are in the context of past civilizations. It can also tell us where we are in the cycle of rise and decline. Above all, it can tell us at this moment in history our duties as a nation.

Finally, it can also show us who the Soviet Union is and where it fits into the process of rise and decline of civilizations and vis-a-vis ourselves.

What does this interpretation of history tell us?

The rise of the West

In describing to you who we are and where we are, I will have to greatly oversimplify our case. I will have to make a very long story very short:

Essentially, the history of the rise of "Western Civilization" - that is the civilization of the nations of Western Europe - became the history of the rise of a state of mind; it was the history of the rise of what is generally but inadequately termed "individualism," the rise of the autonomous man.

This new spirit of independence of mind, persistence and self-reliance was the product of a number of different factors. Among these, the stimulating climate of Western Europe and the social order of the independent family farm were the most important.

Toward the end of the eighteenth century this unique new spirit began to reach a "critical mass". As a result, it spawned a series of explosive revolutionary developments which completely transformed the entire world.

Among the first products of this new spirit were the great voyages of discovery and the subsequent spread of Western culture and Western rule around the globe. As a result, already before the industrial revolution, Western Civilization in one form or another had penetrated almost every corner of the earth. Western Civilization had become the first global civilization.

What is a "civilization"?

At this point we must ask what is a "civilization"? Broadly speaking, a society which in one way or the other develops better answers to the problems of human existence, may wax in size and power until it encompasses or "fills" one of the great geographic realms of the world.

Thus we can distinguish a series of "successor-civilizations", each centered upon great rivers, upon the Nile, upon the rivers of Mesopotamia, upon the Indus as well as upon the great rivers of China.

The Americas have known a series of successor civilizations centered upon Mexico, Peru and Central America, known to us as the Aztec, Inca, and Maya civilizations.

A growing Civilization or "Order", "radiates" its culture into the surrounding peoples in various ways. Our parent civilization, namely Greece, initially seeded its culture around the Aegean in the form of "colonei", grain producing Greek settlements to feed the growing population living on the rocky soil of present day Greece. Eventually this "Hellenic" civilization encompassed the entire Mediterranean basin and much of the Middle East.

We Americans as a former British colony have been taught to look upon colonialism as an evil! From the point of view of the laws of history, however, colonization is history's traditional way - nature's own way - of spreading culture. It also became the mechanism through which Western Civilization spread around the globe.

Inevitably there comes a time when, through the "cultural radiation of the parent civilization, its offsprings, its "colonei," reach maturity and parity with the parent civilization. At that time, sooner or later, one way or another, peacefully or by force, the "colonei" attain their independence and the "parent order" comes to an end.

The rise of the "creeds of protest"

According to Toynbee's theorems, the dissolution of an Order is accompanied by the birth of what he termed a new "universal religion", rising in protest against

*Footnote: Actually Greece is the grandparent of Western civilization. Rome was the direct parent

the defects and in^equities of the existing order. The ancient religions were actually more rationalizations of social orders rather than what we today understand as religion. Therefore, we can express Toynbee's theorem in our modern day concepts as follows: The end of an order is heralded by the birth of socio-religious or "ideological" "creeds-of-protest" against the existing order. After the fall of the existing order, one of these creeds of protest will transform itself into the socio-religious ideology of the coming successor order.

For example, in Rome during the era when it outwardly reached its peak, but when inward decline had already set in, the early militant Christian sects, among others, played that part, the part of the creed-of-dissent. Later the Imperial Roman Catholic Church, which developed out of these early dissident sects, became the very founder and shaper of early Western Civilization, the "successor civilization" to Rome.

In the 1700's when the Western order outwardly neared its peak, it too spawned virulent creeds of protest, namely the ideas of freedom and democracy. The American Revolution became the first great revolution of this creed of freedom. It was the first revolution of national self-determination. As such it heralded the beginning of the end of the old Western Order. It set into motion a series of similar revolutions of colonial liberation in Latin American and elsewhere.

Also, in establishing the first modern democracy, the American Revolution became the first great social revolution of freedom. As such it set off the French Revolution. It in turn set off others, which changed the social order of the nations of Europe.

The successor order

According to the laws of history, the demise of one world order inevitably gives rise to the birth of a new order. What actually are history's criteria for a successor order?

Ideally a new order crystallizes around a new-born society which somehow has become the embodiment of the new socio-political creed. Rome, founded by a band of "outcasts which settled in a no-man's land," became history's first prime example of true new birth of a civilization. In true new birth the new society adopts the best of the culture of its environment without its historical burdens in the form of outdated institutions.

Thus, the settling of the American continent became the textbook example of true new birth of a Society. Ours too was in essence the story of the "settling of the outcasts; the expellees of the old order, in the new no-man's land." In this we meet the first criterion of the ideal new order.

The second criterion is that the new society transforms the creed of protest against the old order into the ideology of its own order. This is precisely what happened! The ideas of the European revolutionary thinkers first crystallized here on American soil. In fact, under the spur of these ideas the American frontier almost spontaneously gave birth to modern democracy and U.S. style free enterprise of opportunity for all.

Thus, America as the newborn nation as well as the birthplace of the ideology of a new order of freedom was, according to the laws of history, clearly destined to become the leader nation and the core of the new order of freedom.

The "genetic defect"

There is, however, one more requirement for that leader-nation, for the bringer of a new order: It must be driven by "missionary zeal" for the perfection of its own order as well as with the zeal for its spread. This concept requires a closer look.

New social orders born as a result of hard and painful struggle, automatically produce the missionary zeal for their spread. It is like the reformed alcoholic who becomes a zealous missionary for total abstinence. The American system and our national freedom, however, were born relatively - and I use the word advisedly - free from violence, bloodshed and upheaval. Compared to the bloody and vengeful French and Russian revolutions, the American Revolutionary War was a relatively gentlemanly and civilized settlement of a dispute. It became in effect a confirmation of the fact that the American colonies had for all practical purposes already developed into a new form of society which simply had to go its way.

As a result, again relatively speaking, the missionary zeal for the perfection and spread of our order was only a weak flame. Here I quote Paine: "What we obtain too cheap we esteem too lightly; it is dearness only that gives everything its value."

Moreover, until World War I, in the West the process of change-of-order proceeded on the surface as an almost ideal orderly process: Democracy had transformed Europe's social order. England was actually preparing its colonies for freedom. The most mature of European colonies, the Latin American nations, as well as the British Dominions, were virtually already free nations. The idea that the other colonies, when they reached maturity, would eventually be free was already generally recognized.

Thus the West seemed to have entered upon a slow, gradual process of "self-change" into its successor order. The world did at that time not seem to need a missionary nation to bring freedom and democracy to the world. And so we eagerly retreated within ourselves on our island. Isolationsm became the hallmark of our attitudes and policies. As the doctrine of non-interference in the affairs of others, they became in fact, in our own eyes, the symbol of our own moral rectitude.

The final destruction of the Western Order

Then, with World War I, the seemingly orderly process of self-change of the Western Order suddenly went off the tracks. Again we will have to oversimplify a long complex story:

While the awakening of the attitudes of individualism virtually created the modern world, individualism when driven to extremes also has its undesirable "side effects", namely egoism, egotism, aggressive rivalry and contentiousness, as well as the inability to join in common cause. (In fact most of the present ills of our system root in these "vices of the virtues of individualism".)

On the international scene they produced a deadly rivalry between nations. This finally climaxed in World War I. World War I was a war without a real cause or a real goal. It was a case of a spontaneous conflagration sparked by a virulent chauvinism.

Meanwhile, on the domestic scene in Europe the spirit of individualism too had begun to show its undesirable side-effects of egoism and lack of concern for fellow man. As a result, the industrial revolution rapidly polarized society in on the one hand the over-rich and on the other hand the underpaid "working masses" of the sweatshops and child labor. The result was the rise of militant Socialism and revolutionary Communism. Soon these movements of the left ran to virulent excesses to the extent that they gave rise to an equally virulent reaction, namely fascism, nazism, etc. We all remember how this, piled on top of the after-effects of World War I, set off World War II.

Its primary outcome was the sudden virtual destruction of Western Europe as the center of power of the world. Its secondary result was the escalation of the process of emancipation of Europe's colonies into a sudden disorderly avalanche. These factors together constituted the sudden violent end of the Western Order. Suddenly the USA, the nation of isolationism that wanted only to live by itself and for itself, was against its wishes placed in charge of a perilous and disorderly world.

The duties of world leadership

These facts together constitute the good news and the bad news! The good tidings for the world is that there is a nation designed by History to lead the

world to a better global order. If you will forgive the expression, we are at this time "History's Chosen People".

The bad news is that we as a nation have until now not yet fully grasped the magnitude of the immense duties this entails, duties of selfless service to mankind, for which we are as yet ill prepared.

Our "birth defect," namely the lack of sufficient zeal for the perfection of our own order of freedom and the lack of sufficient zeal for its spread, have resulted in an immense accumulation of tasks undone and problems thus far not faced, which now suddenly confront us:

Domestically, our democratic system in its present form does not seem quite able to produce the needed decisions. Our free enterprise system too has begun to show serious weaknesses. I will come back to that later. The most immediate challenge, however, comes from abroad, the challenge of Soviet Communism.

What really is the Soviet Union and Soviet Communism, in terms of the laws of history? For over 60 years Communism has been posturing as the social order of the future, the order that will one day conquer all mankind! With over 100 Communist parties all over the world, they are actively laboring to implement this intent. Almost yearly new countries are falling into its grip! As a system it is still growing more rapidly than any other system in the history of mankind.

Soviet Russia, by an immense irony of history, has for 60 years been posturing in the part history intended us to play. They are pretending to the role in history we have thus far refused to fully accept.

How did this astonishing ironic reversal of roles occur?

Russia and the West

To find the answer we must begin with the history of Russia. Early Medieval Russia - the empire of Kiev - was in essence part of the West. Already then, however, it was a land of despotism with a small ruler-class descended from the Vikings, lording it over the peasantry. Then followed the Mongol conquest by the hordes of Genghis Khan. For over 200 years Russia suffered under the Mongol yoke. It came out of it as a crippled nation, centuries behind the West and conditioned to the most absolute and the most cruel of despotisms.

When the Mongol yoke was finally lifted it was replaced by the no less despotic rule of Czars and their "nobles", the Boyars. Moreover, Russia still remained isolated from the West by the "iron curtains" of those days. Consequently, most of the great movement of enlightenment of the West and the great revolution of awakening of the common man, largely passed it by.

Nevertheless, when the Russian Revolution finally came, it commenced as a revolution of freedom. But faced with a tradition of a thousand years of oriental despotism, freedom was unable to maintain itself.

Soviet Communism today is no more than a copy of the modern western industrial state squeezed into the mold of Czarist and Mongol despotism. Solzhenitsin estimates that since the Bolshevik revolution no less than 66 million people have succumbed in the concentration camps.* A fact beyond comprehension. It pales even the cruelties of the Nazi regime. Moreover, it is a system of monumental inefficiency. It imposes unbearable frustrations on those who live under it. Despite its enormous natural resources, Soviet Russia's per capita production is only half of that of resource-poor Japan.

Marxism-Communism, the 'religion' of hatred and revenge

All revolutions, including the Bolshevik revolution, are the product of an ideology. Only the passionate ideological belief can induce man to risk his goods and his life in a revolution. So great have been the inequities of the Czarist-Capitalist order that the creed-of-protest it had spawned, namely revolutionary Marxism, became one of hatred

*Footnote: Dostoevsky predicted that Communism would cost Russia 100 million dead. The statistician Prof. Ivan Kurganov estimates the actual "cost" from 1917-1960 at 110 million.

and revenge, preaching class struggle and bloody extermination of the upper classes.

Earlier we stated that the hard struggle to achieve a new order, automatically engenders the messianic zeal for its spread. The harder the struggle the more intense the zeal. This applies not only to true historic innovations, to the great step forward; unfortunately, it also applies to a large extent to false "new orders" or atavistic throwbacks.*

The Bolshevik revolution had been a totally unprecedented struggle in human suffering and life. As a result it developed a totally unprecedented missionary zeal. No less than world revolution became its goal. "Proletarians of all nations unite" became its rallying cry.

Soon the Marxist-Communist revolution spread as a form of organized evil - a "religion" of hatred, class struggle, and bloody revenge - to attach itself to any form of injustice, real or perceived, or any form of discontent, justified or not. To quote Lenin: "We must garner every drop of discontent."

In the fully westernized nations, the United States, western Europe, and Japan, the democratic system had by and large cured the inequities of early "Capitalism." Here, the Marxist-Communist creed found little or no response.

Not so, however, in the lesser developed nations, where the common man still had no rights and found himself still exploited by the upper classes. Thus, while we pursued, according to our hallowed doctrine of noninterference, largely a hands-off policy, wherever there was a real or imagined discontent, Communism moved in to foment its form of bloody revolution.

The result was a tragic reversal of roles: the USA, though it favored revolutions of freedom, began to turn against this form of leftist revolution. We did so the easy way, the way of those who do not want to get "involved". We bent the doctrine of noninterference into that of the minimal and easiest form of interference, namely the acceptance of strongmen in power. Thus, we came to support by and large the old, outdated regimes, the oligarchies, and dictators such as, Batista, Trujillo and Somoza.

As a result, wherever the common people are suppressed they have too frequently nowhere to go but to Marxism and Communism. Whenever the inevitable revolution finally comes, it will of course be left-oriented and very much anti-American. In that sense, we ourselves created Castro and his regime.

Thus, what we in our early history considered the hallmark of our virtue, namely our isolationism and its doctrine of noninterference, has turned into a great moral failing of our present days. In view of 100 Communist parties, supported by an army of secret KGB operatives interfering by any and all means in the lives of other nations, our past virtue of noninterference has turned into the violation of the commandment that we are our brother's keeper.

As a result, we have in effect permitted Marxism and Communism to rise in too many parts of the world to the status of the 'ideology of rise' and the creed of national liberation! We, the nation of freedom, have to a large extent permitted ourselves to be pushed into the corner and be labelled as the enemy of the rights of the common man.

The ideological counterforce

How do we get back on the right side of history? How can we capture the leadership of the revolution of rise of the common man? Is there a way? yes, there is! But it is a hard one! There are no facile solutions!

Communism's primary weapon of conquest is not subversion. It is its ideology. Though a "false" one, it is a passionate ideology. With it, it captures a small

*Footnote. As demonstrated by Khomeini's "Islamic State".

minority of fanatic "true believers." Next, it recruits the opportunists and above all, the malcontents of all hues. These then become the instruments of the eventual takeover by subversion. After the local Communist Party is in power, or half-way in power, the door is then opened to the Soviets.

Against this form of takeover we have as yet no counterweapon. The use of military force can only close the barn door after the calf has already been stolen.

The only foreseeable possible counterweapon is the concept of the "ideological counterforce to Communism." It is a complex concept which cannot be explained in full detail here. Very, very briefly, the concept requires that wherever a Communist takeover is threatening, we promote in that country an independent citizen movement based on our ideals and our ideology. It will aim to get the "true believers," the idealists and activists on our side. The causes of discontent will be addressed with cooperative programs of self-help economic and political rise. Thus, this discontent will be garnered by us and linked to our cause. If nevertheless a revolution is inevitable, the movement will compete with Communism for power to make that revolution one of freedom! Where Communism is already in power, the movement will of course have to work covertly to effect a revolution of freedom.

The key to the concept of the ideological counterforce is of course the ideology itself.

We of course hold that our system of democracy is the perfect ideology. To the overwhelming majority of the world's nations, however, democracy represents an as yet "impractical ideal." To the suppressed and disadvantaged, Marxism's creed of class-struggle seems more relevant. Moreover, it presents a complete integrated philosophical system, a form of secular religion, to inspire them and to take the place of their vanishing religious and social values. As we have as yet not such integrated ideology relevant to their problems to offer, Marxism-Communism, by default, is what "sells" among the discontented of the world.

What is the answer? Briefly ideology, like religion, centers around an interpretation of history. As there can only be one true interpretation of history, so there can be only one true general "Free World Ideology." It must be based on an objective interpretation of history of the last few hundred years, the story of the development of individualism and freedom as well as its future, such as I am partially briefly outlining here before you. It must encompass the struggle of the lesser developed nations and the answers to their problems of the attainment of justice, wellbeing, and ultimately the freedom of the fully modernized society. The keystone of the ideology is the scientific proof that the system of freedom is the system of the future; the scientific proof that we → and not the Soviet Union - are the nation of the future.*

The further perfection of our present system

There is, however, more we as a nation must do to make that claim credible! As stated earlier, democracy as well as the free enterprise system are at this time, here and the world over, on the defensive. They are on trial. For our own sake as well as for the sake of the other nations of the world, we therefore need a long-term plan of where the free society is going. We need an ultimate ideal, the model of the ultimate form of free society we can work towards. More about this later!

Had we early in our history consciously assumed the role assigned to us by history, the role of shapers of a new world order, our political institutions would have looked quite different from what confronts us today.

*For the ideology itself, see the manuscript "Rise America, Rise ..."

In fact, any society in the process of drastic revolutionary change develops a movement of philosophers, thinkers, and organizers which formulates the ideals and goals and then presses for their implementation. Among the lesser developed societies, these movements develop into a one-party government. Among the more advanced societies they will evolve into a two-party system. The "secondary party" generally shares the ideals of the "primary party," but it provides a check on the inevitable abuse and arrogance of power of the primary party.

Ideally such a primary party becomes the thinking arm, the brains, the heart, and the conscience of the nation. If the ideals are viable beyond the national borders, the party spreads outside its borders to become an international or world force!

This is precisely what we, the holders of the true and viable ideals, the designated bearers of a nascent new world order, failed to do! This is precisely what the Bolsheviks, the holders of the "false ideals" spurred by a zealous "false messianism," actually did!!!

What could have been!

Had we instead, true to our destiny as the bringer of freedom to the peoples of the world, developed such a missionary world movement of freedom, the world would look different today:

Of course in retrospect our greatest failing was the renewed retreat into isolationism following the end of WWI. We refused to join the League of Nations and abstained from all substantive involvement abroad until the Japanese attack on Pearl Harbor. Had we instead joined the European powers in controlling events there, Hitler could have been checked early enough to prevent WW II. There would have been a military confrontation but nothing like WW II. WW II became the direct cause of immense post-war rise of Soviet Communism and all that followed in its wake.

Had we, however, even as late as the end of WW II developed a missionary world movement of freedom as a counterforce to international Marxism-Communism, the world would still be a far better place than it is today.

We would have become the mentor of China instead of Soviet Russia. There never would have been a Red China, the Korean War would in all probability never have occurred, There being no Red China, the Viet-Nam War would never have taken place and all of Southeast Asia would still be part of the free world.

Above all, the dictatorships of Central America would to a large extent have made way for democratic or quasi-democratic rule. There would be no Castro and no threat of Red revolutions. There would be no Cubans and Russians in Ethiopia, Angola, and Mozambique.

Most likely there would have been no Red regime in Afghanistan and most likely no Russian occupation. Above all, most likely the late Shah of Iran would, under our pressures have developed Iran into a constitutional monarchy. Most likely, there would not now be a Khomeini in power.

Thus, until the end of World War I, we could have argued that the world did not seem to need the United States in a worldwide missionary role of bringer of freedom. Now the assumption of that task is long overdue.

Any thinking person of goodwill in the extra-American world will tell you: "America and America alone has the power to bring freedom, peace, and justice, the new beginning for the world. It has the power and the latent idealism." The present worldwide wave of anger and condemnation of America is not so much

caused by what we are, but by what we are not; because of what we are failing to be and failing to do!

The vicissitudes of history bestowed upon us the task of the creation of a new and better order for all of mankind. It made us, so to speak, for this task! In doing so it withheld from us, however, the one crucial ingredient, the zeal for this task.

Under what conditions would this zeal have developed? What difference could it have made?

Let us suppose that instead of 5000 miles, London and the East Coast of America had been, for example, only 1500 miles apart. As a result, Britain's grip on its American colonies would have been much tighter. Perhaps the British feudal system under which the aristocracy owns all of the land and the peasants become merely "tenants", would have been imposed here.

