

# U<sup>the</sup>ndercurrent

FALL 2008

VOLUME 5, ISSUE 1

WWW.THE-UNDERCURRENT.COM

"It was as if an underground stream flowed through the country and broke out in sudden springs that shot to the surface at random, in unpredictable places." Ayn Rand

## THE ENVIRONMENTALIST ATTACK ON OUTDOORSMANSHIP

*Staff Editorial*



This past summer, *The Economist* published an article ("Out of the Wilderness") pointing to a decade long trend of declining outdoorsmanship in America. According to the article, national park attendance peaked in the mid-80s and has been in a steady decline since. Despite tremendous population growth in America, fewer people are visiting local parks, taking hunting and fishing trips, and making camping expeditions.

The *Economist* article points to many contributing factors, from rising gas prices to the increased number of urban recreational alternatives. But one fact it mentions is particularly interesting, and counter-intuitive: the Conservationist movement's crusade to block development of camping grounds.

Conservationism, once a special interest dedicated to preserving natural parks and wilderness for human enjoyment, today strongly opposes attempts to make such parks more accessible to visitors, actively resisting development of campgrounds, resorts, and access roads, and fighting to legally cap the number of visitors to national parks.

The roots of the Conservationist movement go back to 18th and 19th century England, during the period of the Industrial Revolution. This is when, for the first time in history, economic, technological and political developments made

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## PROTESTING PRICES

*by Kristina Saraka*

In July, rioters laid siege to several Pakistani stock exchanges to protest declining prices in the stock market. At the Karachi Stock Exchange, a mob of small investors destroyed equipment and files, smashed windows, and burned tires in a rage over falling prices.

In a similarly-themed if less violent protest, two little girls in Utah, upset that their parents could no longer afford cable television due to increased gas prices, recently marched around downtown Salt Lake City with signs protesting the price of gas. One girl explained, "Gas prices are too high. I just decided to come and protest so they'd go down." Most would agree that this is a childish way to attempt to change prices, yet many adults share the basic idea on which the protest is based.

Both the Pakistani rioters' and the girls' protests are rooted in the idea that the market, and in particular, prices, are arbitrary. They believe that stock exchange executives or foreign investors or the oil companies set prices to any level they choose—and that therefore, the effective response to rising or falling prices is simply to demand that someone change the prices back to the desired higher or lower level.

This view of prices—that producers can set whatever prices they wish without consequence—is fundamentally mistaken. If producers could really set prices per their whims, why did oil companies wait so long to start selling oil at \$100+ a barrel? Why, only a few years ago,

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## OBJECTIVISM

*The Undercurrent's* cultural commentary is based on Ayn Rand's philosophy, Objectivism. Objectivism, which animates Ayn Rand's fiction, is a systematic philosophy of life. It holds that the universe is orderly and comprehensible, that man survives by reason, that his life and happiness comprise his highest moral purpose, and that he flourishes only in a society that protects his individual rights. In these pages we hope to defend these values. To learn more about the ideas behind them, you can begin by reading Ayn Rand's books, such as *The Fountainhead* and *Atlas Shrugged*, or by visiting [aynrand.org](http://aynrand.org).

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## THE ENVIRONMENTALIST ATTACK

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recreational enjoyment of nature possible on a grand scale, and outdoorsmanship arose as a widespread cultural value. Many possessed the money, time, and freedom to enjoy life. People aspired to build and own summer lake houses; naturalistic hobbies such as bird-watching became popular; landscape painting emerged as a major art form; cross-country travel became a cherished recreation. Nature became a treasured value rather than merely the savage backdrop of civilization. Conservationists encouraged the full appreciation and enjoyment of that value.

Today's conservationists no longer encourage the same attitude. Rather, conservationism has been corrupted by an environmentalist philosophy that seeks to eliminate human exploitation of the natural world—including (but not limited to) for the purposes of recreational enjoyment. On front after front, environmentalists have supported measures that make it more difficult for people to enjoy the great outdoors. Environmentalist edicts against enjoying nature range from EPA restrictions and red tape for hunting and fishing, to environment taxes on cottage homes and boats, to banning human beings from entering hundreds of miles of preserves set aside for endangered species. Even the opposition to automobile travel, because of the energy expense (the “carbon footprint”) it involves, is a direct attack on the American pastime of driving across country and stopping at parks and sites of interest.

Ask yourself the following: according to environmentalism, which is better? A family that drives 200 miles for a camping trip at a nearby state park, or a family that chooses to stay home instead to minimize its “carbon footprint”? An expensive resort built along the African Savannah to offer wilderness expeditions to thousands of American couples, or a law passed to ban such a resort because it will exploit the animals of the Savannah?

The answers to these and other similar questions are obvious. Environmentalism does not endorse outdoorsmanship. The cardinal sin, according to environmentalism, is exploiting the Earth for human ends. This is exactly what we do when we build campgrounds deep in national parks, or dot the periphery of these parks with resorts, well-paved roads, gas stations, and convenience stores.

