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Collection Name LENCZOWSKI, JOHN: FILES

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FOIA

M430

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113766	CABLE	012135Z MAY 85	3	5/1/1985	B1	B3
113767	CABLE	012232Z MAY 85	3	5/1/1985	B1	B3
113768	CABLE	021553Z MAY 85	3	5/2/1985	B1	B3
113780	MEMO	LENCZOWSKI TO KIMMITT RE SOVIET SEMANTICS R 4/15/2013 M430/1	2	4/24/1985	B1	
113781	CABLE	061933Z MAY 85	1	5/6/1985	B1	B3
113782	CABLE	072048Z MAY 85	1	5/7/1985	B1	B3
113783	CABLE	08195Z MAY 85	1	5/8/1985	B1	B3
113784	CABLE	082109Z MAY 85	4	5/8/1985	B1	B3
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113788	CABLE	101715Z MAY 85	2	5/10/1985	B1	B3
113789	MEMO	HEICHLER TO ACTIVE MEASURES WORKING GROUP RE ACTIVE MEASURES MEMO #9 OF 1985	5	5/14/1985	B1	B3
113790	MEMO	HEICHLER TO ACTIVE MEASURES WORKING GROUP RE MINUTES OF WORKING GROUP MEETING OF 5/16/85	3	5/16/1985	B1	B3
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113791	CABLE	172140Z MAY 85	2	5/17/1985	B1	B3

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Lenegowski

05/17/85 13

NATIONAL SECURITY COUNCIL
WASHINGTON, D.C. 20506

May 3, 1985

Dear Mr. Colby:

I would like to thank you for sharing with the NSC your memorandum entitled "Bolshevik Rhetoric Fools the West." It arrived just at the time that we began setting up a couple of interagency working groups to deal with this question. There are several people in the Administration and on the NSC staff who recognize the problem of semantic corruption and who have a personal commitment to dealing with it on a government-wide basis.

As you know, however, this is not a problem that can be solved overnight: it requires a sustained process of education about communism in general and strategic deception and semantics in particular. We welcome your many contributions to this process and look forward to receiving any further work you do on this subject that may assist our efforts.

We are using your paper as background material for some special reports and glossaries which we hope to publish and distribute both inside and outside the government. Please be assured that we are working on sensitizing the highest levels of government to these questions.

With many thanks for your contribution,

Sincerely,

Robert M. Kimmitt

Robert M. Kimmitt
Executive Secretary

Mr. Roy Colby
2633 Summit Drive
Colorado Springs, Colorado 80909

NATIONAL SECURITY COUNCIL

April 24, 1985

MEMORANDUM FOR ROBERT M. KIMMITT

Bob,

Since this memo from Colby arrived, I had umpteen ideas on how to handle it. Since our work at the IIC and the Active Measures group changed things in a number of ways, I was forced to change the way I handled this.

JL.

John Lenczowski

MEMORANDUM

NLRR M430 # 113780
BY RW NARA DATE 4/15/13

968

NATIONAL SECURITY COUNCIL

~~CONFIDENTIAL~~

April 24, 1985

ACTION

MEMORANDUM FOR ROBERT M. KIMMITT

FROM: JOHN LENCZOWSKI JL

SUBJECT: Soviet Semantics

Thanks, John.

SIGNED

Bch
5/3

Mr. Roy Colby has sent you a memorandum on the dangers of semantic infiltration by the Soviets (Tab II). The gist of this memo is that the Soviets use words in ways that have different meanings than those we adopt for the same words. He notes that the uniquely communist meanings of those words derive from the moral framework followed by the Soviets -- the morality of Marxism-Leninism. There are several consequences that result from these semantic differences:

1. Because we are not speaking the same language, we may not be truly communicating with the Soviets. In other words, there may not be any real "dialogue," and there may not be any real "mutual understanding."
2. Because we think we fully understand what the Soviets are saying while in fact we may not and many Americans do not, we may be being deceived by the Soviets.
3. Insofar as we are being deceived, we may be forming the public affairs elements of our negotiating strategy in a less effective way than we might.
4. As a consequence, the President may not receive the kind of support from Congress and from our NATO allies that he otherwise might for his entire policy toward the USSR.