The result would have been a massive flight of these tenants into the West, where they would have set themselves as independent farmers and ranchers, to form free independent democratic states. War between these "Western" states and the Eastern British Colonies would inevitably have resulted. Aided by revolts within the British area, the free Western States would no doubt have prevailed in the end but it would have been a hard, bitter, cruel war at the end of which a social revolution would have been imposed on the Eastern area. Freedom and democracy would have triumphed but at immense cost!

The resulting USA, however, would have displayed a towering missionary zeal.

As a result, America, not France, would have become the world center of philosophical, political and economic thought about the free system. Our primary party, dedicated to these principles, would as "Freedom Parties" have seeded itself around the world. We and not the Soviet Union would have had a worldwide network of parties based on our ideas and ideals. We as a nation would see the bringing of freedom everywhere as our national task!

Doubtless, our first target would have been Czarist Russia. With a strong Russian Freedom Party sponsored by us and supported by our foreign policy, the Czarist autocracy would sooner or later have been replaced by a stable more democratic regime. Russia would not immediately have become a model democracy but Bolshevism almost certainly never would have had a chance. In any case we would have protected Russian democracy against such assault.

Would there have been a WW I and WW II? There would have been a series of necessary revolutions, some accompanied by armed strife. In some of these our armed forces might have been involved. There would have been smaller or larger wars but nothing like the great war of 1918. There having been no WW I and no Soviet controlled Russia, there never would have been a Hitler or WW II.

Under pressure of the worldwide Parties-of-Freedom supported by us, the colonies of the West would all eventually have gained freedom. The process would perhaps have been somewhat slower but certainly more orderly, to the benefit of all.

Would in doing all this we, the USA, have turned into a bully, into an oppressive and suppressive force like Soviet Russia? Most likely, the very opposite would have happened! Upon our hard-won successful revolution of freedom, more refugees, more freedom fighters would have come to our shores than actually did come. They would have streamed into the then still empty interior. The frontier experience, that explosion of American-style freedom, would have assumed greater proportions and greater intensity that it did in actuality. A more assertive, more ideologically motivated democracy would have been the result. In this atmosphere the revolution of freedom would have brought freedom

for Black as well as White. There would never have been a Civil War. Later, the sweatshop and childlabor would never have assumed the proportions it did; the "Robberbarons" of that era would not have become as predatory as they actually did.

Moreover, our social and economic system would have remained the target of philosophical scrutiny and Yankee ingenuity. As a result, a crash as severe as the great depression of '29 might never have occurred.

Nuclear power would have been developed but much later and in a more orderly world. In the absence of a Soviet Regime in Russia, it would not have become the deadly peril to the continued existence of the human species it is now!

Legally we blame others, from Hitler to Khomeini, for the floodtide of problems which seem about to overwhelm this world. In a deeper sense, however, we must blame ourselves. We alone had the power to prevent what happened and we had the duty to do so.

I can say that it was our duty, without further moral justification, because deep down most of us Americans have always known that we were created special, that we had a duty to fulfill of playing a special role in this world, the role of bringing our heritage of our style of freedom to all!

Most of us have deep down always known this! But it was easier to simply ignore this voice of our conscience. Besides, the extra-American world seemed too complex and irrational for us to understand it. So we shrugged our shoulders, popped another beer can and turned on the ball game.

We kept doing this until very recently, until it suddenly dawned upon us that the Soviets are now militarily, almost in a position to overrun Europe and grab us by the throat!

One year before Pearl Harbor it was already quite certain that we had to enter WW II. Had we at that time done so, Japan would probably never have attacked us and stayed out of the war. Moreover, we could have been in the heart of Europe before the Soviets. What are now the Soviet satellites in E. Europe would now all be free nations. There would be a strong W. Europe, able to stand up against the Soviets. That one year might yet become fatal to us and the world. For this, there is essentially one thing to blame; self satisfied isolationism.

What to do now*

What is the answer now? From the long-range detached viewpoint of the historian the alternatives are simple: We either respond to the need of the times with all of our power, our innate enthusiasm, idealism and ingenuity, or we eventually go under.

To catch up with our destiny, our nation needs at this time the broad-based primary party we spoke of earlier, a party based on an up-to-date American and Free World Ideology. It needs such a party as the thinking arm, the brains, the heart and the conscience of our nation. It needs such a party to formulate a plan for this nation as well as a plan for the world, based on that ideology.

This can come about only one way: the development of a movement, which will do what our parties do not!

Domestically, it should attempt to define future long-term goals for our society and initiate experimental projects to demonstrate their viability:

Very very briefly, too briefly, as far as the free enterprise system is concerned,

One of our goals should be the "reindividualization" of large industry, that is to bring back the principles of individual responsibility and initiative as well as special rewards. This can be visualized as a form of far reaching decentralization spurred by tax incentives.

Next, to lift the deadly hand of government regulation, we should experiment with what I will term "monitored self-regulation" of industry. This can be visualized as a form of regulation monitored by the government, Congress, and the consumer public.

* This was the title of Lenin's famous article written long before the

Finally, we must devise new ways of controlling the economy, which permit freedom from inflation to be combined with steady full and abundant employment. This is partially a technical problem. It is largely a political problem. Ultimately it is a problem of national will. It is the only way we will ever solve the problems of Black poverty and crime. It is the only "program" that will work.

Many more ideas of this nature are waiting in the aisles!* I believe that this form of "Americanist activism" in shaping the future of our system should be able to turn voter apathy into inspired idealism and bring the alienated and dissenters back into the system.

Do we, over and above all this, have a potential long-term ideal, an ultimate social order, or shiny goal to work towards? The answer is, yes. I believe we do. The scientific understanding of the basic nature of man and his motivations, has made possible the formulation of such a goal.

The subject is far too complex for discussion here! Briefly, however, it is a social order of freedom which offers the fullness of individual self expression and self fulfillment to each and all, an order which however will automatically place the search for this fulfillment in the service of fellow man, society and the enhancement of the earthly existence. This service will be both duty and reward. This ideal order encompasses both of the two opposing social tenets, the claim that society must serve man as well as the claim that man must serve society.

To what degree the above ideas would immediately work, is secondary. The important fact is that before the forum of this nation and before the forum of the entire world, we will be examining the obvious imperfection of the present, free system, that we will be formulating the basic principles of the ideas free society of the future, and that we will actually be working toward it!

All this will be needed to make the ideology of the free system credible to the world and make the ideological counterforce an effective weapon against Communism.

The Soviets and the nuclear peril

Can we visualize a form of peaceful and secure world, a form of ultimate solution? I believe we can! It would have to be a world in which the peoples of all major nations have been raised in both well-being and education to the level of which rule-by-the people, true democracy, becomes viable. Such nations will quite probably not wage war upon each other. As world-leader it is our duty to labor for such a world. In this, the biggest obstacle is the Soviet Union.

Right now (1981) must rapidly re-arm, but it will only be a stop-gap! So far, this nation has been unwilling to face the hard fact that there can be no lasting peace on earth, no nuclear security, until the Soviet regime in Russia is replaced by a form of popularly elected government. Until that day, the threat of nuclear annihilation will continue to hang over mankind.

The common people of Russia are our brothers. For over 1000 years they have been tortured by the most cruel despotisms to be found on earth. They now want justice. Slowly, very slowly, Russia is now getting ready for a revolution-of-freedom. There can however, be no successful revolution-of-freedom, even a non-violent one, without a plan. There must be a plan for a better social order as well as a plan for a step-by step change towards that new order.

Above all, a successful revolution requires a deep ideological motivation a deep ideological belief, able to inspire people to the fight for their freedom and risk their lives and their loved-ones in this struggle.

*Footnote: These and a number of suggestions for the further development of the free system are discussed in greater detail in the manuscript

Though Russia is ripe for change, there is at present no such plan, no such ideological motivation. In the past, all change in Russia has come from the catalytic penetration of ideas and forces from the outside: in between such penetrations, Russia froze again into immobility, behind the iron curtain of that day.

There is at present only one place from which the new ideological impulse can come. That place is the United States. The needed ideology of freedom and the plans for its realization, must be conceived here. It must then be implanted with all available means into the consciousness of the Russian people and the Soviet Communist Party, until the revolution of freedom will come to be considered inevitable by all!

If the freedom plan is sound and we unceasingly address the Russian people and the Soviet regime with it, this sense of inevitability will grow until any internal upset may trigger its automatic self-implementation. It was this very sense of inevitability of "The Revolution" in Czarist Russia, which triggered the spontaneous collapse of the entire state in 1917. At that time, the only ones who had a plan were Lenin and his tiny Bolshevik following. We have seen the results.

Thus, our goal should be non-violent self-implementing change. No subversive machinations or military pressures could conceivably effect that goal. No 4th of July oratory or statistics on our automobiles and refrigerators will do. Only a complete religious-philosophical systems of beliefs grounded in a true, scientific understanding of the history of mankind as well as the ideals of a better future order based on these! Only that could inspire the dedication and readiness to sacrifice needed to bring about rule by the people.

In dealing with the Soviet regime, true and stirring ideals are the greatest "subversive" force we can bring to bear. They will, however, only be effective once we have learned to speak of the brotherhood of all nations and all peoples, and we have come to truly mean it!!

Meanwhile, there is the more immediate problem of the Soviet's Eastern European satellites. On the one hand, in the face of rising rebellion and revolt, the Soviets cannot continue to hold them down. On the other hand they dare not relax their hold over these people, for fear they will throw off the Red regimes and in doing so infect the Soviet Union itself.

Here a classic opening is offered to us, by the design of a plan for a step-by-step return to freedom for the satellites. Under this plan, we and the Soviets together would cooperate to effect such a transition. We in turn would guarantee the complete neutrality of these nations. If this experiment in freedom works well for the satellites, the Soviets might eventually apply it to their own society.

Of course the Soviets will at first reject this plan. Again if we keep repeating it and repeating it before the forum of all mankind, it will eventually come to be considered inevitable. Any new disturbances in these nations may then trigger the implementation of these plans.

The coming "Neo-Western Order"

If we will thus be able, through the development of the ideological counter-force, to contain roll back, and eventually effect the dissolution of Soviet Communism, we will then also have the means in hand of organizing an entirely new geopolitical world order, a peaceful order of justice and wellbeing for all nations!

To make this credible to you, let us briefly explore what - on the basis of the laws of history - such a new order would look like:

The past Western Civilization was in essence the order of individualism. Accordingly it was not a one-state order as was Rome. Instead it was an affiliation of contending independent nations. They were, however, held together by common beliefs and common aims and goals of the Roman Catholic Church. At the height of the early Western order, this common belief made it, for a while at least, truly into a realm of common aims and goals that could unite in such causes as the Crusades. This, the common belief, the common ideal, is the only effective unifier known to history.

As the old order of Western Europe was based on the budding individualism of those times, so the new worldwide order will be based on the hyper-individualism of our own days. Accordingly, it will be an order comprised of equal and independent super-nations and blocs of nations.

This order, however, will carry within itself the same seeds of destruction that brought down Western Europe in two world wars, that is the overaggressive competitiveness of Western individualism. In the nuclear era a repetition of the same conflict that wrecked Western Europe would now bring a nearly total destruction of human life.

Thus, as the past Western Order needed the common belief to hold it together, so the coming Neo-Western Order will need such a common belief and common aims and goals. The creation of such a unifying structure of common beliefs common ideals and common goals will be our ultimate task. With these ideals we must address ourselves to the peoples of the world, to link them together in common cause.

As stated, if and when we have succeeded in the development and deployment of the Ideological Counterforce, if and when we have rolled back Communism and seen a form of freedom come to Russia, we will, as a result of these efforts, in essence possess the ideas and ideals, the common aims and goals, with which to link together the world in common cause. We will have worked out the ways, means and methods of using these to create a better world for all peoples around the globe!

Because of this new order will be in essence a form of escalation in size of the Medieval Western Order, and because it will be based on the technology first developed by the West, I have termed this order yet to come the "Neo-Western Order."

What will this Neo-Western Order of supernations and powerblocks look like? Here we will only say this: If we respond to historic necessity, and if we read the laws of history correctly, this new order will crystallize around a world circling Commonwealth of English speaking nations, which will eventually also open its doors to other like-minded nations. This Commonwealth will become the greatest stabilizing force of goodwill on the globe.

The Commonwealth will likewise become the guiding force in the creation of other powerblocks, each internally balanced to optimize freedom and stability.

With a democratic Russia, fear of nuclear holocaust will have receded, but universal nuclear disarmament will long remain an unattainable goal. Perhaps, at that time, the Commonwealth will be able to establish a worldwide nuclear defense system comprising space platforms armed with conventional rockets, able to shoot down harmlessly any missile launched anywhere upon earth before it reaches its target. Once such a system exists, offensive nuclear missiles lose their value and the road to eventual nuclear disarmament will have been opened.

The yawning gap

As stated earlier, the successful ideological confrontation of Soviet Communism is, so it seems, the crucial element in the creation of a better world order.

After all I have said, however, there still lingers a doubt in our minds! I can see the gearwheels of the American mind working: -- we would so much prefer the more facile mechanical solution, send weapons or money or work some gimmick; e.g. perhaps we could develop this nuclear defense system, so we do not have to bother with the Russians and this obscure ideological stuff!!

In fact the very idea of ideology has so far been inimical to us. As self-satisfied "pragmatists" we have never understood it. As it has so far meant little to us, how could it mean anything to others, so we cannot help feeling.

The answer has already been given earlier: There is a yawning gap between us and the rest of the world. The "ideology gap": Virtually every nation on earth has gone during the last 200 years through a wrenching "ideological tide" of social, economic and spiritual revolutions and upheavals. In most of Western Europe these revolutions have since passed. These nations are increasingly becoming "pragmatic" like us.

The Communist world and the third world however, are still in the middle of their tide of revolutions. They still are ideologically oriented or are still awakening to it. In many of these nations ideology is the fulcrum of their national life.

The USA on the other hand, as related earlier, never experienced a social revolution. The American system of freedom was born near spontaneously and near automatically in the open spaces at the frontier. I believe that even without the influence of the French philosophers of freedom of those days, the American system would have developed in any event very nearly as it did! The ideological experience is totally foreign to us!

So now the a-ideological nation has to adapt itself to address a largely ideologically motivated world and transform it. All leadership in the end is spiritual, to inspire belief and spark dedication. We now must become the world's spiritual leader. That is the extent of our dilemma, the full extent of the present dead-lock in world affairs and the tour-de-force required of us to break it.

The will shall create the ways!

We are the core of the new order yet to come! As such, we contain a serious birth defect.

No new civilization, however, was free of genetic defects. In fact, the challenges resulting from our defect might eventually turn into a spur to greater achievement rather than the rock upon which it might founder.

Rome too had its birth defects. Its primary flaw was the power of its oligarchy, descendants of the founders of Rome, which eventually destroyed the Republic. The second defect was ingested already very early during the life and death struggle with Carthage, namely the immense slave system.

Very early in its life cycle, these defects nearly destroyed Rome in the civil wars between "Plebeians" and the "Patricians". Without resolving the issue Rome lived on for another four centuries, as the Rome of Caesars, but only as a "frozen order", frozen into immobility to prevent its collapse.

Moreover, Rome too had to make the transition from a self-centered, isolationist nation, to a leader nation. It did so only as a result of the legendary life and death struggle with Carthage, the Punic Wars. (In that respect, yet in an entirely different way, the Soviets represent our Carthage.)

Our one genetic defect, however, is not nearly as debilitating as were Rome's. We do have at least a rudimentary sense of mission. Under the challenges now upon us, we must consciously labor to make it wax and grow. Once the will is there, it will produce the ways! Ours is a nation of unconcern that waits till the eleventh hour. Once, however, it sees the need, it will rise up and not rest till it has attained its goals.

We must now learn to raise a dream, a practical yet truly transcendent dream. Once we do, the world will follow. The pen is mightier than the sword, but with the dream we can bypass and neutralize armies and over the heads of regimes and dictators link together the peoples of the world in common cause.

The penalty of failure

What if we do not succeed in our history-imposed duty of the containment and rollback of Communism? Here too the laws of history provide a clear answer.

Already we have permitted the Soviets to come too close to being able to dictate to us, instead of we to them. In this the Soviets fit precisely in the Toynbeean pattern: There is, according to Toynbee's theorems, in every change-of-the-world-order a deadly peril, to use a classical Toynbeean phrase, "the semi-barbarian* beyond the pale, intent upon the destruction of the parent civilization, who makes common cause with the ideologies of dissent within the parent civilization." No more apt description of the behavior and declared intents of the Soviet Union, with over 100 Communist parties around the world, could be given.

Like Rome was overrun by the "Nordic barbarians beyond the pale," so the free world could still be overrun by the Soviet Communist "barbarian."* Like the fall of Rome was followed by the Dark Age of primitivity, so a Soviet victory would beyond doubt plunge the world into a new post-Western Dark Age, the barbarity of which can barely be visualized. Cambodia, where about one-third of the population was exterminated almost overnight, merely provides us with a hint. The Soviets did not hesitate to kill their own people by the tens of millions to enforce their "system". How lenient will they be with others?

This is the penalty our disobedience to the dictates of the laws of history could bring down upon us and the rest of the world. Incredible as the scenario may seem, we ourselves by the sin of omission have made it into a distinct possibility.

We now stand at the very edge of decision. I think the next decades will show whether we are indeed the nation to transform the world or whether we are no more than the stillborn new civilization that died of its birth defects, the lack of belief in itself and the lack of will.

In a very literal sense the fate of the future, the fate of the millenia yet to come, rests upon us, you and me. The generations past that lived and died for a better future and the generations yet to come look down upon us to see what our response will be!

We are, I believe, at the verge of a new era, the era which will see us make American into what History intended us to be.

America will then have become complete!

*We do not see the Russian people as Barbarian; only the primitive autocratic Soviet Social System is "barbarian."

Summing up

I have now come to the end of what has grown into a credo of my belief in America and a "manifesto" directed at my fellow Americans.

I have stated that at this time, the vicissitudes of history have made us the nation to become the heart and core of a new world order of peace and security, wellbeing and justice for all. History has designed us for this purpose. In doing this, however, it had withheld from us the driving zeal required for the perfection of our order and for its spread.

Thus far, as individuals have lived largely by the old traditional doctrines of the free system: We used its opportunities for our own ends without much concern for the whole. The result has been a system in which everything in the private sector has become the envy of the world and the example for all. Much, too much, in the public sector, however, bears the marks of public indifference and neglect*; nothing in the public sector seems to work quite right. It is this contrast that baffles the outside world, like it is too frequently baffled by our foreign policies.

What is asked of each of us personally is to lift our gaze from our personal affairs to those of our nation as a whole and those of mankind. America and its destiny must now become the main object of our loving concern, to make our Americanship our greatest pride, and our most precious possession!

What should be the prime focus of this new concern, at this time of peril to survival of mankind? Nuclear force, though needed, is too destructive to be usable. Conventional ^{and} war between the superpowers may, in view of nuclear battlefield weapons ^{and} bacteriological warfare, likewise no longer be usable. This leaves only one usable weapon, "Ideological Warfare."

Armed with the false ideology of Marxism, the Soviets have made it into their primary weapon of conquest. Military power has only been used for back-up and to consolidate and hold their gains; even in Afghanistan!

Armed with a true scientific Ideology of freedom we must now learn to develop our style of "Ideological Warfare". The way we will wage this struggle will, however, be the very opposite of the Soviet style. It should take the form of an "Ideological Contest" between the two systems. This contest is not merely the only "usable" defensive and offensive weapon; it is also the only "legitimate weapon" of conquest. Conversion to our system is the only legitimate form of conquest. In fact for "the better system" it is more than that! It is duty!

This "contest" will be an immense tour-de-force. It will require both the armed fist and the outstretched hand. It will require on the one hand a rockhard determined military posture to bloc off war as a means of escape of the Soviet hierarchy. On the other hand it will require an unrelenting never ending ideological penetration directed at the Soviet regime and the Russian people alike, waged in the true spirit of the brotherhood of all men.

Impossible? But we are the nation to do the impossible! We can make things happen by believing! W. Germany and Japan our erstwhile foes are now our own true friends and allies. In an entirely different way, without war and violence, perhaps such a miracle may happen again.

* While Germany developed a "safety net" social security system already during the second part of the eighteen hundreds, ours was forced into existence only during the depression, to prevent the total collapse of the system.

