

Inner Quality Statesmanship

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To those who desire to serve their nation as statesmen with honor and integrity

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Chapter 1: Introduction

The purpose of this book is to explore how a statesman might best be guided by the character of his soul (or inner quality) in the making and conduct of a nation's foreign policy. Statesmanship can be defined as the art and science of public service, especially in the making and administration of government policy. In this book, statesmanship focuses on the making and conduct of foreign policy rather than domestic policy, which is referred to as politics. The discussion concentrates on the duty of the individual statesman who plays an essential role in a nation's international relationships.

The book explores how the character of the statesman can influence foreign policy in a positive way. There are many facets to a statesman's character; however, the most important of these is the statesman's best or highest character, something the ancient Greek philosophers called virtue and which I refer to as the inner quality.¹ In the philosophy of the inner quality, a statesman's highest virtue is the character of his soul, which is given to him by God.

The types of issues addressed in the book include: In the realpolitik world of international relations, is there a role for the best character of a statesman, or is one's highest virtue an impediment to the making of effective foreign policy? Can a statesmen use his or her inner quality to integrate realism and idealism in foreign policy to best serve national interests? Is expediency always the most effective standard by which to measure success in diplomacy? Is it possible, in the complex public policy environment of modern countries, for a statesman to hold true to the principles of the inner quality, or is moral compromise inevitable in today's foreign

¹ The most prominent of these philosophers were Socrates (469-399 B.C.), Plato (427-347 B.C.), and Aristotle (384-322 B.C.). Socrates and Plato believed that knowledge is virtue: to know the good is to do the good. Aristotle, on the other hand, believed knowing what was right was not enough: one had to choose to act in the proper manner.

policy making process? To serve his nation's interests, is it best for a statesman to be amoral in foreign policy, or to act from the level of his highest moral virtue?

To address these and related issues, the book will be organized into the following chapters:

Chapter 1: Introduction

Chapter 2: The Inner Quality Paradigm and Its Method of Analysis

Chapter 3: Major Theories of International Politics

Chapter 4: An Inner Quality Analysis of Idealism, Collective Security, Realpolitik, and Balance of Power

Chapter 5: Inner Quality Ethics and the Morality of Statesmanship

Chapter 6: Competition between the Western Democratic and Chinese Socialist Development Models

Chapter 7: Conclusion

There is a vast body of literature describing various international relations theories. The uniqueness of this book is that it considers statesmanship from the perspective of the whole of man: material and spiritual. In taking this approach, the book aims to show that statesmen can use an integrated approach to international politics that can be both pragmatic and ethical in serving the interests of the state as well as the expansion of goodwill among the community of nations.

The next chapter introduces the concepts of the inner quality and the higher mind, and explains how these concepts can be used in analyzing international relations theory.

Chapter 2: The Inner Quality Paradigm and Its Method of Analysis

This chapter defines the inner quality concept and describes how its view of reality can influence how one perceives selfhood, morality, society, and politics. The chapter also outlines the analytical approach taken in this book to compare the inner quality perspective on foreign policy with traditional theories of international relations.

The Inner Quality: What Is It? How Is It Known?

The inner quality philosophy assumes that God is the spiritual Creator of our soul, and that one of God's gifts to the soul is a seed-like unique quality of goodness and goodwill. This special gift of goodwill is the character of the soul, that which gives it individuality, value, and self-worth. The character of the soul is reflected in the outer consciousness of a human being as its sense of highest virtue. This virtue is also anchored in our physical body through the evolutionary traits of empathy and altruism. While almost always seen as being "good," these traits are also essential to the survival of the human species because they strengthen the bonds of social identification and reinforce the need for mankind's cooperation.

There is, in other words, a direct linkage between God, the soul, the character of the soul, the human being in embodiment, the highest virtue of the person, and the evolutionary traits of empathy and altruism. As used in this book, the term "inner quality" refers to the entire chain of goodness and goodwill within a person – which runs through his body and soul, mind and consciousness, instinct and social behavior. Because of the connection between all aspects of goodness and goodwill within a person, the inner quality can be discovered and expressed from almost any point in one's consciousness.

This means that the inner quality is accessible to all people and that anyone can use the interconnectivity of the inner quality to integrate their spiritual and material aspects of selfhood. This is important, because to become the true self requires that an individual be aware of and

know how to use one's material and spiritual sides. However, some kind of integrative power in consciousness needs to be engaged for the entire linkage of the inner quality chain of goodness to be recognized and put to use. That power comes from the higher mind, which we will explain momentarily in this chapter.

