

were very far from it). And he provoked his audience to laughter by ridiculing his economists, who estimated that such levels would not be reached until 1975. At that moment he drew a veil over reality in the very act of interpreting it.

Lies about intentions and interpretations permit the integration of the diverse methods of propaganda. In fact Hitler's propaganda was able to make the lie a precise and systematic instrument, designed to transform certain values, to modify certain current concepts, to provoke psychological twists in the individual. The lie was the essential instrument for that, but this was not just a falsification of some figure or fact. As Hermann Rauschning shows, it was falsehood in depth.<sup>2</sup> Stalinist propaganda was the same. On the other hand, American and Leninist propaganda<sup>3</sup> seek the truth, but they resemble the preceding types of propaganda in that they provoke a general system of false claims. When the United States poses as the defender of liberty—of all, everywhere and always—it uses a system of false representation. When the Soviet Union poses as the defender of true democracy, it is also employing a system of false representation. But the lies are not always deliberately set up; they may be an expression of a belief, of good faith—which leads to a lie regarding intentions because the belief is only a rationalization, a veil drawn deliberately over a reality one wishes not to see. Thus it is possible that when the United States makes its propaganda for freedom, it really *thinks* it is defending freedom; and that the Soviet Union, when presenting itself as the champion of democracy, really *imagines* itself to be a champion of democracy. But these beliefs lead definitely to false claims, due in part to propaganda itself. Certainly a part of the success of Communist propaganda against capitalism comes from the effective denunciation of capitalism's claims; the false "truth" of Communist propaganda consists in exposing the contradiction between the values stressed by the bourgeois society (the virtue of work, the family, liberty, political democracy) and the reality of that society

(poverty, unemployment, and so on). These values are false because they are only claims of self-justification. But the Communist system expresses false claims of the same kind.

Propaganda feeds, develops, and spreads the system of false claims—lies aimed at the complete transformation of minds, judgments, values, and actions (and constituting a frame of reference for systematic falsification). When the eyeglasses are out of focus, everything one sees through them is distorted. This was not always so in the past. The difference today lies in the voluntary and deliberate character of inaccurate representation circulated by propaganda. While we credit the United States and the Soviet Union with some good faith in their beliefs, as soon as a system of propaganda is organized around false claims, all good faith disappears, the entire operation becomes self-conscious, and the falsified values are recognized for what they are. The lie reveals itself to the liar. One cannot make propaganda in pretended good faith. Propaganda reveals our hoaxes even as it encloses and hardens us into this system of hoaxes from which we can no longer escape.

Having analyzed these traits, we can now advance a definition of propaganda—not an exhaustive definition, unique and exclusive of all others, but at least a partial one: *Propaganda is a set of methods employed by an organized group that wants to bring about the active or passive participation in its actions of a mass of individuals, psychologically unified through psychological manipulations and incorporated in an organization.*

### 3. Categories of Propaganda

Despite a general belief, propaganda is not a simple phenomenon, and one cannot lump together all of its forms. Types of propaganda can be distinguished by the regimes that employ them. Soviet propaganda and American propaganda do not resemble each other either in method or in psychological technique. Hitler's propaganda was very different from present-day Chinese propaganda, but it substantially resembled Stalinist propaganda. The propaganda of the F.L.N. in Algeria cannot be compared to French propaganda. Even within the same regime completely different conceptions can co-exist; the Soviet Union is

<sup>2</sup> Except that Goebbels used falsehood very subtly to discredit the enemy; he secretly disseminated false news about Germany to enemy intelligence agents; then he proved publicly that their news was false, thus that the enemy lied.

<sup>3</sup> Alex Inkeles has emphasized that Lenin did not have the same cynical attitude towards the masses as did Hitler, and that he was less concerned with technique than with the "truth of the message."

the most striking example of this. The propagandas of Lenin, Stalin, and Khrushchev offer three types which differ in their techniques, in their themes, and in their symbolism; so much so that when we set up too narrow a frame for the definition of propaganda, part of the phenomenon eludes us. Those who think of Soviet propaganda only as it was under Stalin are inclined to say that Khrushchev does not make propaganda. But Khrushchev's propaganda was as extensive as Stalin's and perhaps more so; he carried certain propaganda techniques to their very limits. But aside from these political and external categories of propaganda, one must define other differences that rest on certain internal traits of propaganda.

### *Political Propaganda and Sociological Propaganda*

First we must distinguish between political propaganda and sociological propaganda. We shall not dwell long on the former because it is the type called immediately to mind by the word propaganda itself. It involves techniques of influence employed by a government, a party, an administration, a pressure group, with a view to changing the behavior of the public. The choice of methods used is deliberate and calculated; the desired goals are clearly distinguished and quite precise, though generally limited. Most often the themes and the objectives are political, as for example with Hitler's or Stalin's propaganda. This is the type of propaganda that can be most clearly distinguished from advertising: the latter has economic ends, the former political ends. Political propaganda can be either strategic or tactical. The former establishes the general line, the array of arguments, the staggering of the campaigns; the latter seeks to obtain immediate results within that framework (such as wartime pamphlets and loudspeakers to obtain the immediate surrender of the enemy).

But this does not cover all propaganda, which also encompasses phenomena much more vast and less certain: the group of manifestations by which any society seeks to integrate the maximum number of individuals into itself, to unify its members' behavior according to a pattern, to spread its style of life abroad, and thus to impose itself on other groups. We call this phenomenon "sociological" propaganda, to show, first of all, that the entire group, consciously or not, expresses itself in this fashion; and to indicate, secondly, that its influence aims much more at an entire

style of life than at opinions or even one particular course of behavior.<sup>4</sup>

Of course, within the compass of sociological propaganda itself one or more political propagandas can be expressed. The propaganda of Christianity in the middle ages is an example of this type of sociological propaganda; Benjamin Constant meant just this when he said of France, in 1793: "The entire nation was a vast propaganda operation." And in present times certainly the most accomplished models of this type are American and Chinese propaganda. Although we do not include here the more or less effective campaigns and methods employed by governments, but rather the over-all phenomenon, we find that sociological propaganda combines extremely diverse forms within itself. At this level, advertising as the spreading of a certain style of life can be said to be included in such propaganda, and in the United States this is also true of public relations, human relations, human engineering, the motion pictures, and so on. It is characteristic of a nation living by sociological propaganda that all these influences converge toward the same point, whereas in a society such as France in 1960, they are divergent in their objectives and their intentions.