Environmentalism is not concerned with promoting the natural world's potential as a source of human enjoyment, but rather with protecting the natural world from human enjoyment. Man, according to environmentalism, is not the master of his environment, but a servant and steward that must place its needs above his own. A conservationist that is not conserving nature *for* human pleasure, is conserving it *from* human pleasure. If one truly loves nature as a positive value and wants to cherish and enjoy it, one must regard environmentalism, including the new conservationists, as a threat and not an ally.

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## PROTESTING PRICES

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did they choose to sell oil at less than \$20 a barrel rather than rake in the profits at a higher price? If businesses can name their prices, what explains the steady decline of prices of goods like computers, cell phones, and flat screen televisions—even as these devices are sold with ever-greater capacities and improved features? The (inflation-adjusted) prices of virtually all material goods have gone down, not up, over time. If businesses could arbitrarily set prices, why would prices ever go down?

The answers to these questions can be found in any basic economics textbook. While producers seek to get the highest possible price for their goods, consumers want to pay as little as possible for the goods they buy, and the market price is some equilibrium state resulting from the two competing pressures. Producers *supply* goods and consumers, offering their own wealth in exchange, generate *demand* for goods; absent government intervention, price is a product of the two. This is the law of supply and demand, the fundamental principle of economics. Many factors affect the quantity and type of goods producers supply and the quantity and types of goods consumers buy, and all these variables are integrated into one unit: the price. In a free market, prices are based on the interaction of supply and demand, which themselves are based on individual judgments and values, not on executive caprice. Prices are not subjective.

Prices will change as supply and demand change. The first portable cassette tape players in the 1970s, for example, sold for about \$1000, but as technology made such products easier to supply and as the ready availability of more sophisticated portable music players has reduced the demand, the price has decreased. (Much-improved portable cassette players now retail for less than \$40.)

Prices in turn modulate supply and demand over time. Producers will leave industries where the prices are too low to make a profit and sell products in fields where prices and profits are higher. Consumers will generally buy less of a product, either economizing or looking for another supplier or an alternate product, the more prices increase. This dynamic is one reason that the sales of French wine have dropped in recent years as vineyards in the U.S., Australia, and South America have continually produced more fine wine at lower prices. It is also why more people buy portable music players now than when the \$1000 portable cassette player debuted.

Keeping in mind the effect prices have on demand for a product, consider what would happen to businesses that set their prices above market prices. What if Sony tried to sell its portable cassette players for \$1000 today? It would lose business to or even be run out of business by its competitors. In a free market, companies that want to remain in business long must set their prices according to the market.

In short, market factors determine prices; this is something that both sets of protestors fail to realize. Unfortunately, children and violent mobs are not the only ones who are ignorant of or disregard how the market functions. Some American voters share their ignorance, and worse, expect their political representatives to enforce their bargain price demands. Many voters expect the next president to bring gas prices down—either by directly regulating prices or by threatening the oil companies with higher taxes on their profits, nationalization, etc., to get them to lower prices.

And the candidates are responding. A key component of Barack Obama's energy plan involves mandating that oil companies "rebate" some of their "windfall profits," and John McCain speaks arrogantly of how he will "take on" big oil.

Unlike private citizens, the government is not limited to inane protesting prices—it can force companies to set prices according to the voting public's caprice. For those who have no moral qualms about, in effect, taking over someone else's business via government proxy, doesn't it make practical sense to simply demand, like the rioters in

Pakistan, that the government disregard market prices and mandate the price one prefers?

In fact, this is exactly what happened during the last world gas price crisis in the 1970s—Nixon attempted to "fix" gasoline prices by mandating lower-than-market prices for oil. To understand the results of this policy, remember that higher-than-market prices (what we would have if Sony tried to sell cassette players for \$1000 today) reduce demand. Lower-than-market prices have the expected and opposite effect—they increase demand. Nixon's gas price caps resulted in artificially higher-than-market demand that outstripped existing supplies. This brought about shortages and long lines at the gas pump.

Jimmy Carter replaced the price caps with a windfall profit tax of the sort both Republicans and Democrats are now clamoring to place on domestic producers. Both policies, by artificially capping prices and/or profits below market levels, reduced supply by reducing incentives for domestic producers to spend money seeking new sources of oil or developing technologies to increase oil supplies. At the same time, new environmental regulations on drilling and refineries further constrained the domestic supply of oil. By the time the windfall profit tax was finally repealed in the late 1980s, domestic oil production was at its lowest level in 20 years.

Supply and demand set market prices, and just as a business cannot long prosper by keeping its prices above market rates, an industry cannot long prosper when the government forces it to set prices below the market rates, no matter how stridently consumers demand such prices.

For all of these reasons, blindly protesting prices is futile and leads to worse-than-futile destructive government policy. Those who are truly concerned about oil prices would do far better to protest government involvement in setting prices, slashing profits, and regulating the industry to death than to demand, once again, that the government magically make their bargain shopping dreams come true.