Colby's memo does not outline those particular consequences so directly, but he certainly implies them. What he does say is that because we and the Soviets are speaking different languages, and therefore because in the final analysis we have different political purposes, the Geneva talks will ultimately fail.

I think Colby makes some excellent points, but I don't think his paper is of sufficiently high quality to distribute to our most senior officials. It may be good enough, however, to circulate to the members of the IIC working group we have set up to deal with this question, as well as the members of the Soviet Active Measures interagency group which also works on this. (I will circulate it personally.) These groups are undertaking a couple of projects to educate both government officials and the general public about these questions.

~~CONFIDENTIAL~~

Declassify on: OADR

At Tab I is a letter from you to Colby acknowledging his contribution and assuring him that we are working on the problem.

Jack Matlock, Sven Kraemer and Steve Steiner concur.

RECOMMENDATION

That you sign the letter to Roy Colby at Tab I.

Approve K Disapprove

Attachments:

Tab I Letter to Roy Colby for signature
Tab II Incoming letter, January 31, 1985, with
attachments

~~CONFIDENTIAL~~

0968

2633 Summit Drive
Colorado Springs CO 80909
January 31, 1985

Mr. Robert M. Kimmit
Executive Secretary
National Security Council
Old Executive Office Bldg.
Washington DC 20506

Dear Mr. Kimmit:

The enclosed article is intended to expose the ideological sense of terminology likely to be used in the upcoming Geneva talks on reduction of nuclear arms.

A retired Foreign Service Officer and former college language professor, I have written two books on the misuse of words to further communist revolution around the world. A third book on this theme, The War of Words, is to be published later this year.

In its 1983 report to the President and the Congress, the United States Advisory Commission on Public Diplomacy made the following recommendation:

The Commission recommends that a task force be created under the National Security Council to assess the problem of semantics in the international "war of words" and propose an institutionalized means to counter misleading terminology and increase the accuracy of international political discourse.

Has anything been done to implement this important recommendation?

It is requested that this article be made available to the members of the Council.

Your comments are invited.

Sincerely yours,

Roy Colby
Roy Colby

Enclosure:

Article, "Bolshevik Rhetoric Fools the West."

Bolshevik Rhetoric Fools the West

Roy Colby

We should all be grateful to William F. Buckley for focusing attention on an important subject that other writers usually neglect. In a syndicated column he ably set forth his views on Soviet semantics, a field of study that needs more examination than it is getting in these days of cautious rapprochement with the Soviet Union.

In his inimitably skillful and witty fashion he discharged both literary barrels at what he called the "indiscriminate use of the term 'arms race,'" with reference to its apparently unnecessary repetition in the joint communique issued by Messrs. Schultz and Gromyko at the close of the Jan. 7-8 Geneva talks.

"The first psychological objective of the Soviet government," he said, "is to brand our strategic defensive initiative as aggressive in intent. Mind you, it is exactly that in Bolshevik dialect." He went on to say that the Bolshevik dialect is filled with "such systematic perversion," much as that "of a patient convinced that grasshoppers roost all over him, or that the world is flat, or that only Democrats are compassionate." Hence, he continued, "It is not difficult to understand Soviet terminology...." Those who use it, he seemed to be saying, belong in an institution for the mentally ill.

Buckley was admittedly disturbed, and for good reason, by the "willingness of normal people to incorporate into their own vocabulary the distorted vocabulary of the Soviet Union."

He devoted the major portion of his column to an effective refutation of charges that we were guilty of aggression and of heating up the arms race by proceeding with our "Star Wars" project.

Most of Buckley's readers, I daresay, agree with his course of thought. I would have agreed, too, if it had not been for one thing: his apparent assumption that there is only one basis for making judgments, the one we are accustomed to, the Judeo-Christian ethic.