Implications of the Existence of the Inner Quality

People live complicated lives, with many demands on our time and energy as we mature through the joys and sorrows of life. As we play our various roles, we constantly have to make decisions, some of which are unexceptional and some of which have enormous consequences. One of the useful attributes of the inner quality is that it inherently contains within itself certain ethical and moral principles which – when identified in the outer consciousness – can measure the appropriateness of our decisions.

The inner quality is the character of the soul as known by the mind. The inner quality by its very nature is good because God created the human soul. The specific attributes of God's goodness given to each soul is different, however, so that one person's inner quality may be honor and integrity, another's might be love for all life, another's a desire to learn the mysteries of the universe and to share it with others. God's goodness is boundless, and so too are the varieties of God's goodness found in the souls of humanity. Nonetheless, all of the inner qualities found within mankind have a common characteristic of goodwill.

The implications of this innate sense of goodwill within the human soul are profound. Whenever an individual chooses to exercise his inner quality as a standard of behavior, the individual contributes to goodwill toward men. That behavioral orientation has a positive moral impact on human life. There is nothing – save our own free will – that prevents this ideal from becoming reality.

Finding one's inner quality is a process unique to the individual. Based on my own experience, if you can sense goodwill inside of yourself, then you can find its source by following its thread from your outer mind to your inner self through meditation. During the process, an enhanced mental capability is gradually awakened, a capability I call the "higher mind."

The Role of the Higher Mind

I do not know the full potential of the higher mind, but it appears to be related to the multidimensional processing ability of the human brain.² When we begin to trace the origin of our goodwill, it becomes obvious that we have spiritual and material sides to our selfhood. In other words, we live in a multidimensional universe. It also becomes apparent that we have a natural ability to perceive and analyze some these dimensions through the power of the higher mind. The higher mind uses the five senses, plus dreams, instinct, intuition, rational reasoning, memory, inspiration, imagination, and other perceptions and mental functions to process and interpret various kinds of multidimensional experiences. Since we possess these capabilities, we can learn to use them.

One of the interesting functions of the higher mind is its ability to analyze separately or to integrate the dualities we all live with: for example, idealism and realism. This ability enables us to discern more holistic answers to complex problems such as those found in foreign policy. By using the higher mind, a statesman can usually perform his or her duties in ways that are both effective and morally appropriate. Like most skills, using the higher mind becomes easier over time and through practice.

² For a discussion of the brain's multidimensional processing ability, see Signe Dean, "The Human Brain Can Create Structures in Up to 11 Dimensions," *Science Alert*, April 21, 2018, <https://www.sciencealert.com/science-discovers-human-brain-works-up-to-11-dimensions>.

Balancing Moral Duty and Civic Responsibility

The inner quality statesman seeks to bring goodness and goodwill to all aspects of his or her personal and professional life. This is best done by using one's inner quality or highest virtue as a moral guide. However, doing what is best for the state is not always the same thing as doing what is best for the individual. The inner quality statesman's motivation and intention are the same (goodness and goodwill), but the actions taken to further one's personal and professional responsibilities are often different.

The statesman's perspective when conducting foreign policy is one of collective goodness and goodwill – that is, what is good for the group or larger society, rather than what is good for the individual person. By contrast, the statesman's perspective when acting as a private individual is one of personal goodness and goodwill – that is, what is good for himself and his immediate social groups, such as family, friends, and colleagues. These perspectives are different and the moral guidelines best suited for the two situations – a professional setting and a personal setting – are different as well. The challenge the statesman faces is separating within his own consciousness the morality of his civic duty as a diplomat and the morality appropriate in his private life.

The statesman must avoid the mistake of applying personal moral standards to decisions needing to be made at the level of the collective state, as well as the opposite mistake of applying the morality (or amorality) of diplomacy to decisions in personal matters. Finding the appropriate balance between the morality of one's civic responsibilities and the morality of one's personal life is made much easier when approached from the higher mind. In a kind of moral compartmentalization, the higher mind is able to use one's inner quality and apply it appropriately to different situations and circumstances in one's life. Utilizing the higher mind to perform this compartmentalization preserves the integrated oneness of a statesman's

consciousness. If one constantly uses the outer rational mind to do this compartmentalization, it is very easy to make the above mistakes because of the limits of the rational mind to work things out in an integrated way. The higher mind functions as an integrative aspect of consciousness (it has the perspective of the whole of man), whereas the rational mind tends to separate things into smaller components for analysis (it has the perspective of the parts of man).