The Will of our Creator for you and me

I have referred to our nation's tasks of world leadership as duties imposed upon us by "History". I have implied that such History-imposed tasks are moral duties, the duties of the highest order. And I believe they are, and in the most literal sense, possible!

Religion tells us that our only ultimate moral duty is obedience to "the will of our Creator". Where, however, do we find the Will of our Creator for this universe but in the laws of history? The goals and aims these laws pursue are obviously the Will of our Creator. These laws of history pursue a very clear goal. That goal is to force us along the path of "the inevitable course of the progress of mankind." To join in with these goals of History by dedicating ourselves to the progress of mankind, therefore, is to obey the will of our Creator, the highest form of duty and the loftiest form of dedication known to man!

Religion demands us to love our "neighbor". Ideology commands us to serve all of mankind. Both have now JOINED hands!

FINIS.

Note:

A fully worked-out tentative "General Ideology" has been developed in the manuscript "Rise America, Rise ...". A 20-page extract of this "General Ideology" is likewise available. A 10-page extract titled: "Creed of America's World Responsibilities," is likewise available.

The question may arise, should not such an ideology be created as ^A form of political consensus of our political parties or the US public? The answer is emphatically, no! History shows us a never ending dialectic process. A nation develops a certain "mind-set". As circumstances change, this mind-set results in calamities. These calamities in turn produce a new mind-set to meet the changing demands, etc.

At this time of all-encompassing crisis, a "consensus-ideology" - if it could be negotiated at all - would only yield the outdated mind-set. Instead a vision of a newer mind-set that will lead us out of the morass is needed. Only the scientific understanding of our times can produce this!

MR BLACKWELL

MR PRESIDENT:

Five to six years ago I made an intensive effort to get this project off the ground as a strictly private-sector effort.

In doing so, I visited about 30 different people, all experts in international affairs as related to communism. Each of them was extensively briefed on the project. Without exception the project received their enthusiastic concurrence.

Final check

Of these three people each independently offered to help raise the necessary money. ~~Two of these were~~ John Fisher of American Security Council, Frank Walton then Pres. of Heritage Foundation, and Lee Edwards then Editor of Conservative Digest. However, the circumstances at that time were against us and we had to abandon these efforts.

Recently, I re-contacted some of the people I worked with 5 years ago. As a result, I have list of peopl here, which I believe are all personally known to you, who wish to let you know that they fully understand and endorse this project. Some, who are able to do so, are ^{ALSO} willing to assist it with their advice and if possible by their active participation, either in a professional or private capacity. In the order in which they probably are best known to you personally, they are:

✓ - Dr. Ray S. Cline, former director of intelligence at C.I.A. Presently Dir. of Studies at Georgetown University's Center for Strategic and International Studies;

✓ - The Hon. Dr. Walter H. Judd, a legend in our field; former *medical* missionary in China; former member of the U.S. Congress; Founder and Chairman of the Am. Council for World Freedom and Chairman of the Free China Committee.

Final check

- ✓ - General Edward G. Lansdale, a living legend in the Far East. He was instrumental in the successful suppression of the Communist Huk rebellion in the Philippines. He was ~~in charge of~~ ^{responsible for} counter-insurgency in Vietnam. He probably is the most knowledgeable person regarding the problems of Marxist revolutions in the Third World, we have in the USA.
- ✓ - Mr. Paul Weyrich, Founder and President of the Committee for the Survival of a Free Congress. The newspapers refer to him as the thinking man of the new right.
- ✓ - The Hon. Dr. Lev. A. Dobrianski, now your Ambassador in the Bahamas, for many years Chairman of the Captive Nations Committee. He has been a very staunch supporter of the concept.
- ✓ - Mr. William Rhatigan, V.P. of the Synfuel Corp. and now one of your personal aides.
- ✓ - Mr. Fred Schlafly, active in many capacities during the ~~cold war~~ ^{EARLY} years and incidentally with the best possible connections with the conservative woman's movement.
- ✓ - The Hon. Dr. Edw. M. O'Connor, a very close associate of mine of many years, a well-known figure during the cold war years, was ~~policy coordinator of the Nat. Sec. Council during the Hungarian uprising;~~ ⁴³ later Commissioner for ~~refugees, etc.~~ ^{displaced persons.}
- ✓ - Mr. Marx Lewis, Founder and Pres. of the well-known former Council against Communist Aggression, now Chairman of Council for the Defense of Freedom.

Advisor to Pres. Truman and Eisenhower on Nat. Security matters. Staff director, former Staff director joint Senate House Policy Committee on immigration and naturalization policy and many other positions.

- well known scholar on governmental matters,*
- ✓ - Dr. Howard Penniman, currently with the American Enterprise Institute, now occupying the office there of your Ambassador to the U.N.
 - ✓ - The Rev. Father Raymond J. de Jaegher of the Free Pacific Assoc. and the Asian Speakers Bureau, has been a staunch supporter of this concept. Unfortunately he is no longer with us. He passed away a few years ago. *FATHER PAUL CHAN WILL TRY TO TAKE HIS PLACE IN THIS PROJECT,*
 - ✓ - Mr. Istvan Gereben, Chairman of the "Hungarian Freedom Fighters".
 - ✓ - Dr. Fred. Schwartz, well known as President of the "Christian Anti-Communist Crusade", endorses the project 100 percent and more if that were possible, and will assist where possible.
 - ✓ - The Hon. Dr. William Kintner, former Ambassador to Thailand, former Dir. of Foreign Policy Research Institute of the Univ. of Pa. He too is a firm believer in the concept of Ideological Warfare.
 - Last but not least, General Albert C. Wedemeyer, former ~~Chairman of our Joint Chiefs of Staff~~ *Commander in Chief of Armed Forces in the Pacific* and elder statesman of conservative thought, would like you to know that he too firmly supports this project.

final check

3-4 MORE NOTICES OF PEOPLE KNOWN TO THE PRES. WILL BE COMING.

Principal Arguments
"RISE, AMERICA, RISE..."

SUBMITTED
IN CONFIDENCE

OUTLINE FRAMEWORK
OF
GENERAL FREE-WORLD IDEOLOGY
AS

- THE BASIS OF AN IDEOLOGICAL COUNTERFORCE TO COMMUNISM AND
- A STRUCTURE OF COMMON AIMS AND GOALS TO LINK TOGETHER ALL NATIONS OF THE WORLD IN A COMMON EFFORT TO ESTABLISH A WORLD OF PEACE, SECURITY, AND WELL-BEING FOR ALL

Given below are the principal "Arguments" advanced in the manuscript "Rise, America, rise...." This summation can be looked upon as a telegram-style outline framework of a General Ideology or "Free-World Ideology." In this abstracted form, however, much of the interlinkage and persuasiveness of the Arguments are lost.

As a result, one purpose this outline serves is primarily a negative one: To provide the reassurance that the ideas put forth veer neither to the left or right, do not smack of any form of "ism," generally speaking transcend controversy and may, on the basis of our present knowledge of the laws of history, be recognized as a true interpretation of the facts of history.

This summation was written largely for American audiences, with special emphasis on America's place in History and its consequent duties toward the other nations of the world.

For other parts of the world, much will have to be added of specific relevance to those areas and emphasis will have to be shifted.

What is said here is only tentative, intended to stimulate thought and discussion; a lot of involvement of the American people and other peoples of the world will be required before there will be a viable plan for future order of our planet.

Contrary to what would normally be assumed, the success of a possible ideological movement does not stand or fail with the attached tentative ideology! As History shows, all forms of ideologies start with certain basic premises. Soon, however, as the ideology is appropriated by the masses, it assumes a life of its own, adapting itself to the moods and needs of the times, almost automatically generating belief and dedication.

The crucial condition is to start with the correct premises. Marxism based itself on the premise of class struggle and class hatred as the prime moving force of history. This represents, however, only one aspect of the multi-faceted laws of history. Marxism will never be able to transcend this myopic concept.

We base ourselves a structure of scientific "laws of history" and what they teach us about the processes rise of the common men of all nations.

If our premises are indeed correct, an ideological movement based on them cannot fail to eventually crowd out and supersede Marxism as the ideology of rise of the common man and the new nations.

As the pen is mightier than the sword, so Ideology is potentially the ultimate tool of power. With it we bypass armies and nuclear might to reach over the head of regimes and dictators ~~WTO~~ the hearts and minds of people everywhere, to enlist the forces of dedication to the cause of the creation of a better world of peace, justice and wellbeing for all.

There is no revolution without ideology; it is its driving force. Virtually all of the nations of the world have gone, are still going or still have to go, through a wrenching revolution of freedom. The only notable exception was the USA. It never had a social revolution. There freedom and democracy developed spontaneously on the frontier. As a result we see the utter anomaly of a totally a - ideological nation devoid of any understanding of ideology, charged with the leadership of a troubled world steeped in "ideologies". The result is a still mounting chaos.

If civilization is to survive, nuclear power is un-useable! As nuclear and conventional power become more intertwined, so is conventional power! As a result, to an increasing degree, Ideological Power is becoming the only effective and legitimate power tool, the only legitimate tool of conquest.

We will not be able to create order in this unruly world unless we finally will learn to understand and master Ideological Power.

THE BASIC NATURE OF IDEOLOGY

1 -- Religion and Ideology are closely related. In primitive societies they were one. In times past all explanations of any and all natural phenomena, were essentially "religious" myths. Virtually all of man's pursuits were still prescribed by, or surrounded with these myths; man's activities were essentially "religious" ritual.

To a very large extent the same applied to the ancient "higher religions". They were based on a concept of the "purpose" of human existence; from that was generated a concept of man's duties toward fellow man and society. This in turn produced precepts of a social, economic and political order designed to implement these concepts. Thus, in the distant past, religion defined and sanctified the existing, largely unchanging, social order in each and all details.

2 -- With the rise of modern sciences, however, religious and secular thought parted ways. One by one the secular arts and sciences split off. Eventually, the realms of social and political thought too became secular concerns. In modern days, the era of explosive radical change, social and political ideology concerns itself more and more not with confirmation of an existing order, but with change from an inadequate or even unjust present social and economic order, to a theoretically ideal future order.

Religion and ideology

1 -- Religion, on the other hand, retreated to what is now considered its legitimate realm, man's ethical and emotional relationships with his creator, his fellow man and his environment

Religion and Ideology can co-exist independently. True religion and true ideology are, however, essentially extensions of each other. Interlinkage, therefore, may explosively add to the powers of both: Religious devotion and dedication to one's fellow man can truly bloom only when it finds a transcendent sociopolitical goal.

2 -- Both religion and ideology display the power to evoke the highest degree of devotion, dedication and willingness to sacrifice. The "powers of belief" they display have a common source, namely man's innate desire to identify with and place himself in the service of "a cause larger than the self." The cause can be one's nation or all of mankind. The greater the cause the higher the dedication it may command. The loftiest of all causes is the service of our Creator -- the fulfillment of the "Manifest Will of the Creator of the Universe."

3 -- Thus, ideology and religion can unite in common socio-political goals on the basis of a common concept of the "Will of the Creator."

For an ideology intended for all peoples of all races, all nations and all religions this common concept must have an objective basis upon which all educated, reasonable beings the world over, can agree. This common basis can be defined as follows:

The Universe reflects only one "Will," the Will of its Creator. The Universe is ruled in its entirety from the farthest galaxies to the depth of the atom by the implacable laws of nature. The "purposes" and goals these laws pursue are therefore manifestly the Will of the Creator.

Therefore, the "Will of the Creator for the future of human existence" can be derived from the laws of History and the "purposes" and goals they pursue. It can be defined as "the inevitable course of future progress of mankind."

4 -- To attempt an objective determination of the inevitable course of human progress, one must analyze past and present and from those extrapolate the future.

The tentative ideology outlined below is the result of such an analysis. The analysis is based on an updated modernized version of the main tenets of the great historian, the late Arnold Toynbee, combined with some of the tenets of other great thinkers. All of these tenets have been melded into a broad structure of laws of history.

OUTLINE OF GENERAL IDEOLOGY

a The universal laws of life

1 -- Like in Nature, so in all human affairs, the source of all progress resides in the laws of challenge and response. They hold that any form of progress is basically the result of a successful response to challenge. According to this "iron law of life," it is paradoxically not opportunity, not a favorable environment, but the challenge of a harsh climate, dwindling resources, hostile neighbors, etc., through which a society may rise to greatness and power. The seemingly paradoxical laws of challenge and response are in fact a universal law of success and failure; they apply to all that lives, plant as well as animal life; they apply to individuals as well as any form of organization or society.*

2 -- As far as the evolution of human society is concerned, the most spectacular products of this law were the "River Civilizations," the first sophisticated civilizations of recorded history. They were, so it seems, the product of the challenge presented to the sparse primitive tribal life of the Middle East and Far East, by the gradual desiccation of their lush parklands. It forced their populations to rapid development of a sophisticated society based on irrigation displaying nearly all facets of modern societies. Once fully developed, these societies supported large populations and great cities.

They far outshone the sparse primitive population on the northern plains or in the northern forests, which had not changed their ways.

3 -- These river civilizations and earlier societies were nurtured in the ease of providential warmer climates. As human life spread northward, another challenge was added, namely, the spur of the northern climate upon man's physique, culture and technology:

The humid jungle saps man's physical and mental powers. Health and strength, energy and determination have therefore in the past reached an optimum in colder climates. While man mastered the technology of life in the colder regions, he also inherited the inherent vigor of these climates.

4 -- These contrasts have given rise to the most significant theme of history, "the North-South Encounter and Exchange." This is the eternal struggle between the populous highly developed river civilizations of the warmer climates and the fierce primitive "barbarians" to their north.

In these encounters and resulting exchanges, the northern barbarians adopted much of the technology and skills of war of the southern peoples: Eventually, as a sophisticated southern river civilization under the ease of abundance softened and decayed, the numerically smaller but harder and fiercer barbarians overran the larger, softer southern population. In the resulting intermixing of cultures, an "exchange" took place. The southern peoples were imbued with new vigor and purpose, the northern peoples adopted the greater culture and refinement of the southern civilization.

*The laws of challenge and response as applied to human societies and civilization, have been developed in A. Toynbee's famous "A Study of History." Much earlier, Darwin proved virtually the same laws for plant and animal life. Modern behaviorist research has discovered that virtually the same principles apply to our individual lives. Thus the laws of challenge and response are truly the universal law of all that lives.

The most spectacular of these encounters was the overrunning of the Western Roman Empire by Teutonic "Barbarians." Out of this encounter and exchange, on the ruins of the Civilization of Rome, the Civilization of Western Europe was born.

b The cycle of North-South encounter and exchange

1 -- The cumulative effect of these North-South encounters over the history of civilization has been a steady northward movement of the center of gravity of civilization, from the earliest human societies in the lush tropical regions, where the naked Homo sapiens trudged the provident plains and jungles, to Western civilization in the somber colder northern hemisphere.

After ten thousand years of history of civilized existence, during the last century this process culminated in the establishment of the iron ring of the mighty industrialized nations which now encircle the northernmost regions of the globe; it left the scenes of the once mighty civilizations of the warmer regions around the equator a crowded mass of struggling humanity, captives of their depleted soil and strength-sapping climate.

2 -- As a result, the dividing line between the advanced Westernized nations in the North and the underdeveloped nations in the warmer South became one of master and colonial subject. It became a line dividing mankind into mentor and pupil.

3 -- The end of this process of northward migration of the center of gravity of civilization was, however, suddenly climaxed by a sudden explosive process of global equalization, triggered by the development of Western technology. The "Technological Revolution," that is the industrial revolution followed more recently by the scientific revolution, is an unparalleled, one-time event which will forever change all human conditions. Only through this revolution - so it now seems - will man's destiny as a thinking being be fulfilled.

This modern technology is now releasing the stranglehold of warmer climes over progress: Western technological civilization with its worldwide communications and worldwide trade, is inherently self-propagating. The technology and skills of Western man, yes, even the independence and aggressiveness of spirit essential to the establishment and maintenance of a modern industrialized society, are self-propagating; they are rapidly spreading to every corner of the globe. As a result, history is forcing the darker-skinned nations to rise to eventual potential equality with the white northern nations.

The current process of equalization, the "revolution of the rise" of the darker-skinned peoples, is the most significant event of recorded history; it encompasses the spread of the spirit of individualism, the dissemination of Western industrial technology as well as the rise to national independence.

4 -- The "cycle of North-South encounter and exchange" described above, was made up of a number of cycles of rise and decline or individual "civilizations"; the Cycle which has now come at its end comprised a line of probably five succeeding civilizations representing a gradual drift Northward which cumulated in Western Civilization.*

*There also were a number of "parallel" civilizations which also fed into the above "line" of civilizations. Toynbee counts 21 civilizations since the beginning of civilized existence.

There is some evidence that at least one cycle of North-South exchange may have taken place in pre-historic times; it could have produced the darker skinner races of S.E. Asia.

c The rise and decline of societies, nations and civilizations

1 -- In the competition between societies, one society may eventually rise to the position of a dominant historic "civilization".

It may do so when, under stress of an escalated series of challenges, it commences to provide a new and better social-political order of relevance to large sections of mankind, as well as an evangelical zeal for its spread; both are essential. Size and numerical strength are only secondary. The essence of a civilization is that it represents a superior socio-political and technological system which becomes, in one form or another, self-propagating.

In its rise, the very success of a "civilization" will create new challenges -- internal or external; as long as the belief in the system persists, new challenges can be overcome.

The certain seal of doom of a civilization is its ultimate and complete success in the attainment of unchallenged opulence and security for that society and in particular for the ruling classes. It is inevitably followed by the loss of vigor, zeal and belief. Once this is lost, a civilization can no longer respond to new challenges.

2 -- In its bloom a civilization radiates its culture, technology (and inadvertently its military arts) to the surrounding less developed nations. This can take the form of the development of "colonei", or lesser forms of dependency may result. These forms of "colonizations" have been history's immutable way of spreading culture and civilization.

In time, these "colonei," while to a large extent retaining their vigor and primitive aggressiveness, wax in strength. Eventually, they will make themselves independent; moreover, they may fall upon and destroy the old decaying civilization. Either way, the old "order" will have fallen and a new order must be born! The Western Roman Empire in its decline was attacked and destroyed by the more vigorous rising Teutonic "Barbarians" of the North; the Eastern Roman Empire fell to the rising Moslem civilization.

3 -- Thus, a civilization could be destroyed largely by its own offspring, even without internal decay. More frequently, moreover, the process was aided by a long all-pervading internal decay, of which Rome in its later days, is the prime example.

Such a decline is also marked by the birth of various "creeds of dissent," of religio-socio-political nature. They are movements-of-protest against the deficiencies of the declining system. In their quest for the destruction of the system, these movements of dissent may make common cause with the rising "Barbarians" beyond their borders, beyond the pale of the declining civilization.

After the final destruction of the declining civilization, one (or more) of the creeds of dissent transforms itself into a constructive creed of rise of a new successor order. In the process of the fall of Rome and the rise of Western Civilization, it was the Roman Catholic Church which played that part.

4 -- The interactive process of decline of one and rise of an adjacent civilization may occur between peoples living in the same climatic zone. A number of the early successive Middle Eastern Civilizations are the prime example.* Or the process may follow the pattern of the North-South Encounter and Exchange. The fall of Rome and the rise of Western Civilization to the north of it is one example. The new vigorous Chinese dynasty resulting from the Siberian-Mongol invasion by Ghenghis Khan is another.**

The Mongol invasion of the flourishing Russian Kingdom of Kiev, on the other hand, resulted in its destruction. It set back Russia several centuries. Spiritually, Russia still has not fully recovered. This constitutes the greatest single cause of the dilemma presently facing the world (see h and i) .

5 -- Long before the end of natural decline and death, civilizations have met with "accidental death" or "death by calamity," such as the Aztec and Inca Civilizations which were destroyed by the "accident" of the encounter with the spreading might of civilizations of the West. In our own days, the civilization of Western Europe, that is the world order of the Western European nations, too was to be prematurely destroyed by a form of "accidental death" resulting from the indirect efforts of the industrial revolution (see e 3).

d The rise of Western Civilization

1 -- Western Civilization, basically the civilization of the nations of Western Europe, developed on the ruins of the civilizations of W. Rome from its very remains as a "successor civilization."