My studies in ideological semantics have convinced me that there exists in the world today a formidable rival ethic competing for attention with our Western system of values and its attendant word meanings. Furthermore, we seem blissfully unaware of this fact.

To understand the behavior patterns of, say, the Saudi Arabians, one must study their culture and the Islamic religion. Similarly, to understand the behavior patterns of the Soviet leaders, one must study not only Russian culture but also their religious substitute, the Marxist-Leninist doctrine. Rousseau once said that those who treat politics and morality apart would never understand the one or the other.

On a certain occasion during Reagan's first term in office, the president called the U.S.S.R. an "evil empire." The Soviets naturally responded with a barrage of hate words denying the charge -- a logical response for people whose ethical guidelines reverse the sense of the concepts good and evil.

Cutting through the semantical jungles, I offer the gist of the Soviet denial in plain English: "No, Mr. President," they were saying, "you are lying; it is you who are evil for making such a preposterous accusation; it is the United States that has the evil empire, not the benevolent Union of Soviet

Socialist Republics; we Soviets are good people and we always tell the truth."

Now follow, if you will, the reasoning which undergirds the Soviet denial. The Communist Party is considered to be the sole possessor of the truth. This ideological version of truth is based on the Marxist-Leninist precept of whether or not world revolution is being advanced or retarded. Moreover, member states of the U.S.S.R., the "fraternal socialist states" of Eastern Europe, and the Soviet dependencies of Cuba, Nicaragua, Ethiopia, Vietnam, North Yemen, and so on, are considered to be "real democracies."

World leaders such as Gromyko, Chernenko, Gorbachev, Deng Xiaoping, (yes, Deng), Castro, and Ortega, who have been making the headlines lately, are all creatures of the Marxist-Leninist ideology. They are fundamentally different from Western statesmen for two reasons. First, they embrace the restricted Leninist concept of reality, which relates everything to one thing: the progress, or lack thereof, being made toward an all-communist world.

Second, Marxist-Leninists vocalize their thoughts in a parasitical international language (called "Communes" by Reed Irvine and others) by which double meanings are conveyed, the normal meaning intended for the West, and the hidden sense for their followers. Westerners tend to take the normal meanings at face value, while communists of any nationality easily get new policy and instructions via the ideological message.

If it is true that Marxist-Leninists relate all values to their unwavering goal of world conquest, then of necessity their representation of morality must be consonant with this restricted view of reality. What is communist morality? Lenin called it "class morality," by which he meant that communists are obliged, once having acquired a "revolutionary conscience," to do anything, repeat anything, without remorse, that the Communists Party asks them to do.

It is extremely difficult for Westerners, who make judgments in accordance with a reality unfettered by political concerns, to grasp the horrendous significance of class morality. Once understood, however, the justification for the heinous crimes, inhumane acts, and language perversion committed under Marxist-Leninist direction makes a great deal of sense.

How did Communes originate? Stephan Possony, lately of the Hoover institute, provides the answer. In the early 1900's, he told a Congressional investigating committee, ~~that~~ when the Bolsheviks under Lenin's tutelage were secretly striving to overthrow the Tsar, they used code words to fool the Russian censors. The word "revolution," for instance, slipped by as "reform." Later, Stalin was to say that the most important weapon in his arsenal was the dictionary.

According to Possony, the communists developed a "revolutionary language" which they used in their doctrinal works and propaganda. This sectarian language, which is not to be confused with Lenin's "code" language, came to backfire on them. The Politburo discovered that certain terminology such as "class warfare," "terrorism," and "revolution," had become counter-productive in that these words revealed the true nature of communism.

The Seventh World Congress of the Comintern called by the Kremlin in 1935 sought to remedy the situation. A decision was made to substitute euphemisms for terminology deemed to be offensive, e.g., class warfare could now become known as "political activity," terrorism as "heroic deeds," and revolution as "liberation." Later, "aggression" became a unilateral term in the Soviet vocabulary for application only to the enemy. When communists themselves committed aggression, they disguised their action as "self-defense."