Sociological propaganda is a phenomenon much more difficult to grasp than political propaganda, and is rarely discussed. *Basically it is the penetration of an ideology by means of its sociological context.* This phenomenon is the reverse of what we have been studying up to now. Propaganda as it is traditionally known implies an attempt to spread an ideology through the mass media of communication in order to lead the public to accept some political or economic structure or to participate in some action. That is the one element common to all the propaganda we have studied. Ideology is disseminated for the purpose of making various political acts acceptable to the people.

But in sociological propaganda the movement is reversed. The existing economic, political, and sociological factors progressively allow an ideology to penetrate individuals or masses. Through the

<sup>4</sup> This notion is a little broader than that of Doob on unintentional propaganda. Doob includes in the term the involuntary effects obtained by the propagandist. He is the first to have stressed the possibility of this unintentional character of propaganda, contrary to all American thought on the subject, except for David Krech and Richard S. Crutchfield, who go even further in gauging the range of unintentional propaganda, which they even find in books on mathematics.

medium of economic and political structures a certain ideology is established, which leads to the active participation of the masses and the adaptation of individuals. The important thing is to make the individual participate actively and to adapt him as much as possible to a specific sociological context.

Such propaganda is essentially diffuse. It is rarely conveyed by catchwords or expressed intentions. Instead it is based on a general climate, an atmosphere that influences people imperceptibly without having the appearance of propaganda; it gets to man through his customs, through his most unconscious habits. It creates new habits in him; it is a sort of persuasion from within. As a result, man adopts new criteria of judgment and choice, adopts them spontaneously, as if he had chosen them himself. But all these criteria are in conformity with the environment and are essentially of a collective nature. Sociological propaganda produces a progressive adaptation to a certain order of things, a certain concept of human relations, which unconsciously molds individuals and makes them conform to society.

Sociological propaganda springs up spontaneously; it is not the result of deliberate propaganda action. No propagandists deliberately use this method, though many practice it unwittingly, and tend in this direction without realizing it. For example, when an American producer makes a film, he has certain definite ideas he wants to express, which are not intended to be propaganda. Rather, the propaganda element is in the American way of life with which he is permeated and which he expresses in his film without realizing it. We see here the force of expansion of a vigorous society, which is totalitarian in the sense of the integration of the individual, and which leads to involuntary behavior.

Sociological propaganda expresses itself in many different ways—in advertising, in the movies (commercial and non-political films), in technology in general, in education, in the *Reader's Digest*; and in social service, case work, and settlement houses. All these influences are in basic accord with each other and lead spontaneously in the same direction; one hesitates to call all this propaganda. Such influences, which mold behavior, seem a far cry from Hitler's great propaganda setup. Unintentional (at least in the first stage), non-political, organized along spontaneous patterns and rhythms, the activities we have lumped together (from a concept that might be judged arbitrary or artificial) are not

considered propaganda by either sociologists or the average public.

And yet with deeper and more objective analysis, what does one find? These influences are expressed through the same media as propaganda. They are *really directed* by those who make propaganda. To me this fact seems essential. A government, for example, will have its own public relations, and will also make propaganda. Most of the activities described in this chapter have identical purposes. Besides, these influences follow the same stereotypes and prejudices as propaganda; they stir the same feelings and act on the individual in the same fashion. These are the similarities, which bring these two aspects of propaganda closer together, more than the differences, noted earlier, separate them.

But there is more. Such activities are propaganda to the extent that the combination of advertising, public relations, social welfare, and so on produces a certain general conception of society, a particular way of life. We have not grouped these activities together arbitrarily—they express the same basic notions and interact to make man adopt this particular way of life. From then on, the individual in the clutches of such sociological propaganda believes that those who live this way are on the side of the angels, and those who don't are bad; those who have this conception of society are right, and those who have another conception are in error. Consequently, just as with ordinary propaganda, it is a matter of propagating behavior and myths both good and bad. Furthermore, such propaganda becomes increasingly effective when those subjected to it accept its doctrines on what is *good or bad* (for example, the American Way of Life). There, a whole society actually expresses itself through this propaganda by advertising its kind of life.

By doing that, a society engages in propaganda on the deepest level. Sociologists have recognized that, above all, propaganda must change a person's environment. Krech and Crutchfield insist on this fact, and show that a simple modification of the psychological context can bring about changes of attitude without ever directly attacking particular attitudes or opinions. Similarly, MacDougall says: "One must avoid attacking any trend frontally. It is better to concentrate one's efforts on the creation of psychological conditions so that the desired result seems to come from them naturally." The modification of the psychological climate

brings about still other consequences that one cannot obtain directly. This is what Ogle calls "suggestibility"; the degree of suggestibility depends on a man's environment and psychological climate. And that is precisely what modifies the activities mentioned above. It is what makes them propaganda, for their aim is simply to instill in the public an attitude that will prepare the ground for the main propaganda to follow.

Sociological propaganda must act gently. It conditions; it introduces a truth, an ethic in various benign forms, which, although sporadic, end by creating a fully established personality structure. It acts slowly, by penetration, and is most effective in a relatively stable and active society, or in the tensions between an expanding society and one that is disintegrating (or in an expanding group within a disintegrating society). Under these conditions it is sufficient in itself; it is not merely a preliminary sub-propaganda. But sociological propaganda is inadequate in a moment of crisis. Nor is it able to move the masses to action in exceptional circumstances. Therefore, it must sometimes be strengthened by the classic kind of propaganda, which leads to action.

At such times sociological propaganda will appear to be the medium that has prepared the ground for direct propaganda; it becomes identified with sub-propaganda. Nothing is easier than to graft a direct propaganda onto a setting prepared by sociological propaganda; besides, sociological propaganda may itself be transformed into direct propaganda. Then, by a series of intermediate stages, we not only see one turn into the other, but also a smooth transition from what was merely a spontaneous affirmation of a way of life to the deliberate affirmation of a truth. This process has been described in an article by Edward L. Bernays: this so-called "engineering approach" is tied to a combination of professional research methods through which one gets people to adopt and actively support certain ideas or programs as soon as they become aware of them. This applies also to political matters; and since 1936 the National Association of Manufacturers has attempted to fight the development of leftist trends with such methods. In 1938 the N.A.M. spent a half-million dollars to support the type of capitalism it represents. This sum was increased to three million in 1945 and to five million in 1946; this propaganda paved the way for the Taft-Hartley Law. It was a matter of "selling" the American economic system. Here

we are truly in the domain of propaganda; and we see the multiple methods employed to influence opinion, as well as the strong tie between sociological and direct propaganda.