In *Atlas Shrugged*, Ayn Rand offered the world a revolutionary new philosophy. She named her philosophy Objectivism. To learn more about it, visit [www.objectivistacademiccenter.org/tuc](http://www.objectivistacademiccenter.org/tuc)

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# THE BANKRUPTCY OF THE MIXED ECONOMY

Today's economy faces a long list of problems. We hear daily about high gas prices and inflation, of a battered stock market, of a growing number of people unable to afford their mortgages, even of banks failing and huge companies facing bankruptcy. What explains this predicament?

According to editorials, congressional speeches and opinion polls, the cause of our economic woes is the failure of the free market. They point to the market as the source of problems like crashing real estate prices, rising unemployment and inflation. They urge the government to "do something" to fix them.

Their encouragement of the government to "do something" to solve economic problems shows Americans' support for the *mixed economy*. If a fully government-controlled economy (socialism) is at one end of the spectrum, and a fully free-market economy (capitalism) is at the other, the mixed economy is somewhere in between. As an economic system, it is largely uncontroversial. In historian Eric Rauchway's words, "Nobody in this country really believes in unfettered free markets, and nobody really



by Noah Stahl

believes in socialism." Rather, they believe in the combination of the two.

But how did the mixed economy become so uncontroversial? In the 19<sup>th</sup> century, when the Industrial Revolution brought America to the forefront as the preeminent wealth producing nation in the world, the American system closely approximated pure capitalism. Why have we moved away from that over time? Was it necessary or prudent—and if so, why?

According to mixed economy advocates, economic intervention is necessary for two reasons, both stemming from deficiencies in capitalism. The first alleged deficiency, and one that has dominated recent headlines, is the supposed failure of the free market to

guard against "excess." Capitalism's critics argue that the free market is economically suboptimal—that individuals in a free market behave like teenagers at the wheel of a car, overzealously going faster and making erratic decisions that eventually lead to a crash and subsequent economic harm. Government control is needed, they say, to serve as a safety mechanism restraining people just enough to keep the economy cruising along at an optimal rate. Hence the litany of economic regulations dictating in thousands of ways how businesses and individuals are allowed to operate and what decisions they are permitted to make. In the same vein, the government subsidizes failing businesses using money taken from those with "excess" profits. These billions of dollars are "redistributed," we are told, in order to smooth out a market that has allowed some to get too far ahead while others lag behind.

This economic argument against capitalism ignores the vast array of evidence showing that, rather than increasing prosperity, government intervention is a direct cause of economic harm. One recent example is the record-setting price of corn that followed

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## CAPITALISM VERSUS GOVERNMENT CONTROL

In order to fully judge the merits of the mixed economy, it is helpful to examine the two alternatives it seeks to combine: capitalism and government control.

### The essence of capitalism

In a capitalist system, government functions are limited to a single purpose: the protection of individual rights. This means that everyone is free to act as he sees fit provided his actions do not violate the rights of others. The government's sole job is to ensure that no one commits force or fraud against anyone else (and to penalize those who do). Physical force between individuals is legally banished—the police and courts serve to enforce that ban. Aside from that, the government leaves every man free to pursue whatever ends he wishes.

Economically, the result is the free market—a system in which there is a strict separation of economy and state analogous to the separation of church and state. The government does not impose tariffs, subsidize businesses, regulate interstate commerce, set price controls, or take any other legislative or regulatory economic action. It simply protects freedom. It

apprehends and prosecutes thieves, fraudsters, and other criminals, and settles civil and contractual disputes between parties.

The government plays a crucial, indispensable role under capitalism in enabling the free market to exist. Without the existence of laws protecting freedom or the presence of the police and courts to enforce those laws, economic freedom and trade would be impossible (to see why, look to the economic result in today's third world countries that lack anything resembling effective government).

### The essence of government intervention

If effective government is the necessary foundation of the free market, how is it that "government control" is its opposing element in the mixed economy?

The distinction lies in the nature of government power and how it chooses to exercise that power. As George Washington identified, the essence of government is force, which can be used in two basic ways. Properly, government force is used in retaliation against those who violate the rights of others, e.g. the

punishment of criminals. But it can also be used to compel citizens to act against their will – hence Washington's warning that government, "like fire, is a dangerous servant and a fearful master."

Both socialism and the mixed economy require the use of government power in the way that Washington feared: not simply as an instrument of protection, but as an instrument of coercion. Under socialism, the government owns and controls all property, and makes all economic decisions—whom to hire, what to make, how much to pay, how much to invest. The livelihood of individuals is placed in the hands of bureaucrats.

The mixed economy is merely a partial version of this with some added elements of freedom. But regardless of the degree to which the government exerts such power, the nature of any government economic "intervention" or "control" or "regulation" is one of force—in some way, we are prevented from acting how we wish and are forced to do otherwise by government mandate. Noncompliance results in loss of property or freedom.

## TWO KEY FORMS OF GOVERNMENT INTERVENTION IN A MIXED ECONOMY

In a mixed economy, government intervention takes on two major forms. The first is restriction of economic freedom of action—laws and regulations that prevent us from acting according to our own judgment. Examples abound. Minimum wage laws prevent employers from offering low wages to willing employees. Insurance regulations require companies to offer insurance on terms that make policies expensive or unprofitable.