What is required of the inner quality statesman is the ability to function from the perspective of both the whole of man and its component parts – in other words, to be true to the inner quality standards of ethics while also able to apply those standards in different ways. If the statesman is unable to do this, then he or she may inadvertently come to view the world of international relations in too idealistic a way, or conversely, to view his family and personal relationships in an amoral or even manipulative way.

The Inner Quality Method of Analysis

In the practice of foreign policy, there are many kinds of approaches which can be adopted by the inner quality statesman in service to his or her country. The next few chapters consider these various approaches and identifies when their use might be most appropriate. The method of analysis used in this discussion can be summarized as follows: first, identify the major principles of representative theories of international politics; second, discern how these principles might be appropriate from the perspective of the inner quality; third, integrate the identified principles into an analytical model useful for an inner quality statesman; and fourth, apply the model to a representative international issue to see how the model might work in practice. The case study selected in this book will be the global competition between the American democratic and Chinese socialist approaches to international development. A brief summary of the book's main points may be found in the concluding chapter.

Chapter 3: Major Theories of International Politics

This chapter identifies and briefly summarizes some of the major theories and approaches used in foreign policy that statesmen traditionally consider when serving their nation's interests within the international community. Topics discussed include the theories of idealism and realism, institutionalism and ad-hocism, culturalism and integration, centers of power, geostrategy, balance of power, collective security, interdependence, levels of analysis, leadership, and domestic politics. The next chapter will examine in further detail a few of these traditional approaches, and evaluate their validity and utility from the point of view of inner quality philosophy.

It is important for the statesman to keep in mind that no approach is perfect and no approach is appropriate for all occasions. The conduct of foreign policy is extraordinarily complicated, and many factors must be considered before selecting an approach most likely to succeed under given circumstances. The best way to view the following list of alternative approaches is to consider each one a tool for the statesman to use when appropriate or necessary. In practice, several of these approaches may be employed in a coordinated manner.

Idealism and Realism

From an historical perspective, two of the most significant approaches to politics are idealism and realism. Idealism views international politics from the perspective of what ought to be, whereas realism (also referred to as *realpolitik*) considers international politics from the perspective of how it actually is conducted. Both approaches have their validity and usefulness. Idealism is a tool that can be used to improve the conduct of diplomacy and uplift its objectives; realism draws upon lessons of diplomatic history to gain insight into how best to protect and advance one's national interests in a highly competitive and often volatile international environment.

At its core, idealism seeks to improve people's character and their conduct with a goal to make human life easier, more secure and prosperous, and more culturally advanced. Realism seeks to find and apply methods of expediency in order to achieve success in the conduct of international relations. Idealism highly values moral correctness; realism focuses on which means best achieve the goals of the state. Idealism assumes people are good at heart and that the role of the statesman is to bring that goodness out at a collective level. Realism assumes people are naturally selfish and vain, and that these characteristics must be constrained and manipulated to one's own advantage.

Both idealism and realism have been fundamental paradigms for political philosophers over the centuries, although more than one thinker has attempted to merge the two approaches into a general theory of politics. Over the years, there seems to have been something like a cycle in which each of the approaches is tried and then rejected, in kind of a yin and yang search for the proper balance which has never quite been achieved.

Institutionalism and Ad-Hocism

Like idealism and realism, institutionalism and ad-hocism are polarities. Institutionalism in international politics emphasizes the creation of frameworks or institutions within which nations can function without resorting to war or other serious conflict. Ad-hocism focuses on meeting situations as they arise so as to preserve maximum flexibility for the nation in pursuit of its own interests.

Proponents of institutionalism try to create procedures, protocols, mechanisms, organizational structures, and principles of law to channel the activities of all nations into outcomes that benefit the international community as a whole by encouraging peaceful resolution of most conflicting interests. Studying international relations from a systemic point of view is part of institutionalism as defined here. Ad-hocism, on the other hand, is based on the

observation that not all nations have the same general interests nor do they want to follow guidelines established by others (usually the major powers). Rather, proponents of ad-hocism believe states ought to set their own standards and agendas based on the nation's unique characteristics, preferences, and self-interest.

Culturalism and Integration

Culturalism is based on the idea that nations with a similar culture often have enough in common to work as a bloc or region to protect and advance their unique interests, sometimes in opposition to the cultural characteristics of other countries. In less advanced societies, tribalism can be viewed as an expression of this close affiliation to a specific culture or way of life.

