
Crimes of Richard Burt

Ambassador to Germany celebrates INF with 'psychological disarmament' of U.S.

by Mark Burdman and Gabriele Liebig

On Dec. 8, as the INF treaty was being signed by Ronald Reagan and Mikhail Gorbachov in Washington, the U.S. ambassador to West Germany, Richard Burt, was hosting a delegation of leaders of the West German "peace movement" at the American embassy in Bonn, to celebrate the treaty signing. One peace movement leader in attendance was a certain Dr. Horst-Eberhard Richter, director of the center for psychosomatic medicine at the Clinic of Justus-Liebig University in Giessen, West Germany.

Richter's presence and reported enthusiastic greeting from Burt symbolizes, as much as any recent event, the evil of the INF treaty they were celebrating together. He is a Soviet asset, being the president of the West German branch of the International Physicians for the Prevention of Nuclear War (IPPNW), a Soviet-government run operation that is funded, in part, by Occidental Petroleum multibillionaire Armand Hammer. Richter is opposed, with an emotional passion that borders on religious fervor, to the values of Western Judeo-Christian civilization, and to the commitment to progress and scientific and technological development of the populations of the United States and of his native Germany. He advocates surrender to Mother Russia with the same passion.

That Burt would host Richter, confirms *EIR's* assertion that Burt's commitment, as ambassador in Bonn, is to wreck the German-American relationship. Certainly, Burt knows the implications of the INF treaty, in undermining transatlantic relations and weakening the moral-cultural fiber of the West. Burt, as a chief official of the London International Institute for Strategic Studies (IISS) during the 1970s, prepared strategic papers which helped create laying the conceptual framework for what later became known as the "zero option," or the "treaty on Intermediate Nuclear Forces."

But Burt, in this case, is not acting as a lone operative. During the Reagan-Gorbachov summit the week of Dec. 7, the U.S. and the Soviets reached an agreement, mediated between U.S. Information Agency head Charles Z. Wick and the chiefs of the Soviet media, to set up a joint commission-

of-inquisition, to target enemies of détente in the media. The core of this is a joint U.S.-Soviet campaign, to attack "the image of the enemy" as it appears in their respective media, and in the minds of the respective populations. While Wick euphorically portrays the new commission as an example of bipolar superpower cooperation, it is, from the outset, a totally one-sided initiative, especially as the Soviets have no such thing as a "private" political operation or private press, while the United States does, even if such operations and journals are increasingly subjected to totalitarian-modeled persecution from the U.S. government. Also, the cultural matrix of "Holy Mother Russia" is itself founded on hostility ("enemy image") to the West. The Armand Hammer-associated Wick is simply complicit in an operation to unilaterally disarm the West, morally and psychologically—exactly as laid out in Horst-Eberhard Richter's writings.

Richter is an integral part of the Wick-Soviet operation. He is the main European advisory board member of a task-force of the Harvard Medical School's Center for Psychological Studies in the Nuclear Age, which coordinates joint East-West projects "attacking the enemy image." The Harvard Center's work grew, in part, from U.S.-Soviet cultural agreements worked out between Wick and Gorbachov's violently anti-American propaganda chief, Aleksandr Yakovlev, during the October, 1986 Reykjavik summit. Its activities overlap those of the Hammer-funded IPPNW. One of its advisory board members is Galina Andreyeva, who chairs the department of social psychology at Moscow University.

Richter is one of the authors of the concept of "attacking the enemy image," a crude English adaptation from the German word *Feindbild*, image, or picture, of the enemy. Undermining the "enemy image" in the West, has become one of the focal points of the Gorbachov-era Soviet assaults on the West, for one simple reason: If Western populations can be induced to believe that the U.S.S.R. is no longer the "enemy," why would they have militaries?

Richter and "peace movement" associates call this "psy-

chological disarmament,” and attack those who believe in a threat from the Soviet Union, as suffering from “collective paranoia.”

It is this, that Burt is supporting. After meeting Burt Dec. 8, Richter later told a confidant: “The American ambassador is interested in my work. Up to now, the question of the ‘enemy image’ did not interest most official Americans. The Russians have always been far more interested in this. With the INF treaty, things have changed. . . . Now, the Americans *must* respect the peace movement. In previous years, they were not interested, because they thought the peace movement was against them, and in favor of the Russians. But now that Reagan has signed the INF treaty, more contacts between American officialdom and the peace movement will happen, I am sure.”

With Richter, however, the matter hits a point of emotional fanaticism that borders on the incredible. In the future, *EIR* will be publishing a comprehensive study of his psychology and writings. For the moment, a few salient points can be summarized.

For Richter, the “enemy image” problem does not begin with the Cold War and Western attitudes toward the Russians. It begins at a more fundamental level, with the fact that human beings have a tendency to fight *death* and *disease*. These become “enemies,” and set in the mind, a habituated tendency to think in terms of “enemy image.” The solution: Accommodate to death and disease!

“We physicians,” he complained in a 1981 book, “feel oppressed” by our activities as “fighters against viruses, bacteria, metabolic poisons, and cancer, as if we shall fight a victorious crucial battle against an evil dragon. And this we shall do with the ‘wonder-weapons’ of the laser beam, or the total preventive inoculation, with the implantation of artificial or natural organs, and, at the end, maybe even with genetic manipulations. With automatized diagnostic and therapeutic machines, we shall, in addition, eradicate error and technical mistakes.” Not surprisingly, all the “wonder-weapons” named are important in the fight against AIDS, as well as in SDI research.