Housing regulations require banks to offer loans to those without sufficient financial ability to make the risk worthwhile. Automotive laws mandate that carmakers not be allowed to sell cars unless they meet government-decreed gas mileage standards. This list barely scratches the surface.

The second major form of economic coercion in a mixed economy is involuntary spending, i.e. the power of taxation. We are all witness and victim to this intrusion

every time we receive a paycheck with a sizable chunk removed by the IRS. Using taxation, the state forcibly removes money from the pockets of individuals and companies to spend it on things that they otherwise wouldn't have. The result is that a woman in California may have her money spent by the government on farmers in Iowa, manufacturers in Michigan, roads in Florida, banks in New York, and a failing nationwide train system she'll never use.

### MIXED ECONOMY

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soon after the government began huge subsidies to encourage ethanol production. Another is the series of insurance companies that have been forced to stop offering insurance in some states after regulations made offering policies at a profit impossible. History is littered with similar examples of the "unintended consequences" of policies like rent controls and price ceilings that lead to shortages of basic goods.

It is no accident that intervention has damaging results. Stripped of all the complexity of modern finance and technology, the economy is at bottom a collection of people using their minds to accomplish chosen tasks. Whether those are complex tasks, like engineering an iPod, or easy ones, like mowing a lawn, they all require a basic condition in order to be accomplished: freedom. Government intervention necessitates some loss of freedom. Removed of all freedom, we become economically impotent, unable to perform the myriad activities that make possible the creation of wealth (observe the poverty under socialism). Removed of only some freedom, we are economically handicapped to the degree we are restrained. A large scale demonstration of this effect is the

annual Index of Economic Freedom, which consistently finds that the more economic freedom the citizens of a nation enjoy, the wealthier they become—and conversely, the more freedom they are denied, the poorer they are.

The idea that capitalism is economically deficient not only flies in the face of empirical data, but also contradicts the very nature of economic action. Far from being like oil to the economic engine, government intervention is like sand in every case, interfering with the free, productive activity of individuals. In fact, many advocates of the mixed economy, such as neoconservative writer Irving Kristol, readily admit this and concede that overwhelmingly, current and historical evidence shows that free markets lead to the greatest economic result. But like Kristol, they only give "Two Cheers for Capitalism," advocating government intervention to remedy capitalism's other perceived flaw: its moral shortcomings.

This second, "moral argument" for the mixed economy concedes that capitalism may lead to prosperity, but only for some; the rest are "left behind" to suffer. To the advocates of the mixed economy, this is morally intolerable – after all, doesn't everyone deserve to have their needs met? Why should some enjoy the benefits of capitalism and others not? To resolve this disparity, supporters of the mixed economy suggest the government use its "resources" to "assist" the less fortunate. In plain language, of course, this means the government uses its coercive power to seize property or freedom from some for the benefit of others. Hence, not only do we find ourselves relieved of part of our income to provide a "safety net" for countless strangers, but also find ourselves told what we can and cannot do—not because it would violate someone else's freedom, but because it would violate their desires.

This infringement of freedom and property rights has become so routine, even expected, that it's rarely questioned. For many, it is seemingly a fact of life that a substantial portion of their earnings do not belong

to them and that a considerable degree of their freedom may be denied to further the "greater good." But the idea that morality demands we sacrifice those things is flawed. As Ayn Rand showed, there is nothing rational or moral about a theory that requires us to sacrifice our rights to life, liberty, and the pursuit of happiness in order to satisfy the wishes of others. Every individual has a moral right to achieve success without paying a penalty to those who do not. This is the vision represented in the founding of America and is the essence of capitalism: a society of individuals free to pursue their chosen ends, not bound to one another except by voluntary choice and to mutual benefit.

The advocates of the mixed economy are wrong on both counts: capitalism and free markets are neither economically nor morally faulty. Economically, laissez-faire capitalism enables the flourishing of productivity and material success; morally, it protects the inalienable rights to freedom and property that make the pursuit of happiness possible. Americans vigorously defend freedoms such as speech, religion, marriage, and association. Yet by endorsing the mixed economy, they abandon the principle of freedom when it comes to economics—even though freedom is both moral and practical. There is no justification for tainting capitalism with government coercion of any kind, for any alleged economic or social gain. Instead, it is time for a truly free market, not only to recover from current economic troubles, but to reach heights of prosperity not yet seen.

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# EVALUATING THE WAR EFFORT

by Eric Peltier

## PART I: ENEMY

Imagine that tomorrow the government confirmed with certainty the deaths of Bin Laden, his generals, and every single Al Qaeda foot soldier. Would that mean that the war on terror was over? Would that be enough to declare the US safe from the threat of another 9/11?