Sociological propaganda, involuntary at first, becomes more and more deliberate, and ends up by exercising influence. One example is the code drawn up by the Motion Picture Association, which requires films to promote "the highest types of social life," "the proper conception of society," "the proper standards of life," and to avoid "any ridicule of the law (natural or human) or sympathy for those who violate the law." Another is J. Arthur Rank's explanation of the purpose of his films: "When does an export article become more than an export article? When it is a British film. When the magnificent productions of Ealing Studios appear in the world, they represent something better than just a step forward toward a higher level of export. . . ." Such films are then propaganda for the British way of life.

The first element of awareness in the context of sociological propaganda is extremely simple, and from it everything else derives. What starts out as a simple situation gradually turns into a definite ideology, because the way of life in which man thinks he is so indisputably well off becomes a criterion of value for him. This does not mean that objectively he is well off, but that, regardless of the merits of his actual condition, he *thinks* he is. He is perfectly adapted to his environment, like "a fish in water." From that moment on, everything that expresses this particular way of life, that reinforces and improves it, is *good*; everything that tends to disturb, criticize, or destroy it is *bad*.

This leads people to believe that the civilization representing their way of life is best. This belief then commits the French to the same course as the Americans, who are by far the most advanced in this direction. Obviously, one tries to imitate and catch up to those who are furthest advanced; the first one becomes the model. And such imitation makes the French adopt the same criteria of judgment, the same sociological structures, the same spontaneous ideologies, and, in the end, the same type of man. Sociological propaganda is then a precise form of propaganda; it is comparatively simple because it uses all social currents, but is slower than other types of propaganda because it aims at long-term penetration and progressive adaptation.

But from the instant a man uses that way of life as his criterion of good and evil, he is led to make judgments: for example, any-



thing un-American is evil. From then on, genuine propaganda limits itself to the use of this tendency and to leading man into actions of either compliance with or defense of the established order.

This sociological propaganda in the United States is a natural result of the fundamental elements of American life. In the beginning, the United States had to unify a disparate population that came from all the countries of Europe and had diverse traditions and tendencies. A way of rapid assimilation had to be found; that was the great political problem of the United States at the end of the nineteenth century. The solution was psychological standardization—that is, simply to use a way of life as the basis of unification and as an instrument of propaganda. In addition, this uniformity plays another decisive role—an economic role—in the life of the United States; it determines the extent of the American market. Mass production requires mass consumption, but there cannot be mass consumption without widespread identical views as to what the necessities of life are. One must be sure that the market will react rapidly and massively to a given proposal or suggestion. One therefore needs fundamental psychological unity on which advertising can play with certainty when manipulating public opinion. And in order for public opinion to respond, it must be convinced of the excellence of all that is "American." Thus conformity of life and conformity of thought are indissolubly linked.

But such conformity can lead to unexpected extremes. Given American liberalism and the confidence of Americans in their economic strength and their political system, it is difficult to understand the "wave of collective hysteria" which occurred after 1948 and culminated in McCarthyism. That hysteria probably sprang from a vague feeling of ideological weakness, a certain inability to define the foundations of American society. That is why Americans seek to define the American way of life, to make it conscious, explicit, theoretical, worthy. Therefore the soul-searching and inflexibility, with excessive affirmations designed to mask the weakness of the ideological position. All this obviously constitutes an ideal framework for organized propaganda.

We encounter such organized propaganda on many levels: on the government level, for one. Then there are the different pressure groups: the Political Action Committee, the American Medi-

cal Association, the American Bar Association, the National Small Business Men's Association—all have as their aim the defense of the private interests of the Big Three: Big Business, Big Labor, and Big Agriculture. Other groups aim at social and political reforms: the American Legion, the League of Women Voters, and the like. These groups employ lobbying to influence the government and the classic forms of propaganda to influence the public; through films, meetings, and radio, they try to make the public aware of their ideological aims.

Another very curious and recent phenomenon (confirmed by several American sociologists) is the appearance of "agitators" alongside politicians and political propagandists. The pure agitator, who stirs public opinion in a "disinterested" fashion, functions as a nationalist. He does not appeal to a doctrine or principle, nor does he propose specific reforms. He is the "true" prophet of the American Way of Life. Usually he is against the New Deal and for laissez-faire liberalism; against plutocrats, internationalists, and socialists—bankers and Communists alike are the "hateful other party in spite of which well-informed I survives." The agitator is especially active in the most unorganized groups of the United States. He uses the anxiety psychoses of the lower middle class, the neo-proletarian, the immigrant, the demobilized soldier—people who are not yet integrated into American society or who have not yet adopted ready-made habits and ideas. The agitator uses the American Way of Life to provoke anti-Semitic, anti-Communist, anti-Negro, and xenophobic currents of opinion. He makes groups act in the illogical yet coherent, Manichaean universe of propaganda, of which we will have more to say. The most remarkable thing about this phenomenon is that these agitators do not work for a political party; it is not clear which interests they serve. They are neither Capitalists nor Communists, but they deeply influence American public opinion, and their influence may crystalize suddenly in unexpected forms.

The more conscious such sociological propaganda is, the more it tends to express itself externally, and hence to expand its influence abroad, as for example in Europe. It frequently retains its sociological character, and thus does not appear to be pure and simple propaganda. There is no doubt, for example, that the Marshall Plan—which was above all a real form of aid to underdeveloped countries—also had propaganda elements, such as the

spreading of American products and films coupled with publicity about what the United States was doing to aid underprivileged nations. These two aspects of indirect propaganda are altogether sociological. But they may be accompanied by specific propaganda, as when, in 1948, subsidies of fifteen million dollars were poured into American publications appearing in Europe. The French edition of the New York *Herald Tribune* stated that it received important sums in Marshall credits for the purpose of making American propaganda. Along with reviews specializing in propaganda, such as *France-Amérique*, and with film centers and libraries sponsored by the Americans in Europe, we should include the *Reader's Digest*, whose circulation has reached millions of copies per issue in Europe and is so successful that it no longer needs a subsidy.

However, the success of such American propaganda is very uneven. Technical publications have an assured audience, but bulletins and brochures have little effect because the Americans have a "superiority complex," which expresses itself in such publications and displeases foreigners. The presentation of the American Way of Life as the only way to salvation exasperates French opinion and makes such propaganda largely ineffective in France. At the same time, French opinion has been won over by the obvious superiority of American technical methods.

