



Zbigniew Brzezinski, the evil wizard behind the Presidency of Jimmy Carter, was a leading architect of the “arc of crisis” strategy that created the Afghan mujahideen during the 1980s.

month, and always with me in attendance. . . . And all CIA reporting was funneled to the President through me. Moreover, all major decisions regarding the CIA had to be vetted by the SCC or in private one-on-one meetings between Turner and me.”

In his State of the Union Address on Jan. 13, 1980, President Carter enunciated what became known as the “Carter Doctrine”: “Any attempt by any outside force to gain control of the Persian Gulf region will be regarded as an assault on the vital interests of the United States of America, and such an assault will be repelled by any means necessary, including military force.” These words were based upon Zbig’s “arc of crisis” thesis, provided by British intelligence agent Bernard Lewis, which aimed at destroying sovereign nation-states in the Middle East, while engaging in a version of the British imperial “Great Game” to halt a growing Soviet presence in the region.

Brzezinski spelled out his “arc of crisis” concept in his memoirs: “By late 1978 I began to press the ‘arc of crisis’ thesis, and on February 28, 1979, I submitted a memo to the President urging a new ‘security framework’ to reassert U.S. power and influence in the [Middle East] region, thus abandoning our earlier plans to demilitarize the Indian Ocean, an objective to which the State Department was still

dedicated. With the earlier British disengagement ‘east of Suez,’ and with the collapse of our strategic pivot north of the Persian Gulf, I felt that a wider response by the United States was needed, and I used my memorandum as the basis for a number of SCC meetings.” Zbig set about a number of escalating steps “to inject effectively American power into a region,” including the forward positioning of a number of new bases in the Indian Ocean and Persian Gulf.

Brzezinski also seized control of the Carter Administration’s Mideast policy, imposing sharp restrictions on Secretary of State Vance’s efforts to convene a Geneva conference, co-chaired by the Soviet Union; gaining Carter’s authorization to handle all contacts with the new Israeli Prime Minister, Menachim Begin; and repeatedly undermining Vance’s efforts to start a “land-for-peace” initiative with the Palestinians.

When German Chancellor Helmut Schmidt saw Germany’s *Ostpolitik* being crippled by Zbig’s riding roughshod over Vance’s efforts to give genuine substance to détente with the Soviet Union, the Chancellor offered to provide his “good offices” for assisting negotiations with the U.S.S.R. Not only did Zbig get the President to reject this offer, but as he notes in his memoirs: “If the President and I admired the same people, we also shared similar dislikes. Among them the Chancellor of Germany, Helmut Schmidt, took undisputed first place.”

When the Soviet Union deployed the SS-20s, which were short-range, mobile ballistic missiles, and Chancellor Schmidt began to be concerned about the “Eurostrategic balance,” Brzezinski told Schmidt that he did not see any problem, provoking Schmidt to throw Zbig out of his office. Eventually, in response to European concerns about the SS-20s deployment, Zbig proposed first development and deployment of the neutron bomb, and when that proved politically unfeasible, he called for deployment in Europe of the Pershing II and cruise missiles. As Schmidt made clear, the deployment of these weapons might make possible theater limited nuclear warfare, whereby Germany would be obliterated in the absence of a full strategic nuclear commitment by the United States.

Brzezinski won President Carter’s permission to pursue “normalization” of relations with China, based upon the geopolitical goal of his predecessor, Henry Kissinger, to “play the China card.” As Brzezinski writes: “After the initial Nixon-Kissinger breakthrough of 1972, the U.S.-Chinese relationship had gradually stagnated.” And he adds: “Normalization of relations with China was a key strategic goal of the new Administration. We were convinced that a genuinely cooperative relationship between Washington and Beijing would greatly enhance stability of the Far East and that, more generally, it would be to U.S. advantage in the global competition with the Soviet Union.”

While covertly throwing his support behind the Islamic

fundamentalists, first in Iran, and later in Afghanistan, Brzezinski used the occasion of the overthrow of the Shah and the taking of the American hostages, to pillory Vance and the CIA. Brzezinski charged that Vance's "softness" and the Shah's vacillations sabotaged his plans for a military coup. In June 1979—six months before the Soviet invasion of Afghanistan—Brzezinski drafted, and President Carter signed, an executive order, authorizing the first covert funding of the Afghan mujahideen. Brzezinski would later boast that this covert war inside Afghanistan had lured the Soviets into the invasion of Kabul, and into the quagmire that followed.