Most of us realize that it would not. Soon enough, another terrorist group would rise in Al Qaeda's place. Militant Islamist groups—Al Qaeda, Hamas, Hezbollah, Islamic Jihad, Al-Aqsa Martyrs Brigade, Fatah al-Islam, the Iranian Revolutionary Guard—are symptoms of something deeper. Most of us recognize this, and assume that the war on "terror" is not supposed to be an attack on only one of these groups, but rather an attack on the underlying force that unites them.

What is that force? The Bush Administration has called it "terror," but does that really define it? The State Department's official list of "Foreign Terrorist Organizations" includes the Irish Republican Army, the Basque separatist group ETA, the Revolutionary Armed Forces of Columbia, and the Communist Party of the Philippines. Its definition of terrorism would include the activity of extremist environmental groups, violent animal rights activists, and radical pro-lifers, who have all engaged in bombings in the name of their causes. While these groups do indeed engage in terrorism, they do not constitute the enemy in this war.

The various groups that make up "the enemy" in the so-called war on "terror" are united by a shared system of ideas and ideals: the political *ideology* of Islamic Totalitarianism. This ideology advocates the imposition of Islamic law across the Middle East and, ultimately, the globe. Because the US and its way of life are a threat to that goal, these groups believe that jihad against Western "infidels" is both necessary and moral, and they all uphold martyrdom for the cause of Islam as a supreme ideal. The ideology of Islamic totalitarianism is the hub on which these militant Islamic terrorist groups revolve.

Americans are a people that respect individual freedom, and so hesitate to identify an ideology as an enemy. They are cautious, properly, not to declare war on a set of personal beliefs. But the issue here is not of personal ideology—it is of political ideology. Just as in the cold war the enemy was communist nations, just as in World War II it was Nazism that animated the Germans, so today it is *Islamic Totalitarianism* that underpins the particular terrorist groups.

Imagine, in World War II, if the enemy had been identified as the Blitzkrieg technique, rather than Nazism. What would that

have done to the clarity of American resolve? Naming the enemy as *terror* or *terrorism* has the exact same effect. It bespeaks an unwillingness to acknowledge the reality of the situation.

Terrorism is merely one form in which Islamic Totalitarianism manifests itself. Its practitioners also seek, and have successfully obtained, political power through military coups, pressure group politics, and even diplomacy. Hezbollah and Hamas, for instance, openly negotiate with other nations to gain political legitimacy. And overt war against the US and Israel has long been advocated by the fundamentalist regime in Iran—a government, not a terrorist group, and one that continues to openly pursue the nuclear arms that will make such war possible.

The spread of Islamic Totalitarianism, and the corresponding threat to the US, has been building for decades. In 1979, Iranian militants stormed the American embassy. In 1989, Iran declared a death sentence against Salmon Rushdie (a British citizen) and his American publishers. In 1993, Osama Bin Laden bombed the World Trade Center towers for the first time. In 2000, Islamic terrorists facilitated by Sudan ambushed the U.S.S. Cole. In 2001, the World Trade Center towers were destroyed by hijacked airplanes, and since, Islamic terrorists have made or attempted bombing attacks across the globe (Bali, Dehli, Madrid, London, etc.), most recently exploding two car bombs at the US embassy in Yemen. Small scale attacks have also occurred repeatedly in the US—for example, in 2002 an Egyptian man living in Los Angeles opened fire at LAX, killing two and wounding four others.

*Why do Americans seem so apathetic about the war on terror?*

**See "American Apathy and the New Normal" on our blog.**

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So far, the accumulated attacks on the West have not led to a mainstream American identification of the root of the danger. We have not openly grasped, as a nation, that the ideology of Islamic Totalitarianism has been and remains *the* motivation behind the militant Islamist movement that threatens us and the rest of the Western world.

The first step to properly evaluate the war effort is to rename it as the war against Islamic Totalitarianism. That is the ideological fuel that compels a man to reject reason, strap on a bomb and blow himself up in a crowded market. That is the ideological fuel that deems such men martyrs and inspires others to follow in their path. That is what brought down the World Trade Center. That is what we are fighting.

## PART 2: VICTORY

Part one of this article discusses the importance of recognizing that the enemy America faces is not "terror", but Islamic Totalitarianism. Identification of the enemy is only half of what is required to evaluate the war effort. The second component is to identify what victory against that enemy would entail. What does victory against Islamic Totalitarianism mean? And is such a victory achievable?

If the enemy is Islamic Totalitarianism, then victory in such a war can only mean the virtual elimination of any national threat posed by Islamic totalitarians, present and future, by rendering defunct the ideology that fuels them.

Is such a victory possible? Can an *ideology* be defeated so thoroughly that it ceases to animate new recruits? History says yes. The West has fought and defeated ideological enemies before. The most well known 20th century examples are Communism and Nazism, but there is also a third, more pertinent example. Like the Islamic totalitarians that threaten us today, the advocates of this ideology worshipped a deity that commanded them to war, embraced violence as the means to advance their cause, and believed that honor was achieved via the ultimate sacrifice of life itself.