During the great voyages of discovery, when Western Europe spread its rule and institutions, it commenced to display a unique power and drive largely foreign to its contemporary societies.

The onset of that era was marked by the rise of Individualism. Individualism is not a characteristic innate to any race or nation, nor is it anything new in history. During and after the Middle Ages, however, the moderate and yet invigorating climate of Western Europe, its location of relative security from conquest from the East, combined with the social order of the self-contained farm family, conspired to produce a brand of individualism which soon penetrated every aspect of Western European society.

Previously limited to smaller pockets, the development of an entire subcontinent living in the spirit of Individualism presented an unparalleled phenomenon in history. Judging by what ensued, the development of this "Western Individualism," this large reservoir of independence of mind, persistence and self-reliance, constituted the most significant breakthrough in the history of civilizations.

2 -- Upon their full deployment, at the end of the eighteenth century, the forces of Western Individualism spawned a rapid sequence of revolutionary change in the realms of thought and action which has come to be characterized as the revolution of awakening of the common man; this process is in essence the awakening to the attitudes of Individualism:

*"Iranic" and "Syriac" civilisations

**In fact more Chinese "dynasties", are the product of comparable N.-S. encounters

Religious freedom and democracy were its first main tangible products in the field of religious and political thought.

Another one of the products of this new spirit of enterprise were the great voyages of discovery and the subsequent spread of Western rule. As a result, already before the advent of the industrial revolution, the nations of Europe had in one form or another penetrated almost every corner of the earth. For all practical purposes, Western Civilization had become the first global civilization.

Even more spectacular were its developments in the sphere of economic action, culminating in the birth of modern science and technology. Its all-pervading implications recast every aspect of life upon earth. It redoubled the impact of the West upon all of the other civilizations and nations of the world.

3 -- Viewed against the millennia of the history of man, the technological revolution constitutes no less than a violent explosion of progress; it will soon engulf every inch of the earth and our entire solar system. All of the aeons of history which preceded this event now seem no more than the prelude and preparation to the present revolution of technological progress. In fact, it triggered the closing off not only of the thousand year-old Western Civilization, but also the approximate 50,000 year cycle of "North-South encounter and exchange" which commenced at the start of civilized life (see b).

e The destruction of the "civilization of the West" - the world order of Western Europe

1 -- Most civilizations preceding Western Civilization (with the notable exception of Greece) were essentially one-state civilizations. Contrasted to this, in accordance with the spirit of Western Individualism, Western Civilization was comprised of a number of contending individual states -- "Western Christendom" -- linked together by the common bond of religious belief. It is this common bond that made it into a "civilization."

2 -- If carried to extremes, the virtues of Individualism, namely assertiveness in spirit and independence of mind and thought, may turn into egoism, egotism and aggressiveness: During the last century, with all external threats eliminated, the nations of Western Europe, secure as unchallenged rulers of the world, felt free to contend among themselves. Chauvinistic extremism raised its ugly head. On top of that, the upper classes, secure in the possession of the fruits of the Industrial Revolution, refused to share its abundance with the working classes. The virtues of Individualism, commuted to the vice of egotism and contentiousness; they set the stage for class war and national war!

3 -- As a result, the process of orderly adaptation of the institutions of Western Europe to the industrial era failed: Suddenly the birthplace of Western Individualism, the erstwhile society of independent and free peasants and artisans, developed a collective mass of dispossessed factory workers. The resulting class struggle brought forth the great social schism of the left and the right, and tore to shreds the social fabric of Europe:

Then calamity struck. Extreme chauvinism ignited World War I, the great "accidental" war without reason or purpose! Its aftermath escalated class struggle into class war, climaxing in the Bolshevik revolution. Soon, Communism and Nazism - the reverse reaction to communism - polarized the social system over the entire European Continent. Before long it transposed itself to the international scene; in this it became the direct and indirect cause of World War II.

In this fury of fratricidal conflict, Western Individualism's greatest virtue, its unflagging strength, courage and perseverance, became its undoing.

In a titanic struggle to the death, Western Europe reduced itself to rubble and political impotence. Its colonies, already in the grip of the technological revolution, went their own way. With its world position now fully liquidated, Europe's influence had returned within its medieval boundaries. In a deeper sense, however, it was the vices of individualism, its undesirable side-effects, which escalated the upheavals of our era into self destructive wars. In fact the Nazi doctrine of the "Super-race destined to rule the world", represents in essence an insane extremism - a parody - of the negative aspects of the spirit of individualism.

4 -- The collapse of Western Europe's power and world order represents no less than the abortive end of Western Civilization - the end of the past world order of the nations of Western Europe. Its calamitous destruction, however, came not as a result of internal decay; instead it occurred at the prime of its life cycle and was caused by the destructive forces of the internal explosion of the rapid rise of individualism and the resulting Industrial Revolution; not decay but its very success became the source of its undoing.

f The two "Creeds-of-dissent"

1 -- Even disregarding these fratricidal wars, the entire process of the rise of Individualism, the great revolution of freedom, the development of the Industrial Revolution and its self-propagating effects around the world, carried in their wake much of the "change-of-order disturbances" which in the past attended the demise of one civilization and the rise of its successor. The most significant of these disturbances is the rise of the socio-religious "creeds of dissent," which also marked the disintegration of Rome:

Thus, the onset of the social crises of the last 150 years, leading to the destruction of the Western order, too was marked by the rise of a number of creeds of social dissent. In accordance with decline of traditional theology and the rise of rationalism, these creeds were primarily socio-political in nature.

The earliest and most significant was the American creed of national self-determination and equalitarian democracy. It proclaimed self-rule by the people and national independence from Western Europe for all peoples. The American Revolution set into motion the great movement of colonial liberations and thus became the herald of the end of the Western European World.

Its example also became the trigger which set off the French Revolution, which indirectly swept all of Europe. These two revolutions and their various aftermaths together created the basic structure of the modern industrial nations of Western Europe. For a short while it seemed as if the West would successfully weather upheavals of change. Many of the Dominions, colonies and dependencies of the West received their independence, or were promised independence and actually prepared for it. Democracy and freedom were on the rise. The old (colonial) order would, so it seemed, give way to a new order as a gradual step-by-step evolutionary process of change. The West had slowly and hesitantly but revocably entered upon a process of self-change, the change from autocratically ruled nations dominating colonial empires, to a worldwide order of free and equal nations.

2 -- Then, however, the effects of the industrial revolution made themselves felt, creating a whole new series of social problems.

Soon, under their crushing impact new creeds-of-dissent of the social order of the industrial West arose, principally trade-unionism, Socialism,

Marxism and Communism. They made themselves the champions of the underprivileged working classes.

3 -- Actually, this form of class struggle was at least in Western Europe well on its way to a resolution when World War I, the accidental war erupted.

Shortly before World War II, economic class struggle can be said to have been virtually resolved. "Political" power struggles of the left and the right, on the national and international scene, however, spawned World War II and the destruction of the Western Order.

4 -- Thus we have observed in rapid succession two sets of change-of-order disturbances. The first triggered by the American Revolution; the second by the industrial revolution. It seems that the Western Order was well on its way to adapting itself and could well have been successful in the process of "self-change" into its successor order, had not the vices of individualism sparked the two great wars of fratricidal destruction of the Western Order.

5 -- This fact is the great lesson for the Neo-Western Order yet to come, for individualism on a worldwide scale will be its very foundation. It will therefore carry within itself the same needs of potential self-destruction, as did its predecessor!

g The genesis of the Neo-Western Order

1 -- Our own times truly are the times of all times! They represent a conjunction or near conjunction of possibly the three greatest events in human history:

- a - Already before the industrial revolution Western Civilization had become the first world-encompassing order

In creating the industrial revolution, it simultaneously:

- b - Brought to a climax the "Cycle of North-South Encounter and Exchange."
- c - Triggered the abortive violent end of its own "Western Order."

When the past dies, the future is born! Thus, the first signs of birth of a great new global order of potential equality of all nations and races and based on rule by their peoples, must already be visible.

2 -- To find the cradle of the new order -- the "Neo-Western Order" -- the successor order to the "Western Order" of the past, we must examine the two great movements of dissent of our era -- Americanism and Communism -- to see which contains the seeds of the future. First we will focus on America:

Like Rome was born of outcasts of the surrounding nations, settling in a no-man's land, so was America! Like Rome inherited the Hellenic culture without its decay, so America inherited Western Europe's culture, but without religious conflict or class struggle or class awareness.

Thus, through the accidents of history, American society represents an unprecedented historic phenomenon, a truly newborn nation, which spontaneously developed a social order, devoid of the faults and schisms that have led to the demise of Western Europe.

The USA is a "horizontal" society based on the only true equality, the equality of innate sameness. In the frontier experience, it was born spontaneously as a society of individual freedom and equal opportunity for all. It is the order of the fullest expression and complete self-realization of the spirit of Western Individualism. As modern education spreads around the globe, the spirit of Individualism will spread with it; so will eventually, as an inevitable corollary, the fundamentals pioneered by the American social order:

3 -- This social order is one of "internal aggressiveness" and "external pacificity": By providing in its free competitive industrial and social life an internal outlet for man's basic aggressiveness and need for self-expression, America has brought forth a society of great internal power and freedom, which is at the same time externally truly and completely pacific.

4 -- The American private enterprise system is not the remains of the privilege of a past feudal system; to the contrary, it is a form of "social capitalism" or "people's capitalism," that is a "capitalism of the common man," born spontaneously in the pioneer era. It never knew Socialism, Communism or Fascism. Despite its still grave cultural and other deficiencies, this social order exhibits the major features of a new and stable social order which all industrialized nations of the globe must of necessity inevitably eventually adopt (see k).

5 -- As a nation born of the outcasts and refugees of the West and the other nations of the world, America is in a very real sense an experiment of the peoples of the world, for the peoples of the world -- the experimental prototype of a new and better order. It was mankind's last chance for uncontaminated newbirth. As such it belongs to all nations. As a laboratory of mankind, it is to serve the future of all! This is a moral imperative which all Americans must accept!'

6 -- As stated before (see c 1), the birth of any new civilization requires a new social order relevant to the great problems of its era, as well as a Messianic fervor for its spread. Therefore, to preserve and to perfect her social order of equality for all and self-fulfillment of the individual is the first of America's given duties. To further the spread of the fundamental principles of this order - once perfected - to all of the nations of the world is the second greatest of its historic missions.

7 -- Here we encounter the basic flaw in the birth of America, the absence of the Messianic zeal for the spread of its order. Zeal is born out of challenge and struggle. The social order of individual freedom of early America, however, was born spontaneously and stresslessly as a refuge from the outer world. Prudish isolationism became its hallmark. The current impasse in the development of a new and stable global order is largely the result of America's vacillation between the now outdated isolationism bred into it by its genesis, and the demands its duties as defender of the free world.

Thus, American leadership did largely not become a leadership inspired by the zeal for the spread of a new and better order; instead, it primarily became a duty reluctantly and uninspiredly performed in the still lingering mood of spiritual isolationism. As a result it reduced itself largely to the maintenance of status-quo, largely by military means.

8 --As a result, America left a vacuum which was filled by international Marxism: As the original creed of dissent of the European working class, it had become the revolutionary creed of the Soviet revolution. From that point on it assumed a life of its own, to become a secular religion and the self-styled creed of liberation and rise of the developing nations and the common people everywhere. Despite its Utopian promises, however, wherever Communism conquered, cruel oppressive "Party" dictatorships of a tiny minority followed

9 -- As a consequence, though the USA in principle favored forms of popular revolution, it turned against this particular form of revolution. Wherever the threat of a Communist takeover arises - now nearly every third - world nation where serious social problems exist - America is now forced to protect "ancient regimes" and outlived social orders, as the least of two evils. As a result, Marxism backed by Soviet Russia has been able to a considerable extent to usurp the leadership of the revolution of rise of the developing nations.

As a result progress towards the establishment of a peaceful global order is stalled; in fact, what order remained is continually threatened!

10 -- Not until America will recapture the leadership of the "Revolution of Rise" of the underdeveloped world and the Revolution of Rise of the common man of all nations, will the world commence to move toward stability and order.

The zeal required for this tour de force will, so it seems, only be born from a life and death challenge to the very survival of the American nation or its system, most likely by the Soviet Union. Unfortunately, not until that crisis has been resolved will America positively assume the task of the establishment of a lasting new and better global order.

h The rise of the underdeveloped nations

1 -- The most crucial part of the worldwide duties of the USA is the guidance of the semi-Westernized nations and primitive peoples of the world through their crises of emancipation to raise them to eventual equality with itself, in dignity and affluence.

This is an agonizing task indeed: The essence of the great revolution of awakening of the common man of all races and nations is not Western technology, but the development of the independence of mind and self-assertiveness of Individualism, without which Western technology and institutions cannot take to root.

Thus, on the one hand, America must foster this spirit. Broadly speaking, Individualism is the product of a broad modern education and exposure to the free modern life of the West. Frequently, however, and particularly at the onset of the process of rise, this spirit will first manifest itself in a nation's new class of intelligentsia, in its negative aspects, a virulent, spiteful aggressiveness.

2 -- Socially and economically, too, the rise of the underdeveloped nations, rather than a glorious and triumphant advance toward a brighter future, is for too many an agonizing road of pain: In the West, the development of food production, as well as industrial output, moved ahead of or hand in hand with the population explosion. Education likewise moved ahead of or abreast of the right to vote.

Among the rising nations these matters are arriving in the inverted order -- the population explosion comes before the development of the economic means of its support; the ballot box comes before the education required to use the right to vote! The end result too frequently has been a continuous alternation of unacceptable autocracy and unworkable democracy,* internal chaos, external aggression. This tragic inverted Westernization is the central cause of the continuous state of crisis of many of the rising nations.

As a result, the premature introduction of American institutions will frequently have calamitous results: Premature introduction of American style one-man, one-vote democracy will provide a quasi-legitimate path leading to autocracies of the left or the right. Premature introduction of American style free enterprise will rapidly concentrate most of the additional new wealth in the hands of the few feudal families, with revolt and revolution as the end result.

3 -- The awakening and modernization of these nations is basically a two-step revolution: The first revolution - like the Soviet revolution intended as a revolution of freedom - becomes one of forced modernization and industrialization, in which a small elitist class or "party of rise" forces modern technological progress, frequently with an iron hand, upon the still backward apathetic collective masses. For many of the new nations, the dilemma of inverted Westernization makes state-planned forced modernization an almost inescapable necessity.

A rise in the level of education and general welfare resulting from this forcible modernization may then give rise to an awakening of the spirit of freedom of Western Individualism. This, in turn, may eventually give birth to the second revolution - a revolution of freedom.

4 -- The most perilous phase in the rise of the developing nations comes at the time that the autocratic one-party rule which forcibly raised and modernized the nation must make way for democratic institutions; The people must switch roles from servant of the one Party, to mentors of their own government. The Party must switch roles from mentor of the people to its servant; frequently it will refuse to do so with revolt, revolution and bloodshed as a result.

Soviet Russia has clearly arrived at this phase. China and nearly all other Communist nations too are stalled at this same point, at which the minority of the ruling "Party" becomes a threat to its people as well as to the surrounding nations and the peace of the world.

1 Russia and Communism

1 -- Russia is a land of immense tragedy. From its earliest beginnings, from the Empire of Kiev, through the Mongol conquest and Czarism, one form of cruel despotism has succeeded another, until it became an ingrained tradition, burned into the Russian soul.

*The Latin American nations caught in the see-saw of leftist and rightist revolutions are the prime example.

2 -- Under these conditions, progress has come only spasmodically as a result of forceful encounters - among which wars and invasions - with the West. In between such encounters, the Russian social order froze again into despotic immobility; iron curtains descended between it and the West.

3 -- Early Russia, the Empire of Kiev, was very much part of the early West. Centuries of Mongol occupation, however, separated it culturally and spiritually from the West, leaving it far behind in development. As a result, post-Mongol Russia was at first essentially an outsider to the West.

Moreover, the schism which rendered the Roman Empire in two, perpetuated itself in its cultural heirs. While the West became the cultural heir of the Western Roman Empire, so Russia can to an extent be considered the heir of Eastern Rome.

All post-Mongol Russian history until the Soviet Revolution has been a quest for spiritual reunification with the West, as exemplified by the reign of Peter the Great, alternated by periods of deep suspicion and hostility. As a result, virtually all of the great spiritual development of the West, the enlightenment, the Renaissance, the rise of Humanism, the rise of the spirit of freedom and democratic institutions, largely bypassed Russia.

At this time technologically, Soviet Russia has to a large extent caught up with the West. Spiritually it still is centuries behind.

4 -- Russia's post-war expansionism and rise to dominance is the unparalleled response to an incomparable escalation of unprecedented challenge, from the Napoleonic invasion, through Russia's defeat in World War I and the Bolshevik revolutionary struggle, to the climactic German invasion of World War II.

5 -- As a result of this antagonism with the West, Soviet Communism has locked itself in the classical Toynbeeian role of the "Barbarian or semi-Barbarian beyond the pale of the West," bent on the destruction of the West by the two classical Toynbeeian tools, the role played by the Teutonic tribes in the fall of Rome. The first tool is the fervent adaptation of the technology of the West, particularly its military technology, in order to turn it against the West. The second is the making of common cause with any and all forms of dissent within the West, in the form of the rooting of the Communist parties everywhere on the scenes of social unrest. To quote Lenin: "We must garner every drop of discontent."

6 -- Soviet Communism as a social and economic system, however, appears basically no more than a transitory order of a semi-Westernized nation in the process of rapid Westernization forced from above. This "Martial Law" is destined to eventually make way for a Russian adaptation of the Individualist order of freedom. This will, however, be long and slow in coming.

As in the past, however, progress in general and especially progress towards freedom in Russia, can come only as a result of encounters with the West, in this case by the catalytic action of America upon the Soviet system.

7 -- There can be no lasting peace on earth, no security against the nuclear holocaust, until and unless through this catalytic action the Soviet system is eventually replaced by a form of popular democracy. At that time, Russia will have entered the world community of the Neo-West and constructive work towards a peaceful and just new global order may finally commence.

As a result of centuries of suffering, the Russians are essentially a deeply "religious" people to whom the concept of the brotherhood of the peoples of all nations is a living reality. A new and free Russia can be expected to make its own unique contribution to the coming new order between nations and peoples; this contribution may take the shape of a cultural counterforce to the egoism and materialism of the West.

1 Marxism

1 -- The main theses of early Marxism were:

- Because of the inherent inefficiencies of the capitalist system it should inevitably be succeeded by socialism, that is state ownership of the means of production.

- Because of the inherent exploitation of the worker, the world revolution of the proletariat to replace capitalism by socialism was inevitable. It depicted colonialism as no more than another capitalistic device of exploitation of the world's masses.

- "Socialism" was to be eventually followed by "Communism" - total equality for all - as the final phase of all social development.

2 -- If any set of tenets was ever disproven by the facts it is here:

- State ownership proved extremely inefficient; the private enterprise system proved to be a marvel of productivity.

- Moreover, democracy gave the worker a vote. Also workers organized themselves into unions; as a result, the inequities of early capitalism were gradually eliminated.

- In the modern democracies the ownership of the means of production are more and more dispersed among the people - providing true popular ownership (contrasted to the Marxian control by the Party, no larger than a few percent of the population).

- Also, equality in compensation is achieved in the democracies to a far greater extent than in the Marxist-Leninist societies.

As a result, the democracies have already bypassed all Marxian long-range dreams and promises, in productivity, freedom and self-fulfillment of the individual.

3 --Despite these facts, in many of the developing nations, where large masses of peasants and workers are still exploited by a small upper class, Marxism persists as the creed of awakening of the common man and the creed of rise of these nations.

The all overriding reason for this continued persistence is the absence of anything even resembling a U.S.-sponsored alternative "creed of rise" to Marxism as well as alternative "plan of rise" to Marxism-Leninism. Until such alternatives are offered by America, very little will be able to shake the power of Marxism in those lands.