Brzezinski was also notorious for his continuation of Henry Kissinger's Malthusian policies, codified in NSSM-200 (see Kissinger profile, in this section). Brzezinski publicly stated that he would not allow "any new Japans" in the Persian Gulf or south of the Rio Grande—i.e., no modern economic development in the oil-producing regions of the world.

- Professor, Colombia University (1981-89).
- Counsellor, Center for Strategic and International Studies (1981-).
- Member, President's Foreign Intelligence Advisory Board (1987-91).

Publications:

The Permanent Purge: Politics in Soviet Totalitarianism (Harvard University Press, 1956).

Principal contributor, *Ideology and Foreign Affairs* (Center for International Affairs, Harvard University, 1959).

The Soviet Bloc: Unity and Conflict (Harvard University Press, 1960).

With Carl Friedrich, *Totalitarian Dictatorship and Autocracy* (Praeger, 1961).

Ideology and Power in Soviet Politics (Praeger, 1962).

Editor, *Africa and the Communist World* (Stanford University Press, 1963).

With Samuel Huntington, *Political Power: U.S.A./U.S.S.R.* (Viking, 1964).

Alternative to Partition: For a Broader Conception of America's Role in Europe (Viking, 1965).

Editor, *Dilemmas of Change in Soviet Politics* (Columbia University Press, 1969).

The Fragile Blossom: Crisis and Change in Japan (Harper, 1972).

Between Two Ages: America's Role in the Technetronic Era (Harper, 1972). In this book, Brzezinski, who highlights in the acknowledgements section the role played by Samuel Huntington, spells out his dream of a technocratic corporatist state, drawing upon all the resources of the "computer revolution," cybernetics, etc. to impose a dictatorship. He called it the "technetronic revolution." Drawing on the New Age liturgy, Brzezinski proclaimed that the world was "between two ages," and that the emerging world order would be dominated by "information" rather than traditional indus-

trial production.

The Relevance of Liberalism (Westview Press, 1977).

Power and Principle: Memoirs of the National Security Advisor (1977-1981) (Farrar, Straus, Giroux, 1983).

With members of the Trilateral Commission, *Democracy Must Work: A Trilateral Agenda for the Decade: A Task Force Report to the Trilateral Commission* (New York University Press, 1984).

Game Plan: A Geostrategic Framework for the Conduct of the U.S.-Soviet Contest (Atlantic Monthly Press, 1986).

Co-editor, *Promise or Peril, the Strategic Defense Initiative: Thirty-Five Essays by Statesmen, Scholars, and Strategic Analysts* (Ethics and Public Policy Center, 1986).

In Quest of National Security, ed. by Marin Strmecki (Westview Press, 1988). In this book, Brzezinski includes a chapter on "The NSC and the President," where he notes that from approximately 1960 to 1980—i.e., the period spanning William Yandell Elliott's "kindergarten" of McGeorge Bundy, Henry Kissinger, and Zbig's own posting as National Security Adviser—there was a "Presidential" system governing, that gave the National Security Adviser unprecedented power.

The Grand Failure: The Birth and Death of Communism in the Twentieth Century (Scribner, 1989).

Out of Control: Global Turmoil on the Eve of the Twenty-First Century (Scribner, 1993).

The Grand Chessboard: American Primacy and Its Geostrategic Imperatives (Basic Books, 1997). In this book, after proclaiming the United States a superpower of greater degree than *Pax Romana* or *Pax Britannica*, Brzezinski argues that "the prize is Eurasia." He claims that his geopolitical precursors are Sir Halford Mackinder, and Karl Haushofer. Brzezinski here expands his "arc of crisis" into a far broader region which he describes as "The Eurasian Balkans," where he proposes a replay of the "Great Game" to seize the raw materials and gold in the Transcaucasia and Central Asian regions. (It is not incidental that at the time he wrote this book, Zbig was a consultant to Amoco on Central Asian oil.) And, perhaps most importantly, he warns that there could be no greater danger to the United States, than that China join forces with Russia to develop Eurasia—i.e., that it adopt his opponent Lyndon LaRouche's proposals.

The Geostrategic Triad: Living with China, Europe, and Russia (CSIS, 2000).

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Samuel P. Huntington

The chief publicist for the ideas underlying the Sept. 11 coup plot, who has forced the “clash of civilizations” dogma into prominence in the schools and the mass media.

Born: 1927, New York.