All forms of sociological propaganda are obviously very diffuse, and aimed much more at the promulgation of ideas and prejudices, of a style of life, than of a doctrine, or at inciting action or calling for formal adherence. They represent a penetration in depth until a precise point is struck at which action will occur. It should be noted, for example, that in all the French *départements* in which there were Americans and propaganda bureaux, the number of Communist voters decreased between 1951 and 1953.

### *Propaganda of Agitation and Propaganda of Integration*

The second great distinction within the general phenomenon of propaganda is the distinction between propaganda of agitation and propaganda of integration. Here we find such a *summa divisio* that we may ask ourselves: if the methods, themes, characteristics, publics, and objectives are so different, are we not really dealing with two separate entities rather than two aspects of the same phenomenon?

This distinction corresponds in part to the well-known distinction of Lenin between "agitation" and "propaganda"—but here the meaning of these terms is reversed. It is also somewhat similar to the distinction between propaganda of subversion (with regard to an enemy) and propaganda of collaboration (with the same enemy).

Propaganda of agitation, being the most visible and widespread, generally attracts all the attention. It is most often subversive propaganda and has the stamp of opposition. It is led by a party seeking to destroy the government or the established order. It seeks rebellion or war. It has always had a place in the course of history. All revolutionary movements, all popular wars have been nourished by such propaganda of agitation. Spartacus relied on this kind of propaganda, as did the communes, the Crusades, the French movement of 1793, and so on. But it reached its height with Lenin, which leads us to note that, though it is most often an opposition's propaganda, the propaganda of agitation can also be made by government. For example, when a government wants to galvanize energies to mobilize the entire nation for war, it will use a propaganda of agitation. At that moment the subversion is aimed at the enemy, whose strength must be destroyed by psychological as well as physical means, and whose force must be overcome by the vigor of one's own nation.

Governments also employ this propaganda of agitation when, after having been installed in power, they want to pursue a revolutionary course of action. Thus Lenin, having installed the Soviets, organized the agitprops and developed the long campaign of agitation in Russia to conquer resistance and crush the kulaks. In such a case, subversion aims at the resistance of a segment or a class, and an internal enemy is chosen for attack. Similarly, most of Hitler's propaganda was propaganda of agitation. Hitler could work his sweeping social and economic transformations only by constant agitation, by overexcitement, by straining energies to the utmost. Nazism grew by successive waves of feverish enthusiasm and thus attained its revolutionary objectives. Finally, the great campaigns in Communist China were precisely propaganda of agitation. Only such propaganda could produce those "great leaps forward." The system of the communes was accepted only because of propaganda of agitation which unleashed simultaneously physical action by the population and a

change in their behavior, by subverting habits, customs, and beliefs that were obstacles to the "great leap forward." This was internal propaganda. And Mao was perfectly right in saying that the enemy is found within each person.<sup>5</sup> Propaganda of agitation addresses itself, then, to internal elements in each of us, but it is always translated into reality by physical involvement in a tense and overexcited activity. By making the individual participate in this activity, the propagandist releases the internal brakes, the psychological barriers of habit, belief, and judgment.

The *Piatiletka* campaign in the Soviet Union must also be classified as propaganda of agitation. Like the Chinese campaign, its aim was to stretch energies to the maximum in order to obtain the highest possible work output. Thus for a while propaganda of agitation can serve productivity, and the principal examples of propaganda of agitation conducted by governments are of that type. But agitation propaganda most often is revolutionary propaganda in the ordinary sense of the term. Thus Communist propaganda in the West, which provokes strikes or riots, is of this type. The propaganda of Fidel Castro, that of Ho Chi Minh before he seized power, and that of the F.L.N. are the most typical recent examples.

In all cases, propaganda of agitation tries to stretch energies to the utmost, obtain substantial sacrifices, and induce the individual to bear heavy ordeals. It takes him out of his everyday life, his normal framework, and plunges him into enthusiasm and adventure; it opens to him hitherto unsuspected possibilities, and suggests extraordinary goals that nevertheless seem to him completely within reach. Propaganda of agitation thus unleashes an explosive movement; it operates inside a crisis or actually provokes the crisis itself. On the other hand, such propaganda can obtain only effects of relatively short duration. If the proposed objective is not achieved fast enough, enthusiasm will give way to discouragement and despair. Therefore, specialists in agitation propaganda break up the desired goals into a series of stages to be reached one by one. There is a period of pressure to obtain some result, then a period of relaxation and rest; this is how Hitler, Lenin, and Mao operated. A people or a party cannot be kept too long at the highest level of sacrifice, conviction, and devotion.

<sup>5</sup> Mao's theory of the "mold." See below, Appendix II.

The individual cannot be made to live in a state of perpetual enthusiasm and insecurity. After a certain amount of combat he needs a respite and a familiar universe to which he is accustomed.

This subversive propaganda of agitation is obviously the flashiest: it attracts attention because of its explosive and revolutionary character. It is also the easiest to make; in order to succeed, it need only be addressed to the most simple and violent sentiments through the most elementary means. Hate is generally its most profitable resource. It is extremely easy to launch a revolutionary movement based on hatred of a particular enemy. Hatred is probably the most spontaneous and common sentiment; it consists of attributing one's misfortunes and sins to "another," who must be killed in order to assure the disappearance of those misfortunes and sins. Whether the object of hatred is the bourgeois, the Communist, the Jew, the colonialist, or the saboteur makes no difference. Propaganda of agitation succeeds each time it designates someone as the source of all misery, provided that he is not too powerful.

Of course, one cannot draw basic conclusions from a movement launched in this way. It is extraordinary to see intellectuals, for example, take anti-white sentiments of Algerians or Negroes seriously and believe that these express fundamental feelings. To label the white man (who is the invader and the exploiter, it is true) as the source of all ills, and to provoke revolts against him, is an extremely easy job; but it proves neither that the white man is the source of all evil nor that the Negro automatically hates him. However, hatred once provoked continues to reproduce itself.

Along with this universal sentiment, found in all propaganda of agitation (even when provoked by the government, and even in the movement of the Chinese communes), are secondary motives more or less adapted to the circumstances. A sure expedient is the call to liberty among an oppressed, conquered, invaded, or colonized people: calls summoning the Cuban or Algerian people to liberty, for example, are assured of sympathy and support. The same is true for the promise of bread to the hungry, the promise of land to the plundered, and the call to truth among the religious.