Alliances built around a common ideology may be seen through this lens as well. Throughout history, many wars and atrocities have been carried out because of cultural differences, making this paradigm difficult for a statesman to manage when it is encountered or utilized.

By contrast, integration is an approach that seeks to find common ground between cultures and to build upon those commonalities to bring security and predictability to the international system. While the paradigm of integration works to bring people and nations together, integration by itself – e.g., world government – is not a panacea guaranteeing world peace. Nonetheless, by moving many international conflicts from the battlefield to the negotiating table, processes of integration tend to result in gradual improvement in the stability of the international system.

Centers of Power

The distinguishing feature of the centers of power approach to international relations is the observation that power distribution among states is uneven and constantly shifting over time. This is reflected in the Chinese saying that kingdoms wax and wane.³ The paradigm is in some

³ From *Romance of the Three Kingdoms*, a 14th-century Chinese historical novel attributed to Luo Guanzhong.

respects similar to the meteorological patterns of high and low pressure systems moving and shifting constantly through the atmosphere.

There seems to be a natural phenomenon in human affairs that civilizations rise and fall, cultures ascend and descend, over and over again. At any given period in history, however, there usually have been one or a few great powers, many lesser powers, some fragmented nations, and in some places the darkness of chaos. How a statesman goes about protecting and advancing the interests of his nation depends largely on the distribution of power in the international environment at the time, especially as it reflects the relative power of his nation when compared to the power of other countries near and far.

Power is an intangible concept, but it can be calculated to some extent. This requires a fairly accurate assessment of relative strengths and weaknesses across a wide spectrum of national assets: military forces, economic strength, size of population and degree of social cohesion, ideology, government effectiveness and popularity, distribution and efficiency of critical infrastructure, geographical features, and other factors which, when tabulated and compared with other countries, can provide some indication of raw national power. These net assessments can be useful in identifying which nations are the most powerful at that particular time in history. Knowing those centers of power can greatly influence a statesman's approach to international relations, as it hints towards critical points of balance within various countries.

Geostrategy

Geostrategy is another way to analyze the conduct of international politics. It is based on the notion that the geographic location, size, type of terrain, weather, population distribution, and other physical features strongly influence how states interact within the international system. Certain nations are more fortunate than others in terms of geostrategic strengths. Large countries, for example, have a number of advantages over smaller countries. Countries within temperate

zones usually have an advantage over countries with extreme climates. Countries with rich soil have an advantage over those which cannot grow enough food for their population. Countries which have long coastlines or which control chokepoints have an advantage over those whose access to trade is more limited.

Generally, every country has its own set of geostrategic advantages and disadvantages. Statesmen need to consider these fixtures in determining how best to pursue the interests of their nations within the international community. At the same time, however, few statesman allow such geographic features to completely define their diplomatic style. There is always room for personality and character in the international arena.

Balance of Power

Much of the diplomatic history of mankind has focused on maintaining a favorable balance of power. A balance of power approach in international relations aims to ensure that no other country, or bloc of countries, can pose a serious challenge to the security of one's own state. Since a nation's relative strength in the global community varies over time, a country pursuing a balance of power strategy in foreign policy often finds itself without permanent friends or permanent enemies. Alliances, treaties, memorandum of understanding, and other international agreements are viewed, for the most part, as temporary and expedient. The most permanent feature of a balance of power strategy is the effort to identify one's vital interests and how other countries might affect those interests.

Flexibility and nimbleness – and more than a bit of Machiavellianism – are required in this approach. Larger nations tend to play major roles in the game of thrones, whereas smaller countries attempt to use this form of international politics to their advantage by declaring themselves neutral or aligned with one or more of the stronger nations. More often than not,

however, smaller countries find themselves being used as pawns by more powerful nations as they compete with each other.

Collective Security

As old as society itself, collective security is based on the belief that cooperation in the face of common danger is more likely to be successful than standing up to an enemy by oneself. It is commonly believed that the need for collective security against external threats was one of the major drivers compelling early humans to band together into multifamily units to form communities. In modern times, nations often come together to face common threats and challenges, such as climate change, rogue states and international terrorism, and preparedness and response to regional catastrophes.

The international system today has created many organizations designed to address challenges collectively to serve common interests. The purposes of these collective agreements can be highly specific or extremely broad. Common interests served by these arrangements include management of global trade and commerce, use of communications and technology, oversight of multinational corporations, preparedness against pandemics, exploration of ocean and space frontiers, exchange of scientific discoveries, and many other issues. In the realm of security, formal alliances comprised of blocs of nations seek to ensure that the protection of one member is guaranteed by the promise of intervention by its friends and allies.