Education: B.A., Yale; M.A., University of Chicago; Ph.D., Harvard

Positions Held: Assistant Professor of Government, Harvard (1953-58); Associate Professor of Government, Columbia (1959-62); Professor of Government, Harvard (1962-present).

Profile: Time and time again over the past 44 years, it was Harvard’s fanatical ideologue Samuel P. Huntington, who was chosen to be the first to unveil many of the ugly concepts underlying the Sept. 11 coup attempt against the U.S. government.

Most famous, of course, is the “clash of civilizations” doctrine which was originated by Bernard Lewis in 1990, but which has become a trademark of Huntington since 1993, through the highly publicized writings, lectures and interviews in which he has promoted it. Already by early 1997, Huntington had toured 20 countries to boost the “clash of civilizations” and debate its opponents.

Like Henry Kissinger, Zbigniew Brzezinski, and McGeorge Bundy, Huntington was a spawn of Harvard’s Prof. William Yandell Elliott. In a recent interview, Huntington described his jealousy at the attention Elliott gave his rival Kissinger. “We would wait in [Elliott’s] outer office as the minutes went by, incensed that he was running late because of the time he took mentoring this one student, whom Elliott had identified as showing particular promise. Then the door would open and this chubby student would walk out.”

The Zbigniew Brzezinski whom Huntington describes as his close friend, brought him into some of the deliberations of the Trilateral Commission and the Carter Administration—both run by Brzezinski—in order to have Huntington inject factional views so extreme that Brzezinski, as a current or prospective government official, could not publicly espouse them. This was the origin of Huntington’s contribution to the Trilateral Commission’s 1975 *Crisis of Democracy*.

In 1957, Huntington’s first book, *The Soldier and the State*, launched two ideas which were later central to the coup plot behind Sept. 11: One was the philosophical basis for a modern-day caricature of the pagan Roman Empire. The other, closely related, was the creation of the sort of praetorian guard, from within the U.S. military, which would be ready to strike at American Constitutional institutions on behalf of imperialist plotters.

Soldier and State

Back then in 1957, long before video-games and Columbine High School, Huntington adulated a faction of U.S. military officers, who wanted nothing more than to kill instantly on command, without knowing or even wishing to know the reason. All they wanted was to suffocate in themselves and their subordinates, any impulse which would stand in the way of unleashing violence as ordered, in the name of “order.”

He never names any contemporary military officers in this faction, and for good reason. Any American officer known to adhere to this creed would rightly have been suspect in 1957.

Huntington demands that this military tradition, which he compares to that of the French Foreign Legion, should replace that of the citizen-soldier through which we won the Revolutionary War, the Civil War, and World War II. In 1957, Huntington hailed the Korean War, as it was fought after Gen. Douglas MacArthur was fired, as the best example of American military “professionalism,” because the troops never identified with any political war-aims—they didn’t know what the aims were—but fought out of pure obedience, while each waited for his nine-month rotation to end. In this he foresaw how a meaningless, “limited” war like that in Vietnam could destroy what remained of America’s republican military tradition, to the benefit of his “professional” zombies.

Huntington describes the mind of his pretorians in the last pages of *The Soldier and the State*, in contrasting his mythic vision of West Point with the nearby civilian village of Highland Falls: “The buildings [of Highland Falls] form no part of a whole: they are simply a motley, disconnected collection of frames coincidentally adjoining each other, lacking common unity of purpose. On the military reservation the other side of South Gate, however, exists a different world. There is ordered serenity. The parts do not exist on their own, but accept their subordination to the whole. Beauty and utility are merged in gray stone. Neat lawns surround compact, trim homes, each identified by the name and rank of its occupant. The buildings stand in fixed relation to each other, part of an over-all plan, their character and station symbolizing their contributions, stone and brick for the senior officers, wood for the lower ranks. The post is suffused with the rhythm and harmony which comes when collective will supplants individual whim. West Point is a community of structured purpose, one in which the behavior of men is governed by a code, the product of generations. There is little room for presumption and individualism. The unity of the community incites no man to be more than he is. In order is found peace; in discipline, fulfillment; in community, security. The spirit of Highland Falls is embodied in Main Street. The spirit of West Point is found in the great, gray, Gothic Chapel, starting from the hill and dominating The Plain, calling to mind Henry Adams’ remarks at Mont St. Michel on the unity of the military and religious spirits. But the unity of the Chapel is even greater. There join together the four great pillars of society: Army, Government, College, and Church. . . .