As a whole these are appeals to simple, elementary sentiments requiring no refinement, and thanks to which the propagandist can

gain acceptance for the biggest lies, the worst delusions—sentiments that act immediately, provoke violent reactions, and awaken such passions that they justify all sacrifices. Such sentiments correspond to the primary needs of all men: the need to eat, to be one's own master, to hate. Given the ease of releasing such sentiments, the material and psychological means employed can be simple: the pamphlet, the speech, the poster, the rumor. In order to make propaganda of agitation, it is not necessary to have the mass media of communication at one's disposal, for such propaganda feeds on itself, and each person seized by it becomes in turn a propagandist. Just because it does not need a large technical apparatus, it is extremely useful as subversive propaganda. Nor is it necessary to be concerned with probability or veracity. Any statement whatever, no matter how stupid, any "tall tale" will be believed once it enters into the passionate current of hatred. A characteristic example occurred in July 1960, when Patrice Lumumba claimed that the Belgians had provoked the revolt of the Congolese soldiers in the camp at Thysville.

Finally, the less educated and informed the people to whom propaganda of agitation is addressed, the easier it is to make such propaganda. That is why it is particularly suited for use among the so-called lower classes (the proletariat) and among African peoples. There it can rely on some key words of magical import, which are believed without question even though the hearers cannot attribute any real content to them and do not fully understand them. Among colonized peoples, one of these words is *Independence*, an extremely profitable word from the point of view of effective subversion. It is useless to try to explain to people that national independence is not at all the same as individual liberty; that the black peoples generally have not developed to the point at which they can live in political independence in the Western manner; that the economy of their countries permits them merely to change masters. But no reason can prevail against the magic of the word. And it is the least intelligent people who are most likely to be thrown into a revolutionary movement by such summary appeals.

In contrast to this propaganda of agitation is the propaganda of integration—the propaganda of developed nations and characteristic of our civilization; in fact it did not exist before the twentieth century. It is a propaganda of conformity. It is related

to the fact, analyzed earlier, that in Western society it is no longer sufficient to obtain a transitory political act (such as a vote); one needs total adherence to a society's truths and behavioral patterns. As the more perfectly uniform the society, the stronger its power and effectiveness, each member should be only an organic and functional fragment of it, perfectly adapted and integrated. He must share the stereotypes, beliefs, and reactions of the group; he must be an active participant in its economic, ethical, esthetic, and political doings. All his activities, all his sentiments are dependent on this collectivity. And, as he is often reminded, he can fulfill himself only through this collectivity, as a member of the group.<sup>6</sup> Propaganda of integration thus aims at making the individual participate in his society in every way. It is a long-term propaganda, a self-reproducing propaganda that seeks to obtain stable behavior, to adapt the individual to his everyday life, to reshape his thoughts and behavior in terms of the permanent social setting. We can see that this propaganda is more extensive and complex than propaganda of agitation. It must be permanent, for the individual can no longer be left to himself.

In many cases such propaganda is confined to rationalizing an existing situation, to transforming unconscious actions of members of a society into consciously desired activity that is visible, laudable, and justified—Pearlin and Rosenberg call this "the elaboration of latent consequences." In such cases it must be proved that the listeners, the citizens in general, are the beneficiaries of the resultant socio-political developments.

Integration propaganda aims at stabilizing the social body, at unifying and reinforcing it. It is thus the preferred instrument of government, though properly speaking it is not exclusively political propaganda. Since 1930 the propaganda of the Soviet Union, as well as that, since the war, of all the People's Republics, has been a propaganda of integration.<sup>7</sup> But this type of propaganda can also be made by a group of organizations other than those of government, going in the same direction, more or less spontaneously, more or less planned by the state. The most important example of the use of such propaganda is the United

<sup>6</sup> This is one of the points common to all American works on micro-sociology.

<sup>7</sup> At the conference on ideological problems held in Moscow at the end of December 1961, the need to "shape the Communist man" was reaffirmed, and the propagandists were blamed for the twenty-year delay in achieving this goal.



States. Obviously, integration propaganda is much more subtle and complex than agitation propaganda. It seeks not a temporary excitement but a total molding of the person in depth. Here all psychological and opinion analyses must be utilized, as well as the mass media of communication. It is primarily this integration propaganda that we shall discuss in our study, for it is the most important of our time despite the success and the spectacular character of subversive propaganda.

Let us note right away a final aspect of integration propaganda: the more comfortable, cultivated, and informed the milieu to which it is addressed, the better it works. Intellectuals are more sensitive than peasants to integration propaganda. In fact, they share the stereotypes of a society even when they are political opponents of the society. Take a recent example: French intellectuals opposed to war in Algeria seemed hostile to integration propaganda. Nevertheless, they shared all the stereotypes and myths of French society—Technology, Nation, Progress; all their actions were based on those myths. They were thoroughly ripe for an integration propaganda, for they were already adapted to its demands. Their temporary opposition was not of the slightest importance; just changing the color of the flag was enough to find them again among the most conformist groups.

One essential problem remains. When a revolutionary movement is launched, it operates, as we have said, with agitation propaganda; but once the revolutionary party has taken power, it must begin immediately to operate with integration propaganda (save for the exceptions mentioned). That is the way to balance its power and stabilize the situation. But the transition from one type of propaganda to the other is extremely delicate and difficult. After one has, over the years, excited the masses, flung them into adventures, fed their hopes and their hatreds, opened the gates of action to them, and assured them that all their actions were justified, it is difficult to make them re-enter the ranks, to integrate them into the normal framework of politics and economics. What has been unleashed cannot be brought under control so easily, particularly habits of violence or of taking the law into one's own hands—these disappear very slowly. This is all the more true because the results achieved by revolution are usually deceptive; just to seize power is not enough. The people want to give full vent to the hatred developed by agitation propaganda,

and to have the promised bread or land immediately. And the troops that helped in the seizure of power rapidly become the opposition and continue to act as they did under the influence of subversion propaganda. The newly established government must then use propaganda to eliminate these difficulties and to prevent the continuation of the battle. But this must be propaganda designed to incorporate individuals into the "New Order," to transform their opponents into collaborators of the State, to make them accept delays in the fulfillment of promises—in other words, it must be integration propaganda.