Japan in WWII was ruled by an emperor conceived by his people as a god. The Japanese were indoctrinated with the ideas of "State Shinto," a nationalized political mythology that drew upon the country's dominant Shinto religion in the same way Islamic Totalitarianism draws on Islam. State Shinto mandated worship to the Emperor-god, a sacred half-man/half-deity that commanded obedience and had full power to order the nation to war. From birth, children were taught that venera-

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## WAR EFFORT

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tion of the Emperor and sacrifice to the Nation were the foundation of moral virtue, ideas that would later manifest themselves as suicidal banzai charges in the name of honor.

The Japanese invaded Pearl Harbor as one step of a broader decade-long campaign to expand the borders of the Japanese empire. The attack on Pearl Harbor was conducted in concert with attacks on US bases in Hong Kong, Guam, Malaya, the Philippines, and Wake Island. All of these attacks were launched with the tacit support and endorsement of the Japanese people—according to State Shinto, the war had been sanctioned by their god, and was therefore an expression of the Shinto religion which could not be questioned.

The historical parallel is striking: a dominant religious ideology gives rise to a distinct expansionist political ideology, and that political ideology then fuels anti-American action because Americanism threatens its growth.

History has recorded the US response to the Pearl Harbor attack. It was an immediate, decisive, unwavering military campaign. FDR declared unambiguously that victory meant the unconditional surrender of the Japanese. FDR's administration, and Americans generally, recognized implicitly that the bombing of Pearl Harbor sprang from a deep-seated bellicose philosophy, and that peace could only be obtained by two mutually dependent actions: destroying Japan's capacity to wage war, and purging Japan of the ideas motivating its lust for war. The former would eliminate the immediate threat. The latter would ensure a long-term peace.

Japan's ability to wage war was neutralized first. *Before* the first atomic bomb was dropped, Japan's military had been crushed through the firebombing of Tokyo and other related efforts, and Japan was rendered wholly incapable of further aggressive action. Japan would not be able to launch another attack any time in the near future.

But the goal was not merely to temporarily neutralize the Japanese war machine. The goal—i.e. the standard of victory—was ending the threat from State Shinto. Although Japan was militarily defeated after the firebombing, Japan's *will to fight* had not been stamped out. The ideology that motivated Japanese aggression was still in place, and many Japanese citizens actually longed for an American invasion in order to die with honor in the name of the Emperor. With martyrdom idealized as a form of heroism, the government's propaganda campaign hid the destruction of the Japanese military and issued directives to its people calling for death without surrender. "One hundred million deaths rather than surrender" was a popular slogan. A week before the bombs were dropped, the impetus to war remained so strong that 900,000 Japanese troops had amassed

on the island of Kyushu, waiting to die in an American invasion that would never come.

The American administration did not hesitate to take the next step, difficult as it was. An American invasion would have caused an inconceivable loss of life. General Charles Willoughby, chief of intelligence for General Douglas MacArthur (the Supreme Commander of the Southwest Pacific) estimated American casualties at *one million within a year*, let alone the number of dead Japanese. Any political treaty short of unconditional surrender would have left State Shinto—and its will to war—in place. But how could the enemy, seemingly undaunted and righteous despite the defeats it had suffered, be cowed into unconditional surrender?

The dropping of the atomic bombs was necessary for the achievement of that aim. America demonstrated that the Japanese longing to righteously resist invasion would not be satisfied. America could continue to destroy Japan from the air, and no American soldier need set foot in the country. The wish to die gloriously in battle was rendered futile; death and war became symbols of unabated suffering rather than of noble resistance; and thus the will to war was broken.

After the bombings of Hiroshima and Nagasaki, the last command issued by the Emperor-god was that of unconditional surrender to the United States. The US then brought into being the victory it had defined at the war's outset. It dismantled the remains of the Japanese military, destroyed the government schools preaching the ideology of State Shinto, and imposed a proper western constitution on Japan, a constitution that separated church from state and renounced war. Those government officials who remained in power, did so on terms dictated by the US. Though the emperor remained, he did so as a figurehead, explicitly stripped of his deism and rendered powerless.

Americans did eventually provide aid to the Japanese, but only after victory had been achieved. Once the militant ideas were abandoned and Japan no longer posed a threat, America did what it could to help Japan rebuild.

The result of relentless military force against a vicious ideology was a return to security for the US, an enduring peace, and the attainment of previously unthinkable levels of prosperity for the Japanese. And, in contrast to the thousands of young American men and women that have died needlessly in Iraq, not a *single* American soldier died in the five-year occupation that followed Japan's surrender.

In World War II, the enemy was State Shinto. Today, it is Islamic Totalitarianism. Back then, victory meant destroying the cultural plausibility that State Shinto had for so many Japanese. Today, it is destroying the cultural plausibility that Islamic Totalitarianism has for so many Muslims around the world. The Japanese saw the futility of their struggle, and there never was a second Pearl Harbor. If

there is similarly not to be a second, and third 9/11, America needs to dedicate itself to the eradication of Islamic Totalitarianism with the same devotion and moral fortitude that it had in WWII.