Interdependence

Interdependence between nation-states is a defining characteristic of the modern age, and this trend will likely become more prominent in the future as linkages in global society become more numerous, stronger, and transcend territorial boundaries. As a community of nations, global society is still fairly primitive due to the fact that countries insist on retaining their independence, sovereignty, and right to defend their interests as they see fit. Overall, however,

there is growing recognition of the need for better rules within the international community, because global and regional areas of mutual concern require greater coordination of response in order to be effective for the benefit of all.

To meet these common challenges, the international community is steadily being populated by larger numbers of multilateral organizations and specialized agencies and committees, whose purpose it is to make global policy recommendations and to develop rules and regulations applicable across borders. No matter how much national leaders wish to remain self-reliant and independent, the facts of interdependence almost always have to be taken into consideration in national policy and foreign relations.

Levels of Analysis

Although not a theory of international politics per se, statesmen need to understand the concept of levels of analysis. In political science, this theory is based on the observation that government officials tend to look at issues from the point of view of their respective responsibilities, especially on how the problem and its possible management may impact themselves. Very few bureaucrats consider issues within the content of the whole picture. As a result, foreign policy often is a group decision or even a hodgepodge of different points of view. This can present a challenge to statesmen, who generally are expected to articulate a single authoritative voice representing the views of their country and its top leadership.

Leadership

Leadership can be a key factor in the determination of a nation's foreign policy, because very often the nation's leader also is its statesman-in-chief. Leaders differ tremendously in style, so that one leader may approach international politics quite different from another, based on their individual character. Whatever the approach, success is more likely if the leader's character, style, and foreign policy appropriately fit the time and circumstances of the existing international

environment. A leader's character and success in foreign policy help determine whether the leader will be influential or neglected within the global community, regardless of whether his country is large or small.

Domestic Politics

Yet another factor in foreign policy is its close linkage with public opinion and domestic politics. In most modern countries, there is a fair degree of institutional checks and balances, so that national leaders must take into consideration the views of other centers of domestic power when they formulate international policy. It does little good for a statesman to announce grand plans for some global initiative, only to find limited support for the initiative at home and perhaps no funding being approved by the legislative branch. Especially during a crisis, domestic considerations can be temporarily set aside in determining foreign policy. However, the sustainability of even these emergency decisions usually depends on the eventual support from the public and other centers of domestic power.

Conclusion

The several tools and factors discussed above are all relevant to a statesman considering a course of action in international politics. The statesman's intentions may be fundamentally good, yet their realization requires that they be implemented in a practical way. It is in the determination of the means to achieve one's ends that the utility of the inner quality and higher mind is most clearly demonstrated. The inner quality clarifies in the mind and heart of the statesman the moral standards that should be used in the making of foreign policy, while the higher mind helps the statesman to choose the best course of action under given circumstances.

The next chapter uses the inner quality and higher mind to examine in greater detail four of the most common approaches in international relations: idealism, collective security, realpolitik, and balance of power.

Chapter 4: An Inner Quality Analysis of Idealism, Collective Security, Realpolitik, and Balance of Power

The previous chapter presented an overview of several approaches statesmen have traditionally used to manage their foreign policy responsibilities to protect the interests of their countries. In this chapter, we will examine some of the underlying principles and assumptions of idealism, collective security, realpolitik, and balance of power.⁴ Although each of these approaches are theories in their own right, usually collective security is an implementing strategy for idealists, whereas balance of power is a favored strategy for those practicing realpolitik in international relations. These theories will be analyzed to see how they align with the inner quality philosophy of ethics and government.

Idealism

The ideals upon which a foreign policy is based are mostly culturally determined, although some ideals are universal. Here, we will focus on a few universal concepts considered widely applicable to idealistic foreign policies.

Principles and Assumptions of Idealism

Without being culturally specific or assigned to some orderly sequence, the universal principles and assumptions of a foreign policy based on idealism include the following:

- *States should be judged on the same moral grounds as individuals.* From the inner quality perspective, this concept is invalid because states – unlike individuals – do not independently make moral decisions. States are comprised of thousands if not millions of people, who in some cases may collectively be held morally accountable for actions done in the name of their state. The leaders of all states, however, nearly always have moral

⁴ The descriptions of the underlying principles and assumptions of these theories are summarized in part based on observations found in Henry Kissinger, *Diplomacy* (New York: Simon & Schuster, 1994). Other sources used are cited in later footnotes.

accountability for their foreign policy decisions and actions. In themselves, states are neither moral nor immoral and therefore cannot be judged on the same moral grounds as the leaders of states.