Generally, only one element—hatred—can be immediately satisfied; everything else must be changed. Obviously, this conversion of propaganda is very difficult: the techniques and methods of agitation propaganda cannot be used; the same feelings cannot be aroused. Other propagandists must be employed, as totally different qualities are required for integration propaganda. The greatest difficulty is that agitation propaganda produces very rapid and spectacular effects, whereas integration propaganda acts slowly, gradually, and imperceptibly. After the masses have been subjected to agitation propaganda, to neutralize their aroused impulses with integration propaganda without being swept away by the masses is a delicate problem. In some cases it is actually impossible to regain control of the masses. The Belgian Congo is a good example: the black people, very excited since 1959 by Lumumba's propaganda, first released their excitement by battling among themselves; then, once the black government was installed, they ran wild and it was impossible to get them under control. That was the direct effect of Lumumba's unrestrained propaganda against the Belgians. It seems that only a dictatorship can help this situation.<sup>6</sup>

Another good example is given by Sauvy: during the war, broadcasts from London and Algiers aroused the French people on the subject of food shortages and accused the Germans of artificially creating scarcity through requisitioning (which was not true). After Liberation, the government was unable to overcome the effects of this propaganda; abundance was expected to return immediately. It was impossible to control inflation and maintain rationing; integration failed because of prior agitation.

In some cases, agitation propaganda leads to a partial failure.

<sup>6</sup> Written in September 1960.

Sometimes there is a very long period of trouble and unhappiness, during which it is impossible to restore order, and only after a dozen years of integration propaganda can the situation be controlled again. Obviously, the best example is the Soviet Union. As early as 1920, integration propaganda as conceived by Lenin was employed, but it dampened the revolutionary mentality only very slowly. Only after 1929 did the effects of agitation propaganda finally disappear. The Kronstadt Rebellion was a striking example.

In other cases the government must follow the crowds, which cannot be held back once they are set off; the government is forced, step by step, to satisfy appetites aroused by agitation propaganda. This was partly the case with Hitler. After taking power, he continued to control the people by agitation propaganda; he thus had to hold out something new all the time on the road to war—rearmament, the Rhineland, Spain, Austria, Czechoslovakia. The propaganda aimed at the S.A. and S.S. was agitation propaganda, as was the propaganda pushing the German people into war in 1937-9. At the same time, the population as a whole was subjected to a propaganda of assimilation. Thus Hitler used two kinds of propaganda simultaneously. Similarly, in the Soviet Union, agitation propaganda against imperialists and saboteurs, or for the fulfillment of the Plan, is employed simultaneously with propaganda of integration into the system (using different arguments and media) through political education, youth movements, and so on. This is exactly the situation today of Castro in Cuba; he is incapable of integrating and can only pursue his agitation propaganda. This will lead him inevitably to dictatorship, and probably to war.

Other regimes, however, have managed perfectly well to pass from one propaganda to the other, and to make integration propaganda take the lead rapidly. This was the case of North Vietnam and China, and was owing to the remarkable conception of propaganda which they have had since the time of the revolution. In fact, since 1927 Mao's propaganda has been subversive; it appeals to the most basic feelings in order to arouse revolt, it leads to combat, it conditions people, and it relies on slogans. But, at the same time, as soon as the individual is pressed into the army he is subjected to an integration propaganda that Mao calls *political education*. Long-winded explanations tell him why

it is necessary to act in a particular way; a biased but seemingly objective news system is set up as part of that propaganda; behavior is regimented and disciplined. The integration of the revolutionary rebel into a prodigiously disciplined, organized, and regimented army, which goes hand in hand with his intellectual and moral indoctrination, prepares him to be taken into custody by integration propaganda after victory, and to be inserted into the new society without resistance or anarchical excursions. This patient and meticulous shaping of the whole man, this "putting into the mold," as Mao calls it, is certainly his principal success. Of course, he began with a situation in which man was already well integrated into the group, and he substituted one complete framework for another. Also, he needed only to shape the minds of people who had had very little education (in the Western sense of the term), so that they learned to understand everything through images, stereotypes, slogans, and interpretations that he knew how to inculcate. Under such conditions, integration is easy and practically irreversible.

Lastly, the distinction between the two types of propaganda partly explains the defeat of French propaganda in Algeria since 1955. On one side, the propaganda of the F.L.N. was an act of agitation designed to arouse feelings of subversion and combat; against this the French army pitted a propaganda of integration, of assimilation into a French framework and into the French administration, French political concepts, education, professional training, and ideology. But a world of difference lay between the two as to speed, ease, and effectiveness; which explains why, in this competition between propagandas, the F.L.N. won out at almost every stage. This does not mean that F.L.N. propaganda reflected the real feeling of the Algerians. But if some say: "You are unhappy, so rise and slay your master and tomorrow you will be free," and others say: "We will help you, work with you, and in the end all your problems will be solved," there is little question as to who will command allegiance. In spite of everything, however, integration propaganda, as we have said above, is by far the most important new fact of our day.

### *Vertical and Horizontal Propaganda*

Classic propaganda, as one usually thinks of it, is a vertical propaganda—in the sense that it is made by a leader, a tech-

nician, a political or religious head who acts from the superior position of his authority and seeks to influence the crowd below. Such propaganda comes from above. It is conceived in the secret recesses of political enclaves; it uses all technical methods of centralized mass communication; it envelops a mass of individuals; but those who practice it are on the outside. Let us recall here the distinction, cited above, made by Lasswell between direct propaganda and effect propaganda, though both are forms of vertical propaganda.

One trait of vertical propaganda is that the propagandee remains alone even though he is part of a crowd. His shouts of enthusiasm or hatred, though part of the shouts of the crowd, do not put him in communication with others; his shouts are only a response to the leader. Finally, this kind of propaganda requires a passive attitude from those subjected to it. They are seized, they are manipulated, they are committed; they experience what they are asked to experience; they are really transformed into objects. Consider, for instance, the quasi-hypnotic condition of those propagandized at a meeting. There, the individual is depersonalized; his decisions are no longer his own but those suggested by the leader, imposed by a conditioned reflex. When we say that this is a passive attitude, we do not mean that the propagandee does not act; on the contrary, he acts with vigor and passion. But, as we shall see, his action is not his own, though he believes it is. Throughout, it is conceived and willed outside of him; the propagandist is acting through him, reducing him to the condition of a passive instrument. He is mechanized, dominated, hence passive. This is all the more so because he often is plunged into a mass of propagandees in which he loses his individuality and becomes one element among others, inseparable from the crowd and inconceivable without it.