As for death: “The latent inhumanity of our medicine today, is that it defames death in general as the enemy, and sees its main significance in preventing it.” Or: The prevention of death or the postponement of death is just “vainly running up against an overwhelming aggressor that will someday leave you behind, anyway, smashed.”

How far from this, to the propaganda of the International Physicians for the Prevention of Nuclear War, as expressed in an IPPNW ad of May 5, 1985, written in commemoration of the 40th anniversary of the May 8, 1945 victory over Nazism? “We see in May 8, 1985, a proper occasion to recall harshly the dangers of that evil spirit, which still continues with the tendency to defame the outside enemy in general as the devil.”

And, of course, Richter is *against* abhorring the devil, or evil, because this too calls up “enemy images.” If this sounds

like “beyond good and evil,” it should. In his autobiography, Richter describes *Beyond Good and Evil* author Friedrich Nietzsche as the idol of his youth, and Russian writer Fyodor Dostoevsky as his favorite poet. These are the two philosophical-literary founding fathers of the past 100 years’ “New Age”/“Age of Aquarius” movement against Western Judeo-Christian civilization.

As pertains to the Russians:

In the view of conservative experts in psychology in West Germany, Richter suffers from a severe version of what is called the “Bettelheim Syndrome,” or what Anna Freud la-

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beled “the identification with the threatening adversary.” In his case, he was a young German soldier in Russia during the Second World War. When he returned home at the age of 22, both his parents had been knifed to death by drunken Soviet soldiers. So broken psychologically was Richter by accounts of what his mother had to suffer before being killed, that he suffered a psychological breakdown, and could no longer sustain the idea of the Russians as aggressors. Richter’s hidden psycho-political message vis-à-vis the Russians is: If you don’t capitulate to the overwhelming enemy, the Soviet Union, then Mother Russia will smash you inevitably. But if you overcome your paranoid “enemy image,” if you submit to Russia, and thus make good the German guilt from the last war, then Mother Russia will take you mercifully to her bosom.

From this, he and others must attack that which *causes* enemy images, especially the nuclear family, which is described as “authoritarian.” He and collaborators have encouraged “alternative” structures, such as communes and “anti-authoritarian education,” with heavy emphasis on sexualizing small children, promotion of homosexuality, etc. He also expressed sympathy for “mental patients’ collectives,” which became breeding grounds for terrorism. The late West German psychoanalyst Aleksander Mitscherlich was one of Richter’s key collaborators in such efforts. Mitscherlich’s wife, Margareta, appeared on German television during 1987 to say that she would be perfectly content to see the German population die out, because of the “crimes

against humanity" committed by Germans in recent history!

Richter's treason against his native country goes so far, that he has recently begun a project, together with the aforementioned Moscow social psychologist Galina Andreyeva, to analyze "the stereotypes of the West German population, their self-images and enemy images." This is part of his broader work on what he calls "scapegoat projection." Andreyeva is experienced in international gnostic operations. She is the Soviet representative to the United Nations Organization's Women's International Committee on Culture and Education (WICCE), which backs feminist-witchcraft projects around the world.

As much as they direct their brainwashing at Germans, it is not Germans alone who are the targets. The Harvard Medical School task force has one project focusing on U.S. SDI supporters, who, they complain, have seized the moral high ground, by using the SDI as a symbol of the "restoration of America" and to attack the notion of "limits." They advise that "memories of the *Challenger* and Chernobyl disasters" be used to combat the "dangers of technological hubris."

One Richter colleague in Hamburg states that the basic problem, in "attacking the enemy image" in the minds of Americans, is that this requires destroying the deeply nurtured notion that the United States has a special historical role to play in the world. He says: "The American population's image of the United States is to be Number One. They have this image for themselves, and so, of course, the Russians should be Number Two. Now, with the new INF agreement, you can't have both this agreement and this belief-structure. You can't insist on being Number One, and still reach such an agreement with 'the enemy.' So, the American population has to go through a difficult process of new psychological reaction-formations, and this will have to be managed."

Such are the words spoken by the new friends of Mr. Richard Burt.

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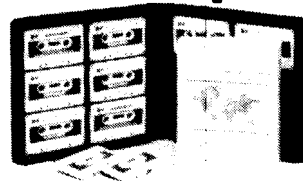
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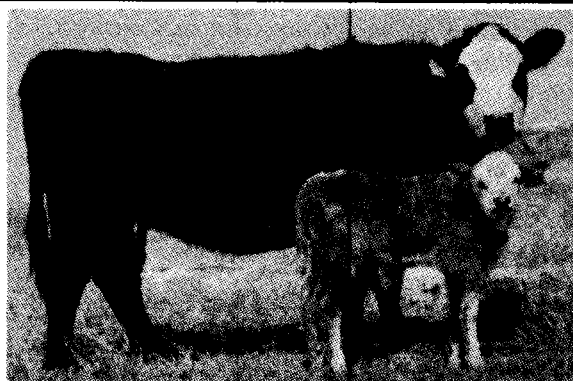
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