As Americans, we need to *think* about this issue candidly, and ask ourselves honestly whether a peaceful alternative exists—regardless of what we may wish were the case. The lessons of history point to inescapable truths. No political compromise will convince a government like Pakistan or Saudi Arabia to seriously crack down on militants within its nation. No constitution without a separation of State and Church, such as those enacted in Iraq and Afghanistan, will serve as a foundation for sustained peace. No nation ruled by Islamic totalitarians, such as Iran is today, will compromise its mission because of sanctions or bribes. No terrorist organization that has fervently adopted the ideology of Islamic Totalitarianism will be convinced through rational discourse to abandon it.

The lesson of history is this: The only way to wage war against a destructive ideology is by waging destruction on that ideology—crushing the individuals who actively support it, smashing regimes who fuel it, dismantling the schools where it is inculcated in the young, and demonstrating to any man that considers adopting it that the result of such action will be his own end. If America makes clear to Saudi Arabia, Pakistan, and other "allies" that it expects and demands immediate crackdowns on terrorism; if America shows a willingness to bomb Iran the way it bombed Japan; if America hunts down, ruthlessly and without apology, rebellious militants in Iraq and Afghanistan—the Islamic world will get the message. Islamic Totalitarianism is a one-way ticket to ruin. Better figure out a peaceful version of Islam to replace it. And fast.

But for Americans to support such actions by their government, they must first have confidence in their own righteousness. Americans don't want war. We don't want to impose our values by force, we don't want to take over other nations. We want only to be secure and free to pursue our own happiness.

Victory, in the war against Islamic Totalitarianism, means achieving real security. It means the elimination of the threat of attacks from Islamic militants against US interests at home and abroad. In concrete, real-world terms, it means a full return to pre-war security, to a future free from wire-tapping, invasive airport scans, color-coded terrorism alerts and armed guards with Geiger counters in railroad stations. It means a return to a US where such measures are patently excessive and unnecessary. It means the old normal, not some alleged "new normal" of terror hot lines and biometric national ID cards. That is the goal. Any administration that does not move us demonstrably closer to it has achieved failure, and should be judged accordingly.

# SPEAKERS, EVENTS, & MEETINGS

## REGULAR OBJECTIVIST CLUB MEETINGS

Contact your local club for more information about scheduled meetings.

**BENNINGTON COLLEGE**  
Objectivists at Bennington  
Contact: rginoza@bennington.edu

**UNIVERSITY OF CALIFORNIA, BERKELEY**  
Objectivist Club at UC Berkeley  
Contact the club for meeting information.  
Contact: kbrakora@berkeley.edu

**UNIVERSITY OF CALIFORNIA, DAVIS**  
Objectivist Club of UC Davis  
Contact: keoshay@ucdavis.edu

**UNIVERSITY OF CALIFORNIA, IRVINE**  
Ayn Rand Club at UCI  
Contact: ebrunner@uci.edu

**UNIVERSITY OF CALIFORNIA, LOS ANGELES**  
L.O.G.I.C. Club  
What: Weekly meetings  
Where: Haines A28  
When: Wednesdays, 7-9 pm  
Contact: arthur@clublogic.org

**UNIVERSITY OF CALIFORNIA, SAN DIEGO**  
UCSD Objectivist Club  
What: Weekly meetings  
Where: Sequoia Room of Sierra Summit  
When: Mondays at 7:00 pm  
Contact: objectivist.ucsd@gmail.com

**CENTRAL WASHINGTON UNIVERSITY**  
Central Washington University Objectivist Club  
Contact: mikel.moceri@gmail.com

**UNIVERSITY OF CHICAGO**  
University of Chicago Objectivist Club  
Contact the club for meeting information.  
Contact: justmale@uchicago.edu

**UNIVERSITY OF COLORADO, BOULDER**  
What: Boulder Objectivist Club  
Contact: jim.manley@objectivistclubs.org

**DUKE UNIVERSITY**  
Duke Objectivist Club  
Contact: dar21@duke.edu

**UNIVERSITY OF FLORIDA**  
Ayn Rand Club  
Contact: aynrandclub@gmail.com

**GEORGIA STATE UNIVERSITY**  
GSU Objectivists  
Contact: birdsatemyface@gmail.com

**GEORGIA TECH**  
What: Weekly meetings  
Contact: cyberbuzz.gatech.edu/aynrand

**HARVARD UNIVERSITY**  
Harvard Objectivist Club  
Contact: hoc@hcs.harvard.edu  
Web: www.hcs.harvard.edu/~hoc

**INDIANA UNIVERSITY, BLOOMINGTON**  
IU Objectivists  
Contact: aynrand@indiana.edu

**UNIVERSITY OF KANSAS, LAWRENCE**  
University of Kansas Objectivist Club  
Contact: fyounge@gmail.com

**KENNESAW STATE UNIVERSITY**  
Kennesaw State Objectivists  
Contact: randianz@msn.com

**UNIVERSITY OF MARYLAND**  
Terrapin Objectivists  
Contact: terrapin-objectivists@googlegroups.com

**UNIVERSITY OF MICHIGAN**  
University of Michigan Objectivist Club  
Contact: rodffits@umich.edu  
Web: www.umso.org

**MICHIGAN STATE UNIVERSITY, EAST LANSING**  
Michigan State Objectivists  
Contact: morri136@msu.edu  
Web: www.msuoc.com