In any case, vertical propaganda is by far the most widespread—whether Hitler's or Stalin's, that of the French government since 1950, or that of the United States. It is in one sense the easiest to make, but its direct effects are extremely perishable, and it must be renewed constantly. It is primarily useful for agitation propaganda.

Horizontal propaganda is a much more recent development. We know it in two forms: Chinese propaganda and group dynamics in human relations. The first is political propaganda; the

second is sociological propaganda; both are integration propaganda. Their characteristics are identical, surprising as that may seem when we consider their totally different origins—in context, research methods, and perspective.

This propaganda can be called horizontal because it is made *inside* the group (not from the top), where, in principle, all individuals are equal and there is no leader. The individual makes contact with others at his own level rather than with a leader; such propaganda therefore always seeks "conscious adherence." Its content is presented in didactic fashion and addressed to the intelligence. The leader, the propagandist, is there only as a sort of *animator* or discussion leader; sometimes his presence and his identity are not even known—for example, the "ghost writer" in certain American groups, or the "police spy" in Chinese groups. The individual's adherence to his group is "conscious" because he is aware of it and recognizes it, but it is ultimately involuntary because he is trapped in a dialectic and in a group that leads him unfailingly to this adherence. His adherence is also "intellectual" because he can express his conviction clearly and logically, but it is not *genuine* because the information, the data, the reasoning that have led him to adhere to the group were themselves deliberately falsified in order to lead him there.

But the most remarkable characteristic of horizontal propaganda is the small group. The individual participates actively in the life of this group, in a genuine and lively dialogue. In China the group is watched carefully to see that each member speaks, expresses himself, gives his opinions. Only in speaking will the individual gradually discover his own convictions (which also will be those of the group), become irrevocably involved, and help others to form their opinions (which are identical). Each individual helps to form the opinion of the group, but the group helps each individual to discover the correct line. For, miraculously, it is always the correct line, the anticipated solution, the "proper" convictions, which are eventually discovered. All the participants are placed on an equal footing, meetings are intimate, discussion is informal, and no leader presides. Progress is slow; there must be many meetings, each recalling events of the preceding one, so that a common experience can be shared. To produce "voluntary" rather than mechanical adherence, and to create a solution that is "found" by the individual rather than imposed from above,

is indeed a very advanced method, much more effective and binding than the mechanical action of vertical propaganda. When the individual is mechanized, he can be manipulated easily. But to put the individual in a position where he apparently has a freedom of choice and still obtain from him what one expects, is much more subtle and risky.

Vertical propaganda needs the huge apparatus of the mass media of communication; horizontal propaganda needs a huge organization of people. Each individual must be inserted into a group, if possible into several groups with convergent actions. The groups must be homogeneous, specialized, and small: fifteen to twenty is the optimum figure to permit active participation by each person. The group must comprise individuals of the same sex, class, age, and environment. Most friction between individuals can then be ironed out and all factors eliminated which might distract attention, splinter motivations, and prevent the establishment of the proper line.

Therefore, a great many groups are needed (there are millions in China), as well as a great many group leaders. That is the principal problem. For if, according to Mao's formula, "each must be a propagandist for all," it is equally true that there must be liaison men between the authorities and each group. Such men must be unswerving, integrated into the group themselves, and must exert a stabilizing and lasting influence. They must be members of an integrated political body, in this case the Communist Party.

This form of propaganda needs two conditions: first of all, a lack of contact between groups. A member of a small group must not belong to other groups in which he would be subjected to other influences; that would give him a chance to find himself again and, with it, the strength to resist. This is why the Chinese Communists insisted on breaking up traditional groups, such as the family. A private and heterogeneous group (with different ages, sexes, and occupations), the family is a tremendous obstacle to such propaganda. In China, where the family was still very powerful, it had to be broken up. The problem is very different in the United States and in the Western societies; there the social structures are sufficiently flexible and disintegrated to be no obstacle. It is not necessary to break up the family in order to make the group dynamic and fully effective: the family already

is broken up. It no longer has the power to envelop the individual; it is no longer the place where the individual is formed and has his roots. The field is clear for the influence of small groups.

The other condition for horizontal propaganda is identity between propaganda and education. The small group is a center of total moral, intellectual, psychological, and civic education (information, documentation, catechization), but it is primarily a political group, and everything it does is related to politics. Education has no meaning there except in relation to politics. This is equally true for American groups, despite appearances to the contrary. But the term *politics* must be taken here in its broadest sense. The political education given by Mao is on the level of a catechism, which is most effective in small groups. Individuals are taught what it is to be a member of a Communist society; and though the verbal factor (formulas to learn, which are the basic tenets of Marxist Communism) is important, the propagandist seeks above all to habituate the group members to a particular new behavior, to instill belief in a human type that the propagandist wishes to create, to put its members in touch with reality through group experience. In this sense the education is very complete, with complete coordination between what is learned "intellectually" and what is "lived" in practice.

Obviously, no political "instruction" is possible in American groups. All Americans already know the great principles and institutions of democracy. Yet these groups are political: their education is specifically democratic—that is to say, individuals are taught how to take action and how to behave as members of a democracy. It is indeed a civic education, a thorough education addressed to the entire man.

These groups are a means of education, but such education is only one of the elements of propaganda aimed at obtaining adherence to a society, its principles, its ideology, and its myths—and to the behavior required by the authorities. The small groups are the chosen place for this active education, and the regime employing horizontal propaganda can permit no other style or form of instruction and education than these. We have already seen that the importance of these small groups requires the breaking up of other groups, such as the family. Now we must understand that the education given in the political small groups requires either the disappearance of academic education, or its integration



into the system. In *The Organization Man*, William H. Whyte clearly shows the way in which the American school is becoming more and more a simple mechanism to adapt youngsters to American society. As for the Chinese school, it is only a system of propaganda charged with catechizing children while teaching them to read.

Horizontal propaganda thus is very hard to make (particularly because it needs so many instructors), but it is exceptionally efficient through its meticulous encirclement of everybody, through the effective participation of all present, and through their public declarations of adherence. It is peculiarly a system that seems to coincide perfectly with egalitarian societies claiming to be based on the will of the people and calling themselves democratic: each group is composed of persons who are alike, and one actually can formulate the will of such a group. But all this is ultimately much more stringent and totalitarian than explosive propaganda. Thanks to this system, Mao has succeeded in passing from subversive propaganda to integration propaganda.