By this political warfare device, Leonid Brezhnev was being ideologically truthful in telling President Carter that Soviet troops had been "invited" to enter Afghanistan in late 1979. In Communes the concept of invitation has traditionally implied compulsion. Therefore, Soviet troops had indeed been invited

to invade Afghanistan on Kremlin orders.

The United States as the number one enemy of world revolution is therefore the number one target of Soviet word inversion. The ceaseless railings spewed forth by the Soviet propaganda apparat unrelentlessly brand everything pertaining to us as "bad" and everything pertaining to the Soviet Union as "good." In keeping with this propaganda, naturally we come out smelling like the city dump. We become, for example, warmongering, imperialistic, freedom-hating, lying, untrustworthy, dishonest, oppressive, regressive, aggressive, and so on.

On the other hand, the Soviets depict themselves as being peace-loving, truly democratic, freedom-loving, truthful, trustworthy, honest, benevolent, progressive, defensive, and so on. They come out smelling like Chanel No. 5.

Has anyone ever heard of Gromyko referring to the Soviet Union as warmongering or the United States as peace-loving?

The Kremlin seems to have agreed with Hitler that the more times a lie is repeated the greater its chances of getting believed. This may account for what Buckley called the "indiscriminate use of the term 'arms race'" in the Schultz-Gromyko communique. The Soviets are trying to palm off on "world opinion" the idea that the United States is causing an arms race by our trying to catch up with the Soviet Union. Repetition, remember, is an integral part of Communese.

In early 1985, what are the prospects for successful future negotiations with the Soviet Union? Very poor, I would say. Why? Because the two sides will be striving to achieve different objectives, even though dealing with the same concepts of international law. In March the United States and the Soviet Union are scheduled to have more talks. These talks will deal with the reduction of intermediate and long-range nuclear weapons and ways to prevent an arms race in space. Some of the terms likely to be bandied about are the following:

reduction of nuclear arms, arms race, negotiation, treaty, aggression, peace,
and detente.

Voltaire once said that whoever wanted to talk with him must first define his terms. Do you suppose our negotiators will ask their Soviet counterparts to define the terms listed above? It seems to me the foremost item on any East-West agenda should be the definition of terms. Suppose that in a burst of confidence, after a few vodkas, Gromyko should reveal to Schultz the true meaning of pertinent terms. The explanation, from his ideological viewpoint, would be something like the following:

Reduction of nuclear arms. We want the United States to reduce both intermediate and long-range missiles unilaterally. We may agree to reduce ours, but we will never give you the opportunity to verify that we have done so. In fact, we have no intention of doing so.

Arms race. An arms race is considered to be the efforts of the United States to catch up with us and maybe surpass us in nuclear weaponry. This includes your "Star Wars" planning. Our principal reason for having talks is to make you abandon the strategic defensive initiative, as you call it. Never mind that we have such a defense already in place around Moscow. That's our business, not yours. We wouldn't know how to heat up an arms race if we tried; we only defend ourselves against your aggressive actions.

Negotiation. This is a political warfare device by which you do all the giving and we do all the taking, as Khrushchev once put it. The negotiating table is an excellent propaganda locale for us to influence world opinion to accept our views.

Treaty. Haven't you Americans caught on yet what treaty means to us? After all those treaties we've made with you over the years? Our Lenin, may his soul rest in peace, considered a treaty as a means of gaining strength,

neither more nor less. We don't accept the decadent bourgeois notion that treaties are solemn agreements to be kept by both sides. That's outmoded. Whenever a treaty has outlived its usefulness, we break it like you would a piecrust.

Aggression. We certainly reject your definition of aggression. For us, aggression takes place whenever you or any other so-called free nation opposes any phase of our plans for world revolution; whether militarily or diplomatically, it makes no difference. For example, the United States is committing aggression right now because your negotiators refuse to cancel the "Star Wars" project. On the other hand, we Soviets can never truthfully be charged with aggression because we are always defending ourselves against your aggression. That's the way we see things.