People, like the present day Americans, on the whole secure and affluent, absorbed in work and possessions, do not strongly feel the need for "belief." Any population, however, caught up in the painful shock and crisis of rapid modernization and unsettling revolutions of thought, yearns for new beliefs and new certainties to replace the old vanished values. If nothing is offered but Marxism, or if it is thrust upon them, they will grasp it. Only the superior "counter ideology" of greater truth, relevance and pertinency can obsolete and supplant the spurious ideology.

k The free enterprise system

1 -- The proven economic efficiency of the free enterprise system resides in the power of personal ownership, or personal "stewardship"; it is the greatest prime mover of the social system. An exponent of Man's potential love for and dedication to things and causes, it is a truly basic primeval force:

Only by further unlocking and deepening the forces of personal ownership and personal stewardship, can dedication bloom and can human society continue to advance. The principles of personal stewardship and private enterprise embody the natural order of Individualist society. Also, they are a direct extension of the teachings of love, to the economic sphere: One can identify fully only with that over which personal stewardship has been given; only then can one fully give of oneself. In complex modern society with mass production in giant factories, personal fulfillment in work and productive efficiency can be maintained only by further deepening the principles of individual responsibility and personal stewardship. This need represents one of the greatest challenges of modern industrial society.

2 -- In the U.S.A. ownership of the means of production by the predominant mass of the public evolved gradually and painlessly without class struggle or revolution.

State ownership of the means of production, as pursued by Communism and certain forms of Socialism, is no better than a temporary "martial order" of violent class struggle or a temporary phase in the process of rise; it is destined to eventually make way for a true people's ownership as part of the natural order of Western Individualism.

A vital stage in this evolution is the transition of the (European and other) Socialist parties from "Collective Socialism," which sees its followers as a helpless mass to be cared for by protective paternalism, to "Individuo-Socialism." Individuo-Socialism seeks to promote the rise of the common man to a self-assertive, self-reliant form of individualism; it seeks to propel him into the entrepreneurship of small enterprises and co-ownership and co-stewardship of larger enterprises. In this way the U.S. "People's Capitalism" and "Individuo-Socialism," though different in origin, will move towards the same eventual goals.

3 - Before this end goal is reached, however, America's traditional free enterprise system will still have to undergo far-reaching evolutionary changes to transform it into what could be considered the social order of the future and an example for all to follow:

4 -- In the simple pre-industrial and very early industrial world, the American "laissez-faire" free enterprise system worked well. In the far more complex world of the last industrial revolution, however, many basic defects developed under the surface, culminating in the great depression of 1929.

It forced the enactment of much "emergency legislation, imitative of socialism. At present, the free enterprise system finds itself stalled in this mode.

Here again we encounter the basic flaw of the genesis of the American order, stressless and painless birth which prevented the necessary zeal for its perfection and spread. As a result we see a stalled society, stalled not only in the development of a new worldwide order but also stalled in the full adaptation of its economic system to the principles of personal responsibility, personal ownership, and personal stewardship. To incorporate these basic principles of the society of individualism into today's complex economy of giant corporation and assembly lines is a task which will take the efforts of at least several generations.

1 The question of "One World" and our future Neo-Western global order

1 -- The world order based on a World Government or a single World State is not only unfeasible but inherently undesirable. World Government could possibly only come as an end result of well-established conditions of peace and mutual trust; once these conditions exist, however, World Government would be as unnecessary and as undesirable as a one-party national government.

2 -- Like the individual nations of the world are moving towards the domestic order of Western Individualism, so the new geo-political order is moving toward its international equivalent. Basically it will be an escalation in size of the medieval order of Western Europe; while the medieval European order was comprised of the national states of Europe, the new global order will be based on a number of contending, separate and independent supernations, federations and power blocs. It will be formed as a result of a dissolution of the "vertical" ties between the nations of Western Europe and their colonial dependencies, and a recoalescence of like nations along "horizontal" lines of color, race and geography.

3 -- Projecting the eventual future of the world order of Neo-Western Civilization, its core should be formed by a union of English-speaking nations. Such a Grand Commonwealth of Anglo-American Nations would be destined to become the heir to the Historic West and the repository of the values and ideals of the Neo-West. It would constitute the only union that is homogeneous in language as well as in political and cultural traditions and which is based on a fully developed social order of Western Individualism.

4 -- England and the British Commonwealth of Nations, represented a unique phenomenon, which all by itself, superimposed upon the rest of the world and separate from it, evolved toward a world order closely resembling the coming order of the Neo-West. It failed to become the core of a new world order, and it stumbled because of its numerical weakness and its involvement and entanglement in the self-destruction of Western Europe. In a form of union with the U.S.A., it may yet fulfill this destiny.

5 -- Closest to this Anglo-American core of the Neo-West should be a from of united Europe, immediately followed by a new and free Russia. Gradually China, a South American Bloc, a Middle American Bloc, an Arab Bloc, and Equatorial African Bloc, a Middle Eastern Bloc, a Far Eastern Bloc, the Subcontinent of India, and other regional power blocs may join this affiliation of nations of the Neo-West.

6 -- Within most of the nations of these power blocs, popular democracy cannot be achieved within our own or the next generation. Yet their grouping together in forms of federation will automatically provide a system of mutual checks and balances within each bloc. In this resides our best hope for external pacificity and an environment within which democracy can grow. At the same time, this system seems to provide the only as yet viable answer to the perils of the inescapable nuclear proliferation among the as yet primitive and aggressive new nations.

7 -- Like Western Civilization, the first civilization of Individualism, needed the common belief of Christianity to tie together the nations of the West in an order of peaceful co-existence, so will the Neo-Western order need a form of commonality of "belief." A truly new and peaceful order can only be based on well-enunciated, essentially common beliefs regarding the purpose of human existence and the consequent aims and goals of organized society - an ideology of the Neo-West (see p).

m The question of disarmament!

1 -- In a world comprising a multiple of mutually balancing supernations and power blocs, complete disarmament would be an idle dream; in fact, disarmament could de-stabilize it. For stability, that order requires the leader supnation(s) or those of good will, to maintain at all times a military strength superior to that of the most ill-intentioned supnation(s) or power bloc(s).

2 -- This precept transcends practical necessity: It is the moral duty of the most just to be the most strong - to be the protector of the weak!! This moral imperative follows directly from the ancient commandment that "we are our brothers' keeper."

n The Golden Era of the Supernations of the New-Western Order

1 -- To the Anglo Saxon Bloc, the European Bloc and many of the Latin American nations, the entry into the Neo-Western Order will be a process of gradual, natural evolution. To most other nations of the world, however, the modernization and Westernization process comes as a shock upon an older non-Western culture. The result will be a process of rejuvenation and adaptation of the older culture which, if successful, may lead to a new bloom in transubstantiated form.

2 -- Like within the past Western Order, each of the nations of Europe had its "Golden Era" of cultural and/or political dominance, so within the worldwide Neo-Western Order each of the great Blocs may have its own era of prominence. Obviously the Anglo-American Bloc will be the initial leader. A form of united Europe, however, still contains the greatest accumulation of culture and talent, refinement and beauty, of any place on earth. Truly united, this subcontinent could not fail to regain one day in a new Golden Era, a new form of leadership.

3 -- Thus, the other Golden Eras will probably be based largely on cultural factors. No doubt the Arab or Islamic world could on that basis one day live a Golden Era of cultural dominance of the Neo-West. What the roles of China and Russia may be are as yet hard to visualize. Most likely they will remain the most isolated and self-contained of the supernations. As free nations they may one day deeply influence the cultural and spiritual life of the world and in this live their respective Golden Eras of world dominance of their culture.

o American leadership and the power of ideology

1 -- In the establishment of a stable new world order, America's leadership will be the keystone. To a world of rising Individualism, the only acceptable leadership can come only from a nation which does not see itself as superior, but wants to raise others to the status of its equals. Only by "leadership of service to others" can America hope to achieve her task. Force alone will be counterproductive.

2 -- The greatest challenge American leadership is facing is the channelization of the worldwide forces of Western Individualism - to draw these away from egotism, separatism and contentiousness, and to focus them on common goals. To achieve this, a spirit of universality based on common beliefs and aims, such as bound together medieval Christianity, will have to be established. Through this spirit America must create among the people of the world a spiritual brotherhood of common aims and goals; it must reach over the heads of their rulers into their hearts and inspire them with the power of ideas and ideals. To bind them to us we must bring them new spiritual values which will bring new meaning and new purpose to their lives.

3 -- The chief instrument required to achieve this must be a new body of beliefs, an "Ideology" in which the ideals of the social, political and religious foundations of the Neo-West have been integrated.

4 -- To combat Marxism in those developing nations which are in danger of a Red takeover, resort to military force as in Vietnam, will in most cases be futile. Instead, America must in endangered nations compete directly with Marxism by supporting the establishment of a militant "Party of Rise" based on the Free World Ideology. Instead of emphasizing change by violent revolution, this Party must promote cooperative schemes of self-help-rise, so that if revolutions are unavoidable they will be constructive revolutions based upon the ideals of the free world! Also, in developing nations where progress towards popular freedom is stalled, only such "Parties of Rise" will bring about non-violent evolutionary liberalization of authoritarian one-party rule.

Thus, only the "Ideological Counterforce" based upon a "Counter-Ideology" of greater truth and relevance, will be able to stem the tide of Marxism and eventually supersede it as the movement of rise of the new nations. Finally, the greatest and most crucial task America faces is to bring about a non-violent transition in Russia to a form of true people's rule. Only the "ideological tools and weapons" can do so! No revolution or evolution towards freedom can succeed without a belief and a viable plan; only a belief in an ideology can inspire the necessary sacrifice; the plan must define how to bring about the revolution and what to do when freedom comes. This plan must be impressed upon the masses as well as "the party", until it comes to be considered inevitable. Any upset may then trigger its automatic implementation. There is only one place from where that ideology and that plan can come, the USA.

5 -- Thus, Ideology stands at the heart of the era of upheaval. It provides the key to the establishment of a new and better order and will become the very mortar of that new order yet to come.

As Marxism has already demonstrated, Ideology is the prime tool of political power; with it we cancel out or bypass military power. Ideological power is the power of the future. If America continues to ignore it, it will continue to be used against it to destroy it; if it is finally willing to recognize that force, we can use it for the cause of freedom to destroy the curse of Communism.

p The Ideology of the Neo-West

1 -- At this point our arguments have come full circle. Our starting point was that an analysis of the laws of history, as carried out above, would create in essence the basic framework of an Ideology.

One of the chief conclusions of this analysis concerned the key role yet to be played by Ideology in the establishment of a better future order; the keystone of our Ideology is the importance of the future role of Ideology.

2 -- While the analysis outlined above constitutes the main framework of our proposed Ideology, one key element is still missing: We have described the free system as social order of individualism. We have implied that this social order was still in "status nascendi," that it would still have to undergo far-reaching future evolutionary changes before the ideal end goal could be reached. It is this end goal that still must be defined.

3 -- To do so, we observe that in order to serve its designs of "progress," nature has built into all living things the desire for "self-fulfillment" -- to find self-expression by performing the functions for which nature intended it. Self-fulfillment is for the eagle to hunt and kill the rabbit, for the artist to create beauty, for the leader to lead others.

In order to function as a farmer, an artist or mathematician, man needs society. Thus, self-fulfillment for the human individual is to find self-expression in the service of fellow man and society by functioning in accordance with the individual's unique drives, desires and talents. Clearly, "self-fulfillment in the service of fellow man and society" is the "basic purpose of human existence," as far as our social system is concerned.

Society serves man by offering the opportunity, the setting, for self-fulfillment; in pursuing this fulfillment man serves society!! Thus, the "doctrine of self-fulfillment in service..." resolves the conflicting claims of democracy (that society must serve man) and totalitarianism (that man must serve society). Moreover, to serve in self-fulfillment is both duty and reward.

Since the individual cannot function in self-expression except in the service of fellow man, the above doctrine of self-fulfillment confirms the teachings of love of ancient Christianity and the other great world religions; in fact, it is its rational explanation! All religious thought and secular ideological thought now share a common ethic!!

On this a basic Ideology can now dovetail with each and all of the world's religions. The road to commonality of belief of all nations and peoples lies open!!

4 -- According to the political implications of the doctrine of self-fulfillment, it is the task of the State to further the social order of self-fulfillment by creating for each and everyone the freedom and opportunity for self-expression in the pursuit of his own unique destiny. This implies the fullest possible deployment of the free system's principles of private enterprise, individual responsibility and personal stewardship. In concrete terms it means the eventual goals of ownership of home, land and vehicle for each and everyone of all nations; it means where possible the ownership of farm or enterprise; where the latter is not possible, it means an industrial order able to provide positions of initiative, personal responsibility and personal self-expression, for each and all! The full answers to this particular problem will still have to be developed in the course of time.

5 -- Thus, the doctrine of self-fulfillment encompasses and unites the ideals of both the left and the right: On the one hand, the State must use its powers to eliminate poverty, pain and want. For the advanced industrialized nations, however, the new stable order we are seeking must also be one of acceptance and institutionalization of challenge - the setting of ever greater and larger goals. Without this, the ease of over-abundance of modern technology may before long develop into a threat to the fibre of a nation; finding new "purpose" will soon become the most urgent of all needs, and high purpose may become the most coveted of all!

6 -- Like individuals and enterprises must seek a task of self-fulfillment, so must nations. Only in seeking and fulfilling such tasks may nations grow in strength and prevail. Therefore, the greatest gift that history can bestow upon a people is the burden of a great historic task, such as America's task of world leadership.

p The relativity of the Ideology of the Neo-West

1 -- In today's world of hyper-individualism no one can dictate or promulgate any form of belief. All that can be done at this place and this time, is to make a first attempt to create a coherent, integrated "Free World Ideology" to serve as a starting point and example for other efforts.

In time, alternatives and modifications of what is presented here can then coalesce into a "body of Ideology" truly reflective of our times.

2 -- Also, each nation has its own special problems and possibilities; no single General Ideology can serve all; many will develop their own. What matters is that all dovetail and share the most basic concepts and share the broad aims and goals derived from these.

3 -- Moreover, no belief represents an absolute truth for all times. What is needed at this time, however, is a "contemporary truth" based on our present state of knowledge, to fill the need of a particular time and place: That time is now; that place is the entire family of man; the need is the erection of a new world encompassing civilization based on the twin pillars of Individualism and Freedom on the one hand, and Science and Technology on the other.



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BRIEF OUTLINE OF A TENTATIVE
CREED OF AMERICA'S WORLD DUTIES

A fully developed "creed" or "ideology" is an integrated thought system ranging over the entire social and political realm and encompassing past, present and future. An ideology is based on a scientific interpretation of history. As such there can ultimately only one true ideology.

An ideology is intended to provide credible answers to the great questions of the times; it is intended to set grand long-range national and international aims and goals; finally it is intended to inspire zeal for, and dedication to these aims and goals.

An ideology's power to convince depends to a large extent upon the amount of corroborating detail provided. A mere outline or abridgment, as presented here, may lose its power to convince and inspire the reader.

Moreover, what is said here is only tentative, intended to stimulate thought and discussion, of which a great deal will be required before America will have a definitive plan for future order of our planet to propose to its peoples.

The 10-page "Creed of America's World Duties" presented here is an abridgment of a 20-page abstract titled "Brief Outline of a Tentative Free World Ideology," abstracted from the manuscript "Rise, America, rise..."

The analysis of our times presented by this manuscript is to a large extent based on the laws of rise and decline of societies, developed by the great historian, the late Arnold Toynbee. As a historian he refrained from the application of these laws to his own times; to us it has become the key to the understanding of our days.

A The rise of Western Civilization

1 -- The last 200 years have been the most crucial epoch in the history of man, an era which sets all times past apart from all times to come.

The onset of that era was marked by rise of Individualism. Individualism is not a characteristic innate to any race or nation, nor is it anything new in history. During and after the Middle Ages, however, the moderate and yet stimulating climate in Western Europe, its relative security from conquest from the East, combined with its social order of the self-contained farm family, conspired to produce a brand of individualism which soon penetrated every aspect of Western European society.

Previously limited to smaller pockets, the development of an entire sub-continent living in the spirit of Individualism presented an unparalleled phenomenon in history. Judging by what ensued, the development of this large reservoir of independence of mind, persistence and self-reliance, constituted the most significant breakthrough in the history of civilizations.

2 -- Upon its full deployment, at the end of the eighteenth century, the spirit of Western Individualism spawned a rapid sequence of revolutionary change in the realms of thought and action which has come to be characterized as the revolution of awakening of the common man; this process is in essence the awakening to the attitudes of Individualism:

One of the first products of this new spirit were the great voyages of discovery and the subsequent spread of Western rule; as a result, already before the advent of the Industrial Revolution, Western Civilization in one form or another penetrated almost every corner of the earth. It had become the first global civilization!

The new spirit of individualism likewise had its effect on the field of political institutions, where development of democracy and religious freedom became its chief products. Even more spectacular were its developments in the sphere of economic action, culminating in the birth of modern science and technology; its all-pervading implications recast every aspect of life upon earth.

3 -- Viewed against the millennia of the history of man, the technological revolution constitutes no less than a violent explosion of progress; it will soon engulf every inch of the earth and our entire solar system. All of the aeons of history which preceded this event now seem no more than the prelude and preparation for the advent of the present revolution of technological progress.

B. The destruction of the "civilization of the West" - the world order of Western Europe

1 -- Most civilizations preceding Western Civilization (with the notable exception of Greece) were essentially one-state civilizations. Contrasted to this, in accordance with the spirit of Western Individualism, Western Civilization was comprised of a number of contending individual states -- "Western Christendom" -- linked together by the common bond of religious belief. It is this common bond that made it into a "civilization."

2 -- If carried to extremes, the virtues of Individualism, namely assertiveness of spirit and independence of mind and thought, may turn into the vices of egoism, egotism, contentiousness and aggression: During the last century, with all external threats eliminated, the nations of W. Europe, secure as ruler of the world, felt free to contend among themselves. Chauvinistic extremism raised its ugly head. On top of that, the upper classes, secure in the possession of the fruits of the Industrial Revolution, refused to share the abundance with the working classes, thus, the virtues of Individualism, commuted to the vice of egotism and contentiousness and set the stage for class struggle and war!

3 -- As a first result, the process of orderly adaptation of the institutions of Western Europe to the industrial era failed: Suddenly, the birthplace of Western Individualism, the erstwhile society of independent and free peasants and artisans, developed a collective mass of dispossessed factory workers. The resulting class struggle brought forth the great social schism of the left and the right.

Then calamity struck. Extreme chauvinism ignited World War I, the "war without reason or purpose". The chief side-effect of WWI was an intensification of the class struggle, resulting in the birth of Soviet Communism and its reaction, Fascism and Nazism. Eventually, this conflict transposed itself on the international scene; in this it became the direct and indirect cause of World War II. In this fury of conflict, Western Individualism's greatest virtue, its unflagging strength, courage and perseverance, became its undoing. In a titanic struggle to the death, Western Europe reduced itself to rubble and political impotence. With its world position now fully liquidated, Europe's influence has returned within its medieval boundaries.

4-- The collapse of Western Europe's power and world order represents no less than the abortive end of "Western Civilization," that is the end of the past world order of the nations of Western Europe. Its calamitous destruction came at the prime of its life cycle and was triggered by the destructive forces of the internal explosion of the Industrial Revolution; thus, it could be said that its very success became the source of its undoing! In a deeper sense, however, it was the vices of individualism - egotism and contentiousness - which escalated the upheavals of our era into self-destructive wars. In fact the Nazi doctrine of the German "Super-race destined to rule the world", represented in essence an insane extremism - a parody of the negative aspects of the spirit of individualism!

5--Analyzing the events from the point of view of Toynbee's "laws of rise and decline of societies and civilizations," the entire process of the rise of Individualism, followed by the advent of the great revolutions of freedom as well as the development of the Industrial Revolution, and their self-propagating effects around the world, carried in their wake all of the phenomena which in the past attended the demise of one civilization and the rise of its successor: Briefly, a 'society; develops into a 'civilization' by the radiation of its culture into the surrounding societies. In practice, this radiation will take the shape of a form of 'colonization'. When these dependencies reach maturity, one way or the other, peaceably or by force, they will eventually go their own way. Greek civilization provides the textbook example.

On the other hand, long before this point is reached, internal decline or disintegration of the parent civilization, may set in. This heralds the onset of a series of 'change-of-order' phenomenon. The most significant of these is the rise of the "socio-religious creeds of dissent", as exemplified by the early Christian sects in the case of Rome.