**UNIVERSITY OF MONTANA, MISSOULA**  
University of Montana Objectivist Club  
Contact: sam337711@yahoo.com

**NEW YORK UNIVERSITY**  
NYU Objectivist Club  
What: Regular meetings  
Contact: Kara Zavwarella  
nyuoc\_president@yahoo.com

**UNIVERSITY OF NORTH CAROLINA, CHARLOTTE**  
Students of Ayn Rand at UNC Charlotte  
Contact: jwadswor@unc.edu

**OKLAHOMA STATE UNIVERSITY**  
Oklahoma State University Objectivist Club  
Contact: jghodgs@okstate.edu

**PENNSYLVANIA STATE UNIVERSITY**  
Penn State Objectivist Club  
Contact: psoc@psu.edu  
Web: psuobjectivism.com

**RICE UNIVERSITY**  
Rice Objectivist Club  
Contact: rice.objectivism@hotmail.com

**ROGERS STATE UNIVERSITY**  
RSU Objectivist Club  
Contact: renee1m3@yahoo.com  
Web: www.rsobjclub.com

**SAN FRANCISCO STATE UNIVERSITY**  
SFSU Students of Objectivism  
What: Weekly meetings  
Where: Cesar Chavez Student Center  
Contact: aynrand@sfsu.edu

**SOUTHEASTERN MISSOURI STATE**  
Southeastern Missouri State Objectivist Club  
Contact: jaarnold1s@semo.edu

**UNIVERSITY OF SOUTHERN CALIFORNIA**  
USC Objectivist Club  
Contact the club for meeting information.  
Contact: uscobjectivists@gmail.com

**UNIVERSITY OF TEXAS, AUSTIN**  
Objectivist Society  
Contact: utobjectivism@gmail.com

**TEXAS TECH UNIVERSITY**  
Texas Tech Objectivist Society  
Contact: ryan.l.reardon@gmail.com  
Web: www.orgs.ttu.edu/sos

**TUFTS UNIVERSITY**  
Tufts Objectivist Club  
What: Regular meetings  
Where: Tufts University, Mayer Campus Center  
Contact: Gena Gorlin  
gena.gorlin@gmail.com

**UNITED STATES NAVAL ACADEMY**  
USNA Objectivist Club  
Contact: m081632@usna.edu

**UNIVERSITY OF VIRGINIA, CHARLOTTESVILLE**  
Students Pondering Objective Thought  
Contact: ams3cs@cms.mail.virginia.edu

**VIRGINIA POLYTECHNIC INSTITUTE AND STATE UNIVERSITY**  
Virginia Tech Objectivist Club  
Contact: egochick@gmail.com

**YALE UNIVERSITY**  
Yale University Objectivist Club  
Contact: helen.rittelmeyer@yale.edu

**METRO DETROIT**  
The Objectivist Group  
What: Monthly meetings  
When: Third Wednesday of each month  
Contact: togplsgruchala@comcast.net

**SAN FRANCISCO, CA**  
Golden Gate Objectivists  
Contact: www.goldengateobjectivists.com  
goldengateobjectivists@yahoo.com

**TORONTO, ONTARIO**  
OPAR Study Group  
Contact: Dalia Tubis  
daliatubis@yahoo.com  
& Guy Barnett  
guyusj@hotmail.com

**WASHINGTON, DC**  
DC Objectivist Salon (DCOS)  
What: Monthly study/discussion group  
Contact: www.dcoobjectivistsalon.org

## GENERAL ANNOUNCEMENTS

**THE AYN RAND INSTITUTE**  
Free video and audio selections online:  
www.aynrand.org

"The Road to 9/11: How America's Selfless Policies Unleashed the Jihadists," by Elan Journo

"The Rise and Fall of Property Rights in America," by Adam Mossoff

Totalitarian Islam's Threat to the West: A panel discussion featuring Yaron Brook, Daniel Pipes and Wafa Sultan

"The Separation of School and State: The Case for Abolishing America's Government Schools," by C. Bradley Thompson

"Atlas Shrugged—America's Second Declaration of Independence," by Onkar Gbate

"Religion and Morality," by Onkar Gbate  
"Democracy vs. Victory: Why the 'Forward Strategy of Freedom' Had to Fail," by Yaron Brook

"Passing Judgment: Ayn Rand's View of Justice," by Tara Smith

Free Speech and the Danish Cartoons: A panel discussion featuring Yaron Brook and Daniel Pipes

"Why Conservatives Are Anti-Business," by Yaron Brook

"America's Foreign Policy: Self-Interest vs. Self-Sacrifice," by Peter Schwartz

**THE LUCIDICUS PROJECT**  
Free books to medical students interested in learning about the moral and economic case for capitalism.

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