Peace. Ah, this is one of our favorite terms because everybody is in favor of it. Peace usually means a victory for us. We consider anything to be peaceful that promotes our goals. Hence, diplomatic victories at the negotiating table and military victories on the battlefield are seen as peaceful acts. In a broader sense, world peace will be achieved only when the last capitalist nation is under Soviet control. So, you see, if you Americans would just stop committing aggression against us, our kind of world peace would be sooner in coming.

Detente. Detente is practically the same thing as peaceful coexistence. Lenin used the Russian word "peredysbka" to describe peaceful coexistence, which in actuality is a "breathing space" for communists when they feel weak and need your help to get them out of some sort of predicament. What we communists do is pretend to be friendly and you capitalists fall over each other trying to help us. A major objective of the arms talks is to convince you that detente is the only reasonable political climate to govern Soviet-U.S. relations. Frankly, we're tired of the Cold War and yearn for the halcyon days of the seventies.

If the foregoing interpretations reveal the real Soviet intent, how can the two sides reach any meaningful agreement? How can two nations so far apart in values and semantics agree on anything except to have more talks? And they have already done that. Future talks are likely to result in nothing gained for us but a great deal of time gained for the Soviets to influence world opinion against us. Any concessions we might make in the hope of achieving reciprocal agreements will be, as in the past, our loss and their gain.

But to get back to Bill Buckley and his notion of Soviet wackiness. He appears to have judged the behavior of the Soviet leaders from our value system rather than theirs. In his defense, however, I must say that practically everybody else does the same thing, even our foreign policy experts, including the negotiators. They make an unconscious assumption not based on fact.

Charles T. Barock aptly labeled this unconscious assumption "the mirror-image fallacy." By this fallacy, we tend figuratively to gaze into a mirror and see Soviet leaders as people just like us and then assess their goals and behavior according to our own. Doing this, we come to strange conclusions and call them liars or lunatics when their behavior puzzles us.

We must get our blinders off and see things from the Soviet ideological viewpoint, or we'll never be able to negotiate a treaty that will be binding from our viewpoint.

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113783	CABLE 08195Z MAY 85	1	5/8/1985	B1 B3

Freedom of Information Act - [5 U.S.C. 552(b)]

B-1 National security classified information [(b)(1) of the FOIA]

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113784	CABLE 082109Z MAY 85	4	5/8/1985	B1 B3

Freedom of Information Act - [5 U.S.C. 552(b)]

B-1 National security classified information [(b)(1) of the FOIA]

B-2 Release would disclose internal personnel rules and practices of an agency [(b)(2) of the FOIA]

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113785	CABLE	2	5/8/1985	B1
	082146Z MAY 85			B3

Freedom of Information Act - [5 U.S.C. 552(b)]

B-1 National security classified information [(b)(1) of the FOIA]

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113786 CABLE

2

5/9/1985

B1

092059Z MAY 85

B3

Freedom of Information Act - [5 U.S.C. 552(b)]

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113787	CABLE	3	5/9/1985	B1
	092243Z MAY 85			B3

Freedom of Information Act - [5 U.S.C. 552(b)]

B-1 National security classified information [(b)(1) of the FOIA]

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113788	CABLE 101715Z MAY 85	2	5/10/1985	B1 B3

Freedom of Information Act - [5 U.S.C. 552(b)]

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113789	MEMO HEICHLER TO ACTIVE MEASURES WORKING GROUP RE ACTIVE MEASURES MEMO #9 OF 1985	5	5/14/1985	B1 B3

Freedom of Information Act - [5 U.S.C. 552(b)]

B-1 National security classified information [(b)(1) of the FOIA]

B-2 Release would disclose internal personnel rules and practices of an agency [(b)(2) of the FOIA]

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113790	MEMO HEICHLER TO ACTIVE MEASURES WORKING GROUP RE MINUTES OF WORKING GROUP MEETING OF 5/16/85	3	5/16/1985	B1 B3 B6 B7(C)

Freedom of Information Act - [5 U.S.C. 552(b)]

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113791 CABLE

2 5/17/1985

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172140Z MAY 85

B3

Freedom of Information Act - [5 U.S.C. 552(b)]

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