Accordingly, the onset of the social crises of the last 150 years, leading to the destruction of the Western Order, was also marked by the rise of a number of creeds of social dissent. In accordance with decline of traditional theology and the rise of nationalism, these creeds were primarily socio-political in nature.

The earliest and most significant was the American creed of anti-colonialism and popular democracy. We can look upon this creed as the embodiment of the spirit of individualism. It proclaimed a self-rule by the people and national independence from Western rule for all peoples. It set into motion the great movement of colonial liberations. It likewise triggered the French and other European revolutions of internal freedom. Thus, the American revolution set into motion a slow, but orderly process of self-change towards a "Successor Order", the change from autocratically ruled nations grouped in a colonial order, to free and equal democratic nations.

6--Then, however, the shock effects of the Industrial Revolution made themselves felt, creating a whole new series - the second series - of change-of-order phenomena. Under their crushing impact, new creeds of dissent of the social order of the industrial West arose, among which were various forms of socialism as well as Marxism and Communism. They made themselves the champions of the underprivileged working class which had become the victim of the Industrial Revolution. They became the creed of dissent which, through class struggle and left-right polarization, climaxed by two fratricidal wars, helped destroy the Western European order.

D. The genesis of the Neo-Western Order

1 -- Out of the ruins of the old world order a new order - "The Neo-Western Order," the successor civilization to Western Civilization - must eventually rise. To find the cradle of this new order, we must examine the two great movements

of dissent of our era - Americanism and Communism - to see which contains the seeds of the future Neo-Western Order;

Through the accidents of history North American society represents an unprecedented historic phenomenon, a truly newborn nation, which spontaneously developed a social order, devoid of the faults and schisms that have led to the demise of the West. It is a "horizontal" society based on the only true equality, the equality of innate sameness. It was born spontaneously as a society of individual freedom and equal opportunity for all at the American frontier. It is the order of the fullest expression and complete self-realization of the spirit of Western Individualism. As modern education spreads around the globe, the spirit of Individualism will spread with it and therefore so will eventually the basics of its social order.

While in Europe the Industrial Revolution brought forth Socialism and Fascism as their reaction; in the USA modern technological society developed in a relatively stressless, automatic process. Thus, the American system became the natural order not only of individualism, but also the natural order of individualism in the industrial society.

2 -- This social order is one of "internal aggressiveness" and "external pacificity": By providing in its free competitive industrial and social life an internal outlet for man's basic aggressiveness and need for self-expression, America has brought forth a society of great internal strength, freedom and efficiency, while at the same time remaining externally truly and completely pacific.

3 -- This experimental social order is the inevitable corollary of full Westernization and industrialization. Its private enterprise system is not the remains of the privilege of a past feudal system but a form of "social capitalism" or "people's capitalism," that is a "capitalism of the common man," born spontaneously in the pioneer era.

4 -- The proven economic efficiency of the free enterprise system resides in the power of personal ownership and personal "stewardship"; it is the greatest prime mover of the social system. As an exponent of man's potential love for and dedication to things and causes, it is a truly basic primeval force.

Only by further unlocking and deepening the forces of personal ownership and personal stewardship can dedication bloom and can human society continue to advance. The principles of personal stewardship and private enterprise embody the natural order of individualist society. Also, they are a direct extension of the teachings of love: One can identify fully only with that over which personal stewardship has been given; only then can one fully give of oneself.

In the increasingly complex industrial society of today and of the future, productive efficiency and personal fulfillment in work, however, can only be maintained and enhanced by enlarging and deepening the principles of personal ownership: individual responsibility and personal stewardship. To do this will be America's foremost task and duty; it will, however, require several generations of sustained effort to achieve this.

5 -- Ideally, the new civilization is born of the expellee's of the old order settled in a no-man's land, embodying a new social order. Rome was the first example of such new birth. The USA, however, became the textbook example. It is in a very real sense an experiment of the peoples of the world, for the peoples of the world -- the experimental prototype of a new and better order. It was mankind's last chance for uncontaminated new birth. As such it belongs to all nations!

As a laboratory of mankind, it is to serve the future of all!! This is a moral imperative imposed by history upon the people of the USA.

6 -- Besides a new and better social order, the development of a new civilization also requires the Messianic fervor for its spread. Therefore, to preserve and to perfect her social order of equality-for-all and self-fulfillment-of-the-individual, is the first of the USA's given duties. To further the (peaceful) spread of this order to all of the nations of the world is the second greatest of its historic missions

7 -- Unfortunately, the one overriding basic flaw in the genesis of the USA has been the absence of the Messianic zeal for the spread of its order. Zeal is born out of challenge and struggle. The social order of American style freedom, however, was born spontaneously, almost automatically and near stresslessly at the American frontier. Thus, on the foreign scene, isolation became its hallmark.

Domestically, the stressless and nearly automatic development of the industrial free enterprise system resulted in unconcern with the foundations of that system and led directly to the great depression of 1929. The system had to be saved from collapse by a legislation imitative of socialism. The long process of further development of the American system on freedom on the basis of the principles of personal ownership, individual responsibility and personal stewardship toward an ultimate and ideal social order, will as yet still have to commence.

Internationally, the current impasse in the development of a new and stable global order is largely the result of the USA's vacillation between the now outdated isolationism bred into it by its genesis, and the demands its duties as defender of the free world force upon it. Thus, North American leadership did largely not become a leadership inspired by the zeal for the spread of a new and better order; instead, it primarily became one of humanitarian concerns and maintenance of the political status quo by military means.

8 -- As a result, the USA left a fateful vacuum which was filled by international Marxism: As the original creed of dissent of the European working class, it had become the revolutionary creed of the Soviet revolution. From that point on it assumed a life of its own, to become a secular religion, the creed of liberation of the suppressed everywhere. Wherever we find the social structure of a large mass of the common people and a small class of a ruling oligarchy, Marxism continues to make its conquests.

The Soviet revolution had added a new body of doctrine to Marxism, This was "Marxism-Leninism," a set of precepts for the forceful seizure of power and the establishment of a dictatorship by the small minority of the "Party," in the name of the proletariat considered too ignorant to take care of itself. As a result, wherever Communism conquered, cruel oppressive "Party" dictatorship of a tiny minority followed.

Though the U.S. in principle favored forms of popular revolution, it turned against this form of revolution. Wherever the threat of a Communist takeover arises, America is now forced to protect "ancient regimes" and outlived social orders, as the least of two evils. As a consequence, Marxism backed by Soviet Russia has - to a very large extent - been able to usurp the leadership of the revolution of the rise to freedom of developing nations.

9 -- Not until the USA will recapture the leadership of the revolution of rise of the underdeveloped world and the revolution of the common man of all nations, will order return and will the world commence to move toward stability and order.

The zeal required for this tour-de-force will, so it seems, only be born from a challenge to the very survival of the American nation or its system. Not until that crisis has been resolved can America be expected to positively assume the task of the establishment of a lasting new and better global order.

E. The rise of the underdeveloped nations

1 -- Like the fall of Rome was accompanied by the rise of the surrounding subject "Barbarian" nations, so the fall of Western Europe precipitated the rise of their former colonies to an independent existence: Even without Europe's self-destructive fratricidal wars, however, its Order would have come to an end. Forms of self-determination would have been gained or freely given before the end of the century:

Western technological civilization with its worldwide communications and worldwide trade, is inherently self-propagating. The technology and skills of Western man, yes, even the independence and aggressiveness of spirit essential to the establishment and maintenance of a modern industrialized society, are self-propagating; they are slowly spreading to every corner of the globe. As a result, history is now giving the darker skinned nations the opportunity to rise to equality with the white northern nations. A new era of potential equality of all nations and peoples has commenced.

The resultant "revolution of the rise" of the darker skinned peoples is the most significant development of our era; it encompasses the spread of the spirit of individualism, the dissemination of Western industrial technology as well as the rise to national independence.

2 -- The most crucial part of the worldwide duties of the U.S.A. is to assist these semi-Westernized nations and primitive peoples of the world through their crises of emancipation to help raise them to eventual equality with itself in dignity and affluence.

This is an agonizing task indeed: The essence of the great revolution of awakening of the common man of all races and nations is not Western technology, but the development of the independence of mind and self-assertiveness of individualism, without which Western technology and institutions cannot endure.

Thus, on the one hand America must foster this spirit. Frequently, however, and particularly at the onset of the process of rise, this spirit may first manifest itself in its negative aspects, a virulent, spiteful aggressiveness. Thus, the world must anticipate a still rising tide of unrest.

3 -- Internally, too, the rise of the underdeveloped nations, rather than a triumphant advance toward a brighter future, is an agonizing road of pain: In the West, the development of food production, as well as industrial output, moved

ahead of or hand in hand with the population explosion. Education likewise moved ahead of or abreast with the right to vote.

Among the rising nations these matters are arriving in inverted order -- the population explosion comes before the development of the economic means of its support; the ballot box comes before the education required to use the right to vote! The result has frequently been a continuous alternation of unacceptable autocracy and unworkable democracy, internal chaos, external aggression. This tragic "inverted Westernization" is the central cause of the continuous state of crisis of the rising nations.

4 -- The awakening and Westernization of these nations is basically a three-step revolution: The first revolution brings national independence. The second revolution becomes primarily one of forced modernization and industrialization to keep up with the needs of an exploding population. In this race, a small elitist or "party of rise" forces modern technological progress upon the backward, apathetic collective masses. For many of the new nations the dilemmas of the inverted Westernization makes authoritarian forced modernization an almost inescapable necessity.

A rise in the level of education and general welfare resulting from this forced modernization may then give rise to an awakening of the spirit of freedom of Western Individualism. This, in turn, may eventually give birth to the third revolution - a revolution of freedom.

5 -- The most perilous phase in the rise of the developing nations comes at the time that the elitist one-party rule which forcibly raised and modernized the nation must make way for democratic institutions; the people must switch roles from servant of the one and only Party, to mentors of their own government: The Party must switch roles from mentor of the people to its servant; if it will refuse to do so; revolt, revolution and bloodshed will be the inevitable result; nuclear catastrophe a possible one!

Soviet Russia has clearly arrived at this phase. China and all other non-Western Communist nations too are stalled at this same point, at which the minority of the ruling "Party" has become a threat to its own people and to the peace of the world.

F. Russian Communism and America

1 -- Russia is a land of immense tragedy. From its earliest beginnings one form of cruel despotism has succeeded another, until it became an ingrained tradition, burned into the Russian soul. Under these conditions, progress has come only spasmodically as a result of forceful encounters with the West - among which were wars and invasions. In between such encounters the Russian social order froze again into despotic immobility.

2 -- Early Russia was very much part of the early medieval West. Nearly three centuries of Mongol occupation and overlordship, however, separated it culturally and spiritually from the West, leaving it centuries behind in development. As a result, post-Mongol Russia became at first an outsider and later a fringe nation of the West.

Post-Mongol Russian history, until the Bolshevik Revolution, has been a quest for spiritual reunification with the West, alternated by periods of deep suspicion and hostility. As a result of its history, Russia presents a clear case of a split personality, the Asiatic personality and the Western one.

4 -- As a semi-Western nation, Imperial Russia suffered an extreme case of the same class struggle as Western Europe. While in Europe class struggle resolved itself through democracy, Russia lacked the basis for a successful democracy.

As a result, with the Bolshevik Revolution, Russia flipped to the Asiatic personality, the pattern of Mongol despotism. In Toynbeeian terms it resolutely assumed the role of the "barbarian beyond the pale of the West", the role played by the Germanic tribes in the overthrow of the Roman Empire. The Soviets threw themselves into an orgy of copying the technological and military arts of the West in order to destroy it - as did the Teutonic barbarians who destroyed Rome. In assuming the Marxist creed-of-protest of the West and making common cause with the internal dissenters - socialist, Marxist and Communist - it followed the classical Toynbeeian pattern. Soviet Communism as it has developed and is now constituted can ideologically play no other part than that of potential destroyer of the West.

5 -- Russia's post-war expansionism and rise to dominance is the unparalleled response to an incomparable escalation of unprecedented challenge, from the Napoleonic invasion, through Russia's defeat in World War I and the revolutionary struggle, to the climactic German invasion of World War II.

Soviet Communism as a social and economic system appears basically no more than a transitory order of a semi-Westernized or backward nation in the process of rapid Westernization forced from above. This "Martial Law" is destined to eventually make way for a Russian adaptation of the individualist order of freedom.

As in the past, however, progress in general and especially progress towards freedom, can come only as a result of encounters with the West, in this case by the catalytic action of America upon the Soviet system.

6 -- There can be no lasting peace, until and unless through this catalytic action the Soviet system is eventually replaced by a form of popular democracy. At that time Russia will flip back again from the Asiatic personality to the Western one. As a fully modern democratic nation, it will then re-take its place in the family of the nations of the Neo-West, and constructive work towards a peaceful and just new global order may finally commence.

As a result of their sufferings, the Russians are a deeply "religious" people imbued by a spirit of humanity; to them the idea of the brotherhood of all peoples is a living reality; a free Russia will beyond doubt make its own unique contribution to this cause.

G. American leadership

1 -- In the establishment of a stable new world order, America's leadership will be the keystone. To a world of rising individualism consisting of contending supernations and power blocs, the only acceptable leadership can come only from a nation which does not see itself as superior but wants to raise others to the status of its equals. Only by "leadership of service to others" can America hope to achieve her task.

2 -- The greatest challenge American leadership is facing is the channelization of the worldwide forces of Individualism - to draw these away from

egotism, separatism and contentiousness, and to focus them on common goals. To achieve this, a spirit of universality based on common beliefs and aims, must be established. Through this spirit America must create among the peoples of the world a spiritual brotherhood of common aims and goals: it must reach over the heads of their rulers into their hearts and inspire them with the power of ideas and ideals. To bind them to us we must bring them new spiritual values which will bring new meaning and new purpose to their lives.

3 -- The chief instrument required to achieve this must be a new body of beliefs, a Free-World "Ideology" in which the ideas of the social, political and religious foundations of the Neo-West have been integrated.*

4 -- To combat Marxism in those developing nations which are in danger of a Red takeover, resort to military force as in Vietnam will in most cases be futile. Instead, we must compete directly with Marxism by supporting the establishment of a militant Party of Rise based upon the ideals of a Free-World Ideology. Instead of emphasizing change by violent revolution, this Party must promote cooperative schemes of self-help rise, so that if revolutions are unavoidable they will be constructive revolutions based upon our ideals.

Such involvement in the life of other nations must be essentially involvement on the part of the American people, backed up by government funding only in efforts such as the programs of self-help rise.

H. The question of our future global order

While the contained rollback and eventual demise of Communism is the most crucial of America's task, once this has been won, another vital duty will await us, the casting of a plan for a new and better global order of secure peace, justice and well-being.

1 -- The world order based on a World Government or a single World State is not only unfeasible but inherently undesirable. World Government could only come as an end result of well-established conditions of peace and mutual trust; once these conditions exist, however, World Government would be unnecessary and as undesirable as a one-party national government.

2 -- Like the individual nations of the world are moving towards the domestic order of Western Individualism, so is the new geo-political order moving toward its international equivalent. Basically it will be an escalation in size of the medieval order of Western Europe; while the early Western European order was held together and made into a "civilization" by the common faith of Christianity, so the Neo-Western Order will be held together by a new body of beliefs, the projected "Free World Ideology," and a body of common aims and goals based on it.

While the medieval European order was comprised of the national states of Europe, the new global order will be based on a number of independent supernations, federations and power blocs. It will be formed as the result of a dissolution of the "vertical" ties between the nations of Western Europe and their colonial dependencies, and a re-coalescence of like nations along "horizontal" lines of color, race and geography.

Note: Here our argument has come full circle: We commenced our search for an ideology by an interpretation of history; this interpretation brought out the central role to be played by ideology in the shaping of the future social and international order of our planet.

3 -- Projecting the eventual future of the world order of Neo-Western Civilization, its core should be formed by a union of English-speaking nations. Such a Grand Commonwealth of Anglo-American Nations seems destined to become the heir to the historic West and the repository of the values and ideals of the Neo-West. It would constitute the only union that is homogeneous in language as well as in political and cultural traditions and which is based on the fully developed social order of Western Individualism.

4 -- Britain and the British Commonwealth of Nations represented a unique phenomenon which all by itself, superimposed upon the rest of the world and separate from it, evolved toward a world order closely resembling the coming order of the Neo-West. It failed to become the core of a new world order, and it stumbled because of its numerical weakness and its involvement and entanglement in the self-destruction of Western Europe. In a form of union with the U.S.A., Britain and parts of its former commonwealth may yet fulfill this destiny.

5 -- Closest to the Anglo-American core of the Neo-West should be a united Europe, immediately followed by a new free Russia. Gradually China, India, a Latin American bloc, an Arab bloc, a black African bloc, and other regional power blocs may join this affiliation of nations of the Neo-West.

6 -- Within most of the nations of the new power blocs, popular democracy cannot be achieved within our own or the next generation. Yet in their grouping together within a form of federation providing a system of mutual checks and balances, resides our best hope for external pacificity and an environment within which democracy can grow. At the same time, this system, where the group controls its members, seems to provide the only as yet viable answer to the perils of the incapable nuclear proliferation among the as yet primitive and aggressive new nations.

7 -- In a world comprising a multiple of mutually balancing supernations and power blocs, complete disarmament would be an idle dream; in fact, disarmament could de-stabilize it. For stability, that order requires the leader supnation(s) or those of good will, to maintain at all times a military strength superior to that of the most ill-intentioned supnation(s) or power bloc(s).

8 -- This precept transcends practical necessity: It is the moral duty of the most just to be the most strong!! This is a moral imperative of equal validity as the ancient commandment "Love thy neighbor".

I. The future social order of individualism

1 -- In the previous pages we have rendered a tentative interpretation of history; we analyzed past and present and from it extrapolated for the foreseeable future a ^{NEW} geo-political order.

When it comes to a determination of ^{A FUTURE} internal order, however, we must go to the behavioral sciences:

2 -- To develop the basic concept of an ultimate social order, we observe that nature has built into all living things the drive and the desire for self-fulfillment - to find self-expression by performing the functions for which nature intended it. Self-fulfillment is for the eagle to hunt and kill the rabbit, for the artist to create beauty, for the leader to lead others. For this form of self-expression the individual needs society. Therefore, self-fulfillment for the human individual is to find self-expression in the service of fellow man and

society by functioning in accordance with the individual's unique drives, desires and talents. "Self-fulfillment in Service..." is man's basic "duty" as well as his basic source of "happiness". Society serves man by offering the opportunity fulfillment; in pursuing this fulfillment man serves society! "Self-fulfillment in Service..." is both duty and reward!'

Since the individual cannot function in self-expression except in the service of fellow man and society, the doctrine of self-fulfillment confirms the ethic of love of ancient Christianity and the other great world religions; in fact, it is its rational explanation; Religion commands us to love our neighbor. Ideology goes beyond this. It commands us to serve our neighbor and all of mankind.

3 -- According to the political implications of the doctrine of 'self-fulfillment in service,' it is the task of the State to further the social order of self-fulfillment by creating for each and everyone the freedom and opportunity for self-expression in the pursuit of his own unique destiny within society. This includes the fullest possible deployment of the free-system principles of personal ownership, individual responsibility and personal stewardship. In concrete terms it means the eventual goals of ownership of home, land and motorized vehicle for each and everyone of all nations; it means an industrial order able to provide jobs with individual responsibility and challenge, initiative and self-expression for each and all.

4-- Thus, the "Society of Self-fulfillment in Service..." encompasses and unites the ideals of both the left and the right: The State must use its powers to enhance the general well-being of all. It must eliminate poverty, pain and want, as would "the welfare state".

Once these goals have been obtained, however, unchallenged ease and security would be the portal to society's degeneration and eventual dissolution; only continued challenge will maintain a society's physical, moral and spiritual fibre.

For the advanced industrialized nations, the new stable order we are seeking is therefore one of acceptance and institutionalization of challenge rather than its avoidance. Without the institutionalization of challenge, the ease of over-abundance of modern technology may before long develop into a threat to the fibre of a nation; finding new purpose will soon become the most urgent of all needs, and high purpose may become the most precious of all!