#### *Rational and Irrational Propaganda*

That propaganda has an irrational character is still a well-established and well-recognized truth. The distinction between propaganda and information is often made: information is addressed to reason and experience—it furnishes facts; propaganda is addressed to feelings and passions—it is irrational. There is, of course, some truth in this, but the reality is not so simple. For there is such a thing as rational propaganda, just as there is rational advertising. Advertisements for automobiles or electrical appliances are generally based on technical descriptions or proved performance—rational elements used for advertising purposes. Similarly there is a propaganda based exclusively on facts, statistics, economic ideas. Soviet propaganda, especially since 1950, has been based on the undeniable scientific progress and economic development of the Soviet Union; but it is still propaganda, for it uses these *facts to demonstrate, rationally*, the superiority of its system and to demand everybody's support.

It has often been noted that in wartime the successful propaganda is that based directly on obvious facts: when an enemy army has just suffered a defeat, an appeal to enemy soldiers to surrender

will seem rational. When the superiority of one of the combatants becomes apparent, his appeal for surrender is an appeal to reason.

Similarly, the propaganda of French grandeur since 1958 is a rational and factual propaganda; French films in particular are almost all centered around French technological successes. The film *Algérie française* is an economic film, overloaded with economic geography and statistics. But it is still propaganda. Such rational propaganda is practiced by various regimes. The education provided by Mao in China is based on pseudo-rational proofs, but they are effective for those who pay attention to them and accept them. American propaganda, out of concern for honesty and democratic conviction, also attempts to be rational and factual. The news bulletins of the American services are a typical example of rational propaganda based on "knowledge" and information. And nothing resembles these American publications more than the *Review of the German Democratic Republic*, which has taken over exactly the same propaganda style. We can say that the more progress we make, the more propaganda becomes rational and the more it is based on serious arguments, on dissemination of knowledge, on factual information, figures, and statistics.<sup>9</sup>

Purely impassioned and emotional propaganda is disappearing. Even such propaganda contained elements of fact: Hitler's most inflammatory speeches always contained some facts which served as base or pretext. It is unusual nowadays to find a frenzied propaganda composed solely of claims without relation to reality. It is still found in Egyptian propaganda, and it appeared in July 1960 in Lumumba's propaganda in the Belgian Congo. Such propaganda is now discredited, but it still convinces and always excites.

Modern man needs a relation to facts, a self-justification to convince himself that by acting in a certain way he is obeying reason and proved experience. We must therefore study the close relationship between information and propaganda. Propaganda's content increasingly resembles information. It has even clearly been proved that a violent, excessive, shock-provoking propaganda text leads ultimately to less conviction and participation

<sup>9</sup> Ernst Kris and Nathan Leites have correctly noted the differences, in this connection, between the propaganda of 1914 and that of 1940: the latter is more sober and informative, less emotional and moralistic. As we say in fashionable parlance, it is addressed less to the superego and more to the ego.

than does a more "informative" and reasonable text on the same subject. A large dose of fear precipitates immediate action; a reasonably small dose produces lasting support. The listener's critical powers decrease if the propaganda message is more rational and less violent.

Propaganda's content therefore tends to be rational and factual. But is this enough to show that propaganda is rational? Besides content, there is the receiver of the content, the individual who undergoes the barrage of propaganda or information. When an individual has read a technical and factual advertisement of a television set or a new automobile engine, and if he is not an electrician or a mechanic, what does he remember? Can he describe a transistor or a new type of wheel-suspension? Of course not. All those technical descriptions and exact details will form a general picture in his head, rather vague but highly colored—and when he speaks of the engine, he will say: "It's terrific!"

It is exactly the same with all rational, logical, factual propaganda. After having read an article on wheat in the United States or on steel in the Soviet Union, does the reader remember the figures and statistics, has he understood the economic mechanisms, has he absorbed the line of reasoning? If he is not an economist by profession, he will retain an over-all impression, a general conviction that "these Americans (or Russians) are amazing. . . . They have methods. . . . Progress is important after all," and so on. Similarly, emerging from the showing of a film such as *Algérie française*, he forgets all the figures and logical proofs and retains only a feeling of rightful pride in the accomplishments of France in Algeria. Thereafter, what remains with the individual affected by this propaganda is a perfectly irrational picture, a purely emotional feeling, a myth. The facts, the data, the reasoning—all are forgotten, and only the impression remains. And this is indeed what the propagandist ultimately seeks, for the individual will never begin to act on the basis of facts, or engage in purely rational behavior. What makes him act is the emotional pressure, the vision of a future, the myth. The problem is to create an irrational response on the basis of rational and factual elements. That response must be fed with facts, those frenzies must be provoked by rigorously logical proofs. Thus propaganda in itself becomes honest, strict, exact, but its effect remains irrational

because of the spontaneous transformation of all its contents by the individual.

We emphasize that this is true not just for propaganda but also for information. Except for the specialist, information, even when it is very well presented, gives people only a broad image of the world. And much of the information disseminated nowadays—research findings, facts, statistics, explanations, analyses—eliminate personal judgment and the capacity to form one's own opinion even more surely than the most extravagant propaganda. This claim may seem shocking; but it is a fact that excessive data do not enlighten the reader or the listener; they drown him. He cannot remember them all, or coordinate them, or understand them; if he does not want to risk losing his mind, he will merely draw a general picture from them. And the more facts supplied, the more simplistic the image. If a man is given *one* item of information, he will retain it; if he is given a hundred data in *one* field, on *one* question, he will have only a general idea of that question. But if he is given a hundred items of information on all the political and economic aspects of a nation, he will arrive at a summary judgment—"The Russians are terrific!" and so on.

A surfeit of data, far from permitting people to make judgments and form opinions, prevents them from doing so and actually paralyzes them. They are caught in a web of facts and must remain at the level of the facts they have been given. They cannot even form a choice or a judgment in other areas or on other subjects. Thus the mechanisms of modern information induce a sort of hypnosis in the individual, who cannot get out of the field that has been laid out for him by the information. His opinion will ultimately be formed solely on the basis of the facts transmitted to him, and not on the basis of his choice and his personal experience. The more the techniques of distributing information develop, the more the individual is shaped by such information. It is not true that he can choose freely with regard to what is presented to him as the truth. And because rational propaganda thus creates an irrational situation, it remains, above all, propaganda—that is, an inner control over the individual by a social force, which means that it deprives him of himself.