5 -- Individuals as well as industrial enterprises must seek a task of "self-fulfillment in service"; but so must nations! Only in seeking and fulfilling such tasks may nations grow in strength and prevail. Therefore, the greatest gift that history can bestow upon a people is the burden of a great historic task, such as America's task of world leadership in the service of the progress of mankind.

6 -- Thus, the higher the service one performs, the greater the elation of fulfillment. We can serve our "direct neighbor," we can serve all of society or all of man. The highest form of service known to man is to place himself in the service of "the Will of the Creator". As far as man is concerned, the "service of the inevitable course of the progress of mankind" is the service of the Will of the Creator. It is ideology's task to find that will. Ideology and religious ethic, have now joined hands!

Frank J. ...
Work ... 1961

PROPRIETARY

SUBMITTED
IN CONFIDENCE

BRIEF OUTLINE OF GENERALIZED "PLAN OF RISE"

Introduction

The traditional cornerstone of U.S. foreign policy is the right of self-determination of the nations. This position is based on the belief that, if given national independence, certain amount of material aid and assistance, and if a new nation is left alone, a process of rapid self-development and rise will automatically ensue! It is realized that in this process a period of one-man rule or one-party rule may be unavoidable. In the long run, however, as the level of education rises, the development of democratic institutions will automatically follow--

Unfortunately, the rising nations are not left alone without interference. Each has injected into its national life an active communist party and a small army of KGB operatives, intent upon subversion and the eventual seizure of power! The principal of self-determination nevertheless, remains the basis underlying our plans.

Therefore, where the communist parties are small and ineffectual, the Institute will simply encourage the infusion of its ideas into the existing system. , to guard against the further rise of Communism.

However, where a strong communist party presents a clear threat to the internal freedom of that country and a de-stabilizing factor, the Institute will foster the development of "Movements of Rise" or "Parties of Rise", to compete actively with communism for control of the "revolution of rise," with democracy as the end goal. This may necessitate more aggressive programs than we have traditionally pursued. This will, however, present the lesser evil than a communist takeover. These "Parties of Rise" will become independent "national" parties!!

Below follows the outline of a tentative plan to be pursued by these parties, under the above circumstances

To compete with Marxism

Communism establishes its initial political position in a country through Marxism, its ideology. Through Marxism-Leninism, a subversive plan for seizing and expanding control, it consolidates its power. Actually Marxism and Marxism-Leninism differ from country to country. These plans adapt themselves to different "milieus".

To compete with Communism for control of "the revolution of rise of the common man" in a particular nation, we need a special version of the General Free-World Ideology,* adapted to the particular need and historic environment of that nation; it shares main concepts with the General Ideology but emphasizes different details. It will become that nation's "Ideology of Rise".

An Ideology or "Creed," is in essence an interpretation of history, dealing with the past, present and future. We are living in an age of

* Discussed in previous papers and detailed in "Rise America Rise...,"

continuous crisis of change. Ideology therefore deals with the need for rapid revolutionary change; it points from an unsatisfactory present to a new and better future; it does so by extrapolation of its interpretation of history from past and present to the future. It provides the motivation, inspiration and dedication for the required painful rapid revolutionary change and it postulates the future ideal order. The belief in the Creed will be the heart and core of the movement, its wellspring and driving force.

Next we will need a complete blueprint for the social, economic and political rise of that nation. This Plan will have to be adapted to the take-off level, be it a primitive culture, a refined ancient culture or semi-modernized nation. The plan will also have to be adapted to that nation's cultural history as well as its ethnic and geographic environment.

Assuming for a moment the take-off level of a primitive nation ruled by a small authoritarian oligarchic class (such as, for example, one of the smaller Middle American republics). Broad outlines of a "General Plan of Rise" for a nation of this nature will by way of an example be sketched below:

The primary thrust of the plan will be political. If that aspect of the plan is well executed, its goals in the social and economic spheres will follow automatically.

The "Party of Human Rise"

The first step will be the formation of the "Party of Human Rise," among the educated and Westernized elements.

Its first goal is "activation" of the "core party membership" through the teachings of the Ideology. The aim is to create "belief" and "dedication".

Those who respond most enthusiastically, will be further trained as "cadres" in the Ideology of Rise, the Plan of Rise and its implementation. The cadres will recruit an "enlarged party membership," first among students, Army and Church; then among factory personnel and finally among peasants and villagers. This new membership is trained in the Ideology of Rise and the Plan of Rise. In accordance with the Ideology of Rise, great emphasis will be placed on a form of character training aimed at an awakening of the attitudes of individualism and a shedding of the attitudes of collectivism and otherworldliness; the emphasis will be on pride and belief in the self, self-assertiveness, will power, perseverance, dedication to the welfare of the nation rather than the self or the family, etc.

The party meetings must be made into inspirational events, with singing at the opening and conclusion. (Proposed songs - an adaptation of the choral of Beethoven's 9th as the party song, The Marseillais, Battle Hymn of the Republic and that nation's national anthem as well as other patriotic anthems.)

The Party of Rise will be democratically constituted with the secret ballot for all members. Local memberships elect the local party officials. They in turn elect the top leadership directly. Also, issues can be subjected to a party referendum.

The party will attempt to encompass the largest possible membership so that eventually different classes, interest groups, etc., will all be democratically represented within the party ("internal democracy").

Confrontation with authoritarian competition

Only parties or regimes which aim at the eventual step-by-step establishment of free democratic society will be considered "legitimate". The perpetuation of authoritarian rule by a small party, such as the various Marxist parties, is considered "non-legitimate".

The possible rise to prominence of these Marxist parties will be opposed with all legal means. The most important will be overt recruitment of the best of their membership into the Party of Rise, a hollowing out process. The second method of attack is undercover penetration so that the Party of Rise will have its own operatives inside the Marxist party; Marxism avowedly works through provocation, the spread of misinformation, etc., to generate violence. It is essential that these schemes are found out in advance; countertactics will be to turn these plans against them (see: Assumption of power). The branch responsible for this will be the Party "Intelligence Branch".

Confrontation with authoritarian government

The tactics of communist parties revolve around polarization and confrontation: They exploit any form of discontent, artificially enlarging it and fanning it to cause riots and dislocations; this will prepare the way for the violent Marxist revolution of extermination of the ruling classes.

The Party of Rise will instead concentrate on the establishment of political and economic power through cooperative self-help programs. These programs will first of all include educational programs to give a general education as well as training in job skills; secondly, they should include cooperative home improvement or cooperative home building programs; thirdly, they should include forms of peasant cooperatives; finally, there should be programs for the development of small cooperative industries. Last but not least, cooperative banks should be established to aid the cooperative ventures. Most of these cooperative programs should be eligible for U.S.-AID financial assistance!

The programs should be organized by the Party, Party cadres and Party membership but large-scale participation of non-members should be sought, with the Party membership in control. These programs will do the following:

- They will tie people together in common interest.
- They will tie people to the Party and give them a stake in the success of the Party.
- They will provide political and economic power which can be used to force any suppressive regime to "programmed democratization".
- They will lay the foundation for a broadly based private enterprise system.
- They will help recruit a large following over and above the regular membership.

The cooperative educational programs have a secondary use, to provide a growing industry with skilled or semi-skilled labor for factories, large plantations, government offices, etc. These people will also be trained in the organization of trade unions. Trade unions will operate along the best of democratic traditions.

The assumption of State Power by the Party; the "Substate within the State"

In the manner outlined above the Party will accumulate economic and political agricultural and industrial power. Moreover, the Party membership and the number of its sympathizers and participants in various programs may eventually approach a majority; if not a majority of the entire population, then at least a majority of those participating in the modern sector of that nation's life. In effect the Party will have created a strong democratic socio-economic Substate within the State.

This form of growth will not go without confrontation and conflict with the small traditional ruling class which usually combines ownership or control of land, industry and government. On the other hand, since virtually every nation on earth now has a communist party, the ruling class will likewise be harrassed by communism.

The strategy in this respect should be always to be in appearance and effect, the more tractible, the more patriotic, the more responsible and less violent of the two groups opposing the ruling class. The strategy should be to make the ruling class prefer rise of the Party of Human Rise over the rise of the communist party and if a revolution is to come, to favor assumption of power by the Party of Human Rise over a communist revolution. The Party of Human Rise must exploit communist violence, obstructionism and lie tactics to get the ruling oligarchy on its side as the least undesirable alternative to them! It must use the communist party as a road to power!!

The events which will lead to the assumption of power by the Party will differ, depending upon the circumstances. One possible course of action to trigger the assumption of power would be announcement of the "Plan for Democracy". The plan would define that part of the population which will receive the right to vote (education or ownership will be the yardstick); the plan also announces a simple democratic constitution as well as a plan of operation of a Parliament and election process.

Simultaneously, a "Plan for Devolution" will be announced: Instead of appropriation by "the people," as is the communist goal, the plan will call for a step-by-step devolution of absolute control of the land and factories by the ruling class, to limited control and limited ownership leaving open the possibility for the ruling class to retain the management and "stewardship." In this the talent available in the ruling class could be utilized. Small farmers will be able to buy their land on an installment plan. Groups of farmers can buy land and machinery on installment plans, to form cooperative farms. Or larger cooperative farms can be formed, under the management of farmer-landlords who will retain a minority interest.

Comparable principles will apply to other economic spheres. In general, the plan will follow the model of idealized form of the current U.S. free enterprise system. According to the plan, the public will be encouraged to acquire stock ownership, on a form of long-term installment plan, with special incentives to invest in the enterprise for which one works. The resulting cashflow could be used for loans to small business and for investment

The accumulation of great personal wealth based on creativity (not on speculation) will remain possible, but the establishment of great hereditary wealth and power -- the blight of some of the rising nations -- will be sharply curtailed by graduated inheritance taxes -- as it already is in most of the Western nations.

The "Plan for Devolution" is intended to hollow out resistance by the ruling class as well as to optimize future industrial growth and well being.

The announcement of these two plans, the Plan for Democracy and Plan for Devolution, is to be followed by a "shadow election" and the formation of "Shadow Parliament" and "Shadow Government," by the Party. In this shadow election it will be attempted to obtain the maximum participation of those who would be eligible to vote under the plan, to create a form of "legitimacy."

If the ruling class does not step aside for the shadow government, intercession of the Western democracies will be sought. If this intercession is not granted, Party membership within the Army will execute seizure of power within the Army and execute a national coup. This form of "programmed democratization" will be part of the widely broadcasted Plan of Rise. It will be the Party's alternative to the violent communist revolution. The "legitimacy" of its nature will lend it an aura of inevitability of success; this sense of inevitability will be the key to its success.

The "loyal opposition" party

As soon as the "Party of Rise" has assumed power it must as the "primary party" permit the formation of a "secondary party". This must, however, be a loyal opposition party, likewise dedicated to democracy and free enterprise. It must be permitted to field opposition candidates. Parties of fascist or communist cast, dedicated to the abolishment of democracy or free enterprise, will be declared "non-legitimate".

If the primary party would deteriorate into an authoritarian system or one-man rule and not grant the right of life to a secondary party, the secondary party can follow the same path as the primary party once did, namely the creation of a socio-economic Substate within the State; it can assume power the same way and it will have the right of the last resort of appeal for intercession by the Western democracies.

"Parties of Human Rise" in semi-democratic environment

The larger and more developed of the rising nations feature seeming democratic government where parliaments are occasionally suspended and Presidents promote themselves to consecutive terms. Many of these nations simply were not ready for democracy when it was first instituted.

Here the aim will not be overthrow of the government but rapid social and economic rise, and education for democracy and emasculation of the communist party. At the appropriate time, however, demands for a democratic nation could be made. The same patterns as described above will be followed! The primary aim of the Party will not be to install itself as ruling power, but the acquisition of the economic and political liberties which will permit the establishment of strong socio-economical Substates.

The implementation of the Ideological Counterforce to Communism.

How do we implement the plan outlined above? How do we organize this "Ideological Counterforce" to Communism within the context of our present institutions?

The development of a general or Free-World Ideology centered around an objective scientific interpretation of history, the development of specialized versions of the General Ideology, adapted to various regions or nations of the world, as well as the development of the "Plans of Rise" and subplans for each of these regions or nations, clearly requires the creation of a new think tank type non-profit Institute, to be financed by the U.S. Government.

All of this planning work must be done in the United States by U.S. experts working in collaboration with experts and specialists of the nations concerned.

This Institute will likewise train nationals of the nations concerned in these plans and their implementation. They will then in their respective nations organize movements or 'parties of Rise', as independent national organizations!

The "self-help programs of rise," they will institute could receive financial assistance from the U.S.-AID or other sources, to be paid directly to the program committees.

As far as our conventional means of conducting foreign policy are concerned, "plans of rise" for these nations developed as consensus plans, will help provide a yardstick by which to judge progress in these nations and the degree to which their governments do or do not merit our general financial economic, military, and political support!

Islamic Fundamentalism

In Central America, the problem is largely oligarchic authoritarian rightist regimes which, unless we offer an alternative, may eventually reap Marxist/Communist revolutions, to be discussed elsewhere.

Where this has already happened, the problem is the overthrow of the totalitarian Marxist/Communist regime.

In the Middle East there is a third factor. Briefly, here we see secular autocratic regimes. We see Marxist Communist Parties intent on their overthrow in order to establish the Communist State, and we see fundamentalist Islamic Parties intent on establishing "The Islamic State".

Essentially, Islamic Fundamentalism is an atavism, a flight into the past. It is a backlash reaction against a too rapid modernization and Westernization. It is a violent reaction provoked by the "Ordeal of Change" and "future shock", the shock brought by the vanishment of their traditional environment, physical, mental and spiritual. The Islam provides the most obvious rallying point of this shock syndrome.

The answer is on the one hand to retain and re-emphasize the cultural aspects of the Islam and assign this realm to the priesthood as their turf. On the other hand, there must be a separation of Church and State. There must be religious freedom!

The recent history of the Christian Churches points the way: Under the increasing secularization of modern thought, the ancient Christian doctrines are being transformed from literal truths to symbolisms of a deeper truths. The panoply of rite, ritual, Church service and liturgy has been retained, largely as heritage and tradition to lend emotional content to our lives.

The Islam must follow his example. The secret is education! Until recently the only education received by the Priesthood was Islamic. To this as rapidly as possible a modern liberal and scientific education must be added.

This will draw the fangs of primitive fundamentalist passions. It will also prepare the Priesthood for the task of restorying and preserving the cultural elements of the Islam and melding them with the modern secular state and industrial society.

This will draw the Priesthood into the modern state as a constructive element. The re-emphasis of the traditional cultural elements will likewise ease the "future shock" in the population!

The main cultural elements to be re-emphasized would be a modernized version of the traditional village, the Islamic art and architecture, the Islamic rites and rituals, a modernized version of traditional garb, etc. Though there must be individual freedom, an updated form of Islamic decorum must remain as part of the national life.

The "Parties of Rise" sponsored in the Islamic nations will therefore recruit a following among the young, well educated and reform-minded of the priesthood, based on the above ideological approach. By educational programs this following will be enlarged until effective control of the religious organization of the country is taken away from the fundamentalists.

Wherever, too rapid modernization takes place the danger of a backlash crystallizing around the ancient traditional belief (or even ancient superstitions) may occur. The required response will be the same.

The Closed Totalitarian Communist Society

The above plans presume a degree of freedom in permitting forms of overt or semi-overt organization. Most rightist regimes fall in this category.

For the completely closed totalitarian State such as Russia or Cuba, a different approach will have to be followed. Such an approach has been outlined in the paper "Freedom-for-Russia Plan", using Soviet Russia as an example.

PROPRIETARY

SUBMITTED
IN CONFIDENCE

"FREEDOM FOR RUSSIA"
PROJECT

The key to peace on earth

Russia is a land of immense tragedy. For centuries her people have suffered the most cruel forms of despotism.

In the past the only forms of liberalization Russia has known, have come as repercussions from encounters with the West: The Russian revolution had been brewing for almost half a century; high and low in Russia had finally come to look upon it as inevitable. As a result, upon the defeat of the Russian armies in World War I, the Tsarist Government experienced a virtually spontaneous collapse. Unfortunately, the only group in Russia prepared for this downfall were the Bolsheviks. Soon, Lenin and later Stalin imposed a regime of a cruelty unparalleled in the history of the West.

For over 50 years the Russian people have waged a never ending struggle against the Soviet Regime. In those years, according to the estimates of Solzhenitsyn and others, over 66 million have died in the concentration camps. We now know that if the Nazi armies had come to Russia in the spirit of good will to bring freedom and justice to the Russian people, many if not most, would have welcomed them as liberators.

Though conditions in Russia since the de-Stalinization have improved immensely, the system has not changed and the Russian people as before still look for pressures from the West to bring a better life.

Moreover, in the nuclear era, the Bolshevik doctrinaire goal of the global rule of Marxism, constitutes the greatest single threat to the continued existence of the human species. There is no hope for any lasting peace or order on our planet until the Soviet Party rule has been superseded by a form of freely elected government. Once that has occurred, the fangs of communism everywhere will have been pulled!

The primary task of the Organization will therefore be the development of a "Plan for Freedom in Russia." Its intent will not be violent overthrow, revenge or international confrontation, but a hoped for step-by-step evolution towards popular freedom under the pressures of the possibility of open revolution.

To those who would fear a possible nuclear retaliation, I would say the following: There is only one threat of nuclear catastrophe surer than continued Soviet domination and that is the threat of uncontrolled, unplanned, chaotic revolt throughout the Soviet Satellites and their captive nations. . Inevitably

one day sooner or later that revolt will come; it will bring with it unprecedented bloodletting and madness. That of all times will be the time of ultimate danger that someone will push the nuclear button!

The only defense against this ultimate apocalypsis is the pre-planned well organized revolution that leaves room for the pre-planned alternative of orderly Self-Change.

The "Freedom for Russia" project, rather than a risky departure represents the only chance for mankind's survival.

Brief outline of the plan for freedom

The plan for freedom must be centered upon an adaptation of the Free World Ideology.* It is intended to deflate Marxism and supersede it as Russia's "National Philosophy" of the development of freedom.

This Ideology-of-Freedom-for-Russia will show the communist order to be no more than a temporary order, a martial order through which all nations rising from backwardness must move. This process of rise is essentially a two-stage process. The first revolution generally becomes a revolution of modernization forced upon an unwilling apathetic mass by one-party regimes. In time the resulting rise in standards of living, education and spirit of independence will then give rise to the second revolution, the revolution of popular freedom. This revolution need not necessarily be a violent one.

Thus, the coming of a revolution-of-freedom will be depicted as an inevitable natural process. This sense of inevitability will form the foundation of the plan.

Erected upon this foundation will be a precise detailed step-by-step action plan, a precise detailed plan of the execution of a massive popular revolution as well as a precise detailed plan for a step-by-step development of a free social order thereafter. Without such a pre-conceived plan no revolution can succeed.

The plan will, however, leave the Communist hierarchy the option to save their own personal lives and future, by instituting the called for democratic reforms themselves.

The "pre-conditioning" for the revolution-of-freedom

At the death of Stalin, for a brief moment, virtually everyone in Russia --in particular the party itself--expected that the end of communism had come. If previous to that time such a plan had been formulated and implanted into the consciousness of the people as well as with the Soviet Party and officialdom, freedom might have come to Russia almost as a conditioned reflex as it did at the time of the fall of the Tsar (until the Bolsheviks stole the revolution)

*See various other brochures.

Through the cooperative efforts of the staff of the Organization and Russian dissidents and refugees, such a plan will therefore be developed. This Plan will be disseminated among the Russian people as well as its regime, until its eventual realization will be accepted by all as inevitable; almost any internal upset may then trigger its implementation.

The Russian people only want peace; they fervently desire the end of the nightmarish communist order

Let us therefore make a common front with our greatest potential ally, the Russian people. The Russian people and the people in the Russian satellites, however, deeply distrust the fickle Western governments; it is still remembered how at the end of World War II, one and a half million Russian refugees and prisoners of war were forcefully "repatriated," only to end up in the Siberian concentration camps! Let us therefore forge a bond of common beliefs and common aims and goals between the peoples of Russia and America, in order to eventually secure freedom and peace for all who inhabit this globe.

The 'contest of ideas and ideals'

Needed is the iron fist in the velvet glove. The iron fist will consist of the ideological conditioning for a massive popular revolution-of-freedom. The velvet glove will comprise the "Ideological Contest".

It will be waged in the spirit of conciliation. For instance, we might consider challenging the Soviet regime to bring their best ideological debating teams here in return for true "equal exposure" in Russia. We might seriously offer worldwide honors and financial rewards for Soviet leaders who have instituted democratic reforms, etc.

The main effect of the Ideological Contest will be to undermine the Communist Party's belief in the righteousness of its cause, and lend support and encouragement to the forces of freedom in Russia.

The principle of "self-execution" of the plan

The key to the success of the plan will be the concept of "retroactive affirmative cooperation," on the part of K.G.B., Party and Armed Forces Officer Corps. It will mean the establishment of a record dating back from the first announcement of the "Plan for Freedom," of increased humanization and liberalization before the advent of freedom, as well as positive participation with revolution-of-freedom; amnesty and good positions in the new free Russian order will be their reward!

If the plan is good and it is disseminated among the entire population with sufficient intensity and persistence, the revolution-of-freedom will in time be considered inevitable; at that point K.G.B. and Party members, to play it safe, will begin small-scale affirmative actions. If this occurs all along the line, soon everybody may try to outdo the others in this and the plan will become more or less self-executing.

The pre-condition of success

Though Russia has for over 20 years with over 100 Communist Parties labored towards the overthrow of any and all non-Communist governments, the very idea of an actual active pursuit of a Revolution-of-Freedom in Russia, will to the broad mass of U.S. public and Government seem a startling and frightening new initiative. Unless we present our case with the greatest circumspection, it might well generate an apocalyptic psychosis, a fear that the Soviet regime might decide to save its skin by a nuclear first strike. The current irrational call for a nuclear freeze should warn us in this respect.

This form of psychosis must be avoided at all cost because for the implementation of our plans we will depend largely on the financial support of the U.S. public. The intended ideological penetration of the Soviet Union may well require non-jammable satellite radio and T.V. broadcasting, which will also necessitate the cooperation and financial support of the U.S. Government. We will depend, not only on the present Republican Administration, but also on future Democratic Administrations.

We do not believe that the Soviet regime would ever consider saving itself by unleashing a nuclear holocaust. However, it might well consider provoking a localized but sizeable conventional war, for example in the Middle East, to unify the Russian people behind the regime and thereby save its own lives and future.

Therefore, though we will be preparing the ground for a well organized popular (r)evolution-of-freedom in the Soviet Union, the Plan must leave room for an alternative, namely self-change of the Soviet regime under the threat of that revolution.

In the nuclear era, the U.S. and Europe as well as the people of Russia fear violent revolutions. All revolutions have a way of starting as rational just causes; soon, however, they run to extremes and throw up madmen and tyrants. Many revolutions have ended up bringing on the very opposite they intended to achieve. This happened in the Russian revolution of 1917-18 and might as well happen again, even if the planned aim is "non-violent change" or change of "minimal-violence." Russians know this and fear the violent revolution more than anything else.

Thus the U.S. public, the Russian public as well as the regime must know that minimal violence or non-violence is our primary aim, and we must mean it! In fact if we can bring about the first "threshold-step" of change, the process of change may well run away with itself and turn into an avalanche. Perhaps it is the dangers of this avalanche we must fear most and must provide against! More about this later!

What other dangers are there to be feared? Soviet Russia is in a sense an Empire, the last on earth. Over 60 percent of its people are non-Russian. Esthonia, Latvia and Lituania will of course want their full independence again. The Ukraine would certainly want true autonomy. So will a number of other captive nations, among which the Caucasian and Mongolian Republics

The captive nations

We recommend the slow process of across-the-board conditioning for revolution of all of the Soviet peoples as well as its rulers and leadership. The temptation is to forego this slow meticulous process for the fomenting of uprisings of the captive peoples. These uprisings in quest of autonomy will certainly come (as well as uprisings in the E. European Satellites), but only after a form of grass roots revolution throughout the Soviet realm, and as a result of this grass-roots (r)evolution!

What, however, will happen if we place the push for national uprisings up front, before the across-the-board social revolution? Such a push on our part would no doubt immediately trigger Russia's well-grounded paranoic fear of the West that lives on the memories of the invasions of Napoleon, the Kaiser and Hitler.*

This, the threat of dismemberment of Russia to make her powerless and impotent, would cause a fierce nationalistic backlash and unite the people and armed forces behind the regime as nothing else. Besides, localized revolts, are precisely the things the Soviets could handle well and crush effectively! Let us remember that it was precisely the ill-advised Iraqi attack on Khomeini's Iran, that consolidated the Islamic regime and placed it firmly in the Saddle!

The pattern of successful revolution

For a prescription for a successful revolution we must examine the Russian revolution of 1917-18 and the recent events in Poland. Both point in the same direction, the now classical "committees of workers and soldiers." The only place where in the totalitarian society, secret cells can be formed and arm themselves, are the factories. Here the workers can fortify themselves. The workers committees, however, must get the support of the armed forces at the level of the soldiery.

Will this suffice? We doubt it! The grip of the Soviets over their society is far, far more rigid than the Czarist hold ever was. In peace time the chances of a successful revolution against a determined regime must be considered extremely slight. What then is the answer?

History reveals us a significant pattern: Absolute tyrannies are not brought down by revolt. All resistance will have been beaten out of the population until it no longer possesses the will to rise. However, every tyranny has its form of "ideology," a distorted set of ideas justifying its own actions in its own eyes. Reforms occur only when the tyrannical regime commences to doubt its own rightness and begins to relax its hold. As the will to live among the population returns, so will its assertiveness. This renewed assertiveness will further undermine the regime's belief in its rightness, etc. until the process becomes an avalanche.

Thus, the key is the undermining of the belief of the Soviet regime's ruling classes in their "rightness"; to condition and prepare them for change

*Footnote: While official Soviet figures put the war losses at 20 million, Prof. Kurganow puts the actual total "cost" at 44 million

until they begin to see the coming (r)evolution ⁷⁰⁶ as inevitable as outlined earlier.

Therefore the Freedom Plan will also call de for the formation of secret Party Committees or cells, to help steer the Party towards a non-violent Revolution of Freedom.

The Russian people must come to trust America

Is there another pre-condition for a successful revolution? There are many and they will inevitably involve us. A (r)evolution of freedom in Russia will create many problems we have as yet not even begun to face and which we are totally unprepared to cope with.

Russian people know that any (r)evolution may well run away with itself. Russians fear their own tendency to violence in this respect. They know that any revolution will leave them at least temporarily defenseless against the West, with America possibly as the arbiter of their fate. Russians deeply love their country and would not want to see it "Balkanized" into a dozen powerless independent Republics.

Therefore, another pre-condition for a successful (r)evolution of freedom in Soviet Russia is an absolute trust in America as well as a clearly stated intent on the part of America. The Russian people and its rulers must come to see America as motivated by true and high ideals, as truly dedicated to peace on earth, freedom of all nations and their peoples.* Only the intended ideological penetration can accomplish this. They must come to trust us like Japan and W. Germany now trust us and prosper under our nuclear umbrella. This trust however also requires a clear statement of ultimate intent on our part.

The Balkanization of Russia?

What should our intent be? Would we want to see a Balkanization of Russia into perhaps half a dozen or more totally independent republics? We doubt if that is a viable proposition. We doubt that the minority races would want to go that far! Soviet Russia's industry, mines and oil fields are spread out over European Russia and Siberia. Above all, a complete Balkanization of Russia would engender only a fierce Nazi-like nationalism as a reaction. An even more dangerous Russia would eventually emerge.

Clearly the answer would be a loose Federation of autonomous republics along the lines of the early American Federation, with each republic in control of its own armed forces. This structure would preserve all of the economic gains of the past. It would virtually, prevent external aggression and adventurism, but it would assure united defense, if needed!

*Footnote: Of course, before that we must have convinced them first of our rockhard determination to prevail! This forces the leadership to a search to save their neck by cooperation.

(For protection from each other against nuclear blackmail, perhaps each Republic should control its own nuclear arsenal; at least at first!)

What about the Soviet nuclear arsenal? Basically, we need not fear nuclear aggression from a democratic Russia. Most likely it will not fear such aggression from us. Thus the road will be open for a meaningful nuclear reduction with mutual inspection and iron mutual safeguards etc.

Of course, there never can be a complete nuclear disarmament. As more and more European and Middle Eastern and Asiatic nations will in the future acquire nuclear weapons, Russia and USA must preserve a sufficient nuclear deterrent.

A change in Russia, as projected will present a "window of opportunity" to consolidate the gains, that must be exploited while it lasts. Therefore, the Russian Peoples must be induced to open themselves to West and vice versa. An exchange and transference of values like which took place between the US and Japan after WW II should be induced. A jump in prosperity and wellbeing will turn the Russian mind away from national and international issues, until the "consumer mood" takes over. Again, Japan is our example!

Of course every financial charlatan and religious quack will want to descent upon Russia, once it opens itself. So will organized crime, drugs and pornography. This, the exportation of our weaknesses and sicknesses must be controlled, lest the West disgraces itself in the unprepared eyes of Russia and lest Russia will close itself again.

The ultimate pre-condition of success

We have stated that one of the keys to the Plan is the undermining of the sense of rightness among the ruling class about Marxism and Communism, their inner "conversion" to the Free-World Ideology.

What still gives Marxism-Communism a form of "legitimacy" in the eyes of the Soviet regime, is its championship of the overthrow of suppressive oligarchies, in the face of active US support of these, with Cuba's Battista, Dominica's Trujilla and Nicaragua's Somosa, as only the worst examples. Our posture in this respect and theirs, still proves to them that theirs is the system of the future and ours is the system destined to extinction.

True, the Soviet people, who know their rulers all too well, have their suspicions about the sincerity of the "revolutions of national liberation" sponsored by Communism. Yet, this situation remains a powerful proof of legitimacy and belief in their system for those who still want to believe in it.

Only a complete reversal of this situation can topple this pillar of legitimacy. Only once the US, by sponsoring "Parties of Rise" dedicated to democracy and aimed at the overthrow of oligarchics and dictatorships of the left or right, truly assumes its history-intended role of bringer of freedom to all, will we have deflated, by-passed and obsoleted Marxism. We will then have kicked out the most powerful pillar upholding the Soviet regime from under it. We will have legitimized ourselves as bringers of

of freedom in the eyes of the Russian people, who can then place their trust in us.

In other words we will not succeed in our mission until we truly deserve to succeed. From a historic point of view the world still needs Marxism to force us to the assumption of our manifest task!

Specifics of preliminary Freedom-Plan

In view of all of the above, what would the specifics of a Freedom-Plan call for? Here follows an example:

The plan will be developed in the USA by a cooperative effort of US experts on foreign and Russian affairs and Russian dissidents and refugees. This group will be called "The Russian Freedom Planning Committee." It will not be a government-in-exile but it will be constituted in such a manner, that members of the Committee can be sent to Russia to assist and advise in the execution of the Freedom Plan.

On "R-F day," the day of the Revolution-of-Freedom, the Committees of Workers should take over the factories. They will depose the current top management and replace it by a Provisional Management. Soldiers Committees backed up by Workers Committees will elect new Provisional Officer Corps. The newly elected heads of the three Armed Services will form a "Committee for the Revolution," charged with the supervision of the execution of the Freedom Plan, until a Provisional Government is formed. The Armed Services Committee for the Revolution will immediately disband the K.G.B. and suspend operation of the Communist Party.

Factories and Armed Forces will then elect delegates to a Provisional Assembly. Three quarters of the Assembly will consist of Workers delegates. The provisional Assembly will elect a Provisional President and Provisional Cabinet. In this manner each of the Provisional Autonomous Republics will form its own government.

The Provisional Assemblies of these Republics will then select a Provisional Federal Assembly which will elect a Provisional Federal President and Cabinet.

The procedures for these elections, the Provisional Constitution as well as the delineation of Provisional Republics, will be part of the Freedom Plan. Except, where record of retroactive affirmative cooperation exists, no Party members will be eligible for any Provisional posts.

To protect their autonomy each of the Republics will have its own Armed Forces and control the military installations in its own territory. The Federal Government once installed, will work out a joint foreign policy and joint military effort.

Upon the outbreak of the Revolution, Committees of Workers and Soldiers will immediately occupy the missile sites to prevent anyone from pushing the

nuclear button, until a nuclear disarmament policy has been negotiated with the U.S.A.

The Provisional Government will be in office for a period of at least one year during which political parties can be formed and preparations for general elections be made.

During this period special courts will also be set up to judge K.G.B. personnel. Some K.G.B. members will be turned over to other courts for criminal prosecution. Some will be retired. Others will be declared eligible for positions in the economy. None will be eligible for Armed Forces or Government positions. All will be dispersed throughout the country and throughout the economy.

Party members too will be reviewed. Nearly all may be declared eligible for positions in the economy; many will be declared eligible for positions in Government; some may actually be declared eligible for positions in Government or legislature. All depends on their record of retroactive affirmative cooperation!

The rules by which these courts operate will of course be part of the Freedom Plan. Thus all the Party really has to fear is that the Revolution will get out of hand and become violent.

The alternative of self-change by the regime

Nevertheless, part of the plan will be designed to permit the Communist Party to forestall the revolution by instituting a minimum of changes at its own initiative.

If it wants to do so as a way of saving face or life itself, it can present an excellent array of ideological rationales for this. Both Marxism as originally conceived as well as the Free-World Ideology can supply these rationales which will be worked out as part of the Freedom Plan.

The main difference with the Plan for massive popular Revolution will be that the Plan for Self-change affords a form of amnesty for most of the K.G. B. and Party and permits them to be absorbed gradually in the new State.

Under the plan for Self-change, the secret Committees (or cells) of Workers and Soldiers will for the time being, for self protection, remain under cover, as the secret stick behind the door! The first action on the part of the Party will be the closing down of the K.G.B. and all that is connected with it. K.G.B. members must be re-assigned to industrial positions. All of these actions must be published and open to public inspection so that the "Committees" as members of the public can verify all.

At that point the Committees of Soldiers will risk overt action by the election of a new officer corps. The officer corps will then form the earlier mentioned "Armed Forces Committee for the Revolution."

Under the supervision of this Committee, the Communist Party must then

take step number three namely, self-abolition of the Communist Party and re-assignment of Party members dispersed in positions throughout Government and industry. All these steps must be published and verifiable by "the public."

The manner in which this will be accomplished will be prescribed by the Freedom Plan. Top Party members will be retired or suspended and replaced by non-party members. In this manner an Acting Government will be formed.

Those Party members who have actually assisted the cause of freedom and helped steer the Party towards the decision for self-change will be highly honored and financially rewarded. This is the carrot which will be held out.

Up to that point the (armed secret) Committees (or cells) of Workers will remain under cover, as the secret weapon to be used if a hitch should occur. Now, however, these Committees can come out in the open and the process of election of a Provisional Government described earlier can start.

The advantage of this course of action over open revolution is immense: First of all the Party will never know how strong (or how weak) the Workers' Committees are. In absence of this knowledge, the wisest course for the Party will be to take the route of self-change, as it promises amnesty nearly all and for some high honors and rewards.

Coordination with "Freedom Plan for Eastern European Satellites"

The past has proven the futility of unorganized revolt. Therefore for each of the Satellites the same plan must be followed, with particular emphasis on the formation of secret Party Committees or cells, to promote the Self-Change.

The ideal situation would be a secret link up between the Party Committees in Soviet Russia and those in the Satellites, to promote the self-change plan. Ideally the plan will be put into effect simultaneously throughout these nations, for example at the time of death of the Soviet Party leader

Even better would be if, at the time Soviet Party leader reaches the end and has nothing to lose any more, for the nations of the World to call upon him, to initiate the process of self-change.

Outline of the economic plan

To avoid chaos, the Russian economy will require extremely careful planning for a step-by-step conversion to a freer and more efficient system. Here we will merely outline the main points:

The first concern will be food production. Plans will be developed for the procedures leading to a conversion of the large state farms and the so-called cooperative farms to the system now prevalent in the USA and W. Europe. Individuals or groups of individuals will be permitted to lease land to set up their own farms. These can range from family farms to large truly

cooperative farms. Later these farmers will be permitted to buy the land on an installment plan. Smaller machines will be owned by individual farms. The larger machines will be organized in independent harvest services. Other common services will be organized as independent Cooperative Farm Services. In all this the U.S. and W. European pattern will be followed.

The second concern will be housing. Home ownership and ownership of apartments will be encouraged as will be the creation of a do-it-yourself industry for home improvement and do-it-yourself home building.

Most industrial enterprises will be transformed into independent competing profit-making corporations, the profits to be used for bonuses, dividends to the workers, etc. Initially, there will be no stockholders; ownership will reside in the corporations themselves. Some industries--like the railroad or airways systems--will remain under the ownership of the Federal Government; others--like utilities, etc.-- will be owned by the autonomous Republics.

For the majority of industries, however, ownership will gradually be devolved over the Russian population whereby ownership of a particular enterprise by the workers rather than the general public, will be encouraged. Control will be in the hands of the Committee of workers, administrators and stockholders.

To help in this gradual conversion from the State Planned economy to the free system, a large team of U.S. experts, the "Free Enterprise Corps," will be recruited. If this works well the Russian people can look forward to a doubling of their standard of living in less than 5 years. This will not only change the face of Russia. It will change the entire outlook upon life of her people. Hopefully it will bring the Russian people a sense of oneness with the U.S., the West and the free nations of the world.

Closing argument

I now come to my closing argument: Since the subjugation of the E. European satellites, there have been uprisings in Hungary, E. Germany, Czechoslovakia and Poland.

Each and all of these nations know that there can never be freedom unless and until one day they will all rise together. Most likely there will then likewise be scattered uprisings among minority groups in Soviet Russia itself. At that point Soviet Russia will be militarily paralyzed. The process once set into motion will move forward inevitably toward bloody revolution and an orgy of revenge upon the "Party's" in those nations. Under these stresses someone may reach for the nuclear button, with world catastrophe as a result.

Both the U.S.A. and the Soviets should take notice. We do as yet not know how and when, but one day this is going to happen, there lies the ultimate threat to the continued existence of our species.

Once the Soviets are made to realize that the satellites are their greatest liability, perhaps another road can be opened, a road that must be opened by the USA:

We suggest that the USA propose to Soviets a plan for a step-by-step gradual return of the Satellites to freedom. At present, the Satellites are armed to the teeth, but the Soviets do not know whether these armies will fight for or against them when the crunch comes. Thus these armies should be reduced to a minimum. Next the Communist party control apparatus should be dismantled and truly free elections should be held.

The end result should be a truly neutral zone of nations comparable to Finland and Austria. Moreover these nations can be made to serve as a laboratory to develop the methods of a return from the Soviet Order to the free system of the West. If it works well and non-violently for the Satellites, the Soviets could copy this approach for their own use! Certainly there will be demands for this ~~form~~ within the Soviet Union.

Of course, the Soviets will immediately reject such a plan and will keep on doing so, but if the USA keeps on repeating it and projecting it before the forum of the nations of the world, eventually it will become to be considered viable, necessary and inevitable. Sooner or later, one way or the other it may then find implementation.

This, however, requires a rock-hard long-term determination on our part, something we have so far conspicuously lacked. Moreover, only the pressures generated by the earlier discussed "Freedom for Russian Plan" will make the Soviets consider the plan for the Satellites!

The battle of ideas and ideals

The Russian people want justice and freedom from terror. They want the elimination of the K.G.B. They may not actively want democracy but they do want a more efficient economy that serves their needs.

Of course they can not have these things unless they first establish democracy! Democracy can not succeed unless it is preceded by an Ideological Awakening of the Russian people. That is the key to nuclear survival and a future peaceful world of wellbeing for all.

For over 50 years at the expense of countless billions with a vast array of manpower and aided by over 100 Communist parties around the world, the Soviet Union has attempted to destroy the free system everywhere.

Let us therefore finally commence to fight them on their own ground with their own weapons. It is better to fight an ideological war now than a military war later. The "battle of ideas and ideals" we can win; the nuclear war no one can win!



Frederick Jonker
Washington, D.C.
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