- *The national interest consists of adhering to a universal system of law.* From the inner quality perspective, this is also invalid because there is no system of law that is universally recognized by all countries. Nations may have a common national interest, such as in maintaining security or seeking prosperity, but this common interest is normally defined on behalf of the state by its leadership. If a universal system of law does emerge at some time in the future, then this principle of idealism may become valid.
- *Universal law, not equilibrium; national trustworthiness, not self-assertion; binding arbitration, not force should characterize the international system.* From the inner quality perspective, these may be worthy goals, but they are not currently practiced in international politics. Therefore, a nation's foreign policy cannot be based solely on these principles.
- *Honor and obligations for world peace should be the standards by which to judge a nation's involvement in world affairs.* From the inner quality perspective, these are not standards universally held by states. Hence, a nation ought not to judge itself – or others countries – on these standards. Like other foreign policy ideals, however, expressing such aspirations as worthy goals are appropriate in many international venues and official documents.
- *The means justify the end; not the end justifies the means.* From the inner quality perspective, this principle is more applicable to private individuals than to leaders of nations when they act in an official capacity. Individuals are morally accountable for their

decisions, and they generally are not considered moral if they use immoral means to achieve some personal goal. On the other hand, leaders of nations have responsibility for the wellbeing of their countries as a whole. They would not be considered moral if they allowed their nation to be defeated in war rather than to use all means necessary to protect the people for whom they are responsible. In other words, the moral accountability of leaders of nations acting in their official capacity is different from the moral accountability of individuals acting as private citizens. However, when leaders act as private citizens, they ought to be held to the same level of moral accountability as their fellow citizens. Holding a high office does not excuse immoral behavior in one's personal life.

- *Foreign policy should reflect the same moral standards as individuals.* From the inner quality perspective, this is the crux of the problem of using idealism as a guide to foreign policy. There is little agreement among individuals as to what moral standards are consistently valid; therefore, to base a nation's foreign policy on individual moral standards is to lock the international system into endless cycles of conflict. Rather than to base foreign policy on individual moral standards, it would be better to base foreign policy on a common set of principles of goodwill derived from the universal moral standards found within the character of all men's souls. If enough individuals could discover their inner qualities, then that condition would be possible. Under mankind's present circumstances, however, this condition is a distant hope rather than a current reality. A statesman attempting to serve his country's foreign policy interests based strictly on moral principles would be taken advantage of by statesmen from other countries guided by expediency and self-interest. Hence, an inner quality statesman must

be careful not to allow individual moral standards, or even a culture's moral standards, to determine the foreign policy of the nation. Nonetheless, such moral standards ought to guide the personal life of the statesman and be used as a moral restraint against excessive and unnecessary amoral expediency in the nation's foreign policy.

- *The role of the statesman is to be a prophet, concerned about the world as it should be.*

From the inner quality perspective, this statement is a true but not complete principle. A statesman ought to point to an improved future for both his own people as well as for the global community. At the same time, a statesman must be very practical in watching out for and protecting the interests of his country and countrymen. The international community is something like the American Old West; there are some laws and some lawmen, but there are also a lot of bad things going on which require that every man protect himself and his family. Statesmen can and should work towards an improved community of nations, and to effectively communicate that goal to others; at the same time, inner quality statesmen need to be prepared to meet various kinds of threats which will emerge from time to time.

- *There should be an effort to define the international system by a moral consensus of the peace-loving peoples of the world.* From the inner quality perspective, this principle is true. There should be a continuous effort to improve the international system, and the only way such improvement can be made permanent is for a consensus to emerge among most countries of the world. Statesmen ought always to try to find that consensus and to nourish and develop it to the best of their ability. However, this is a long process because of the diversity of peoples and cultures around the world. In the meantime, statesmen need to be realists as well as idealists.

- *Power yields to morality; the force of arms yields to public opinion.* From the inner quality perspective, this principle of idealism in international relations is sometimes true and sometimes not. The good does not always prevail in international politics; nor does pure power. Much depends on the correlation of forces at play in a particular situation. The degree of validity of the first part of this principle depends largely on circumstances rather than moral standards. In terms of public opinion, that also is a variable because such opinion is inconsistent. Public opinion is highly subject to manipulation and often reflects emotion rather than reason. The inner quality statesman must be aware of the moral issues and public opinion surrounding an issue, yet also be willing to use power and force of arms when necessary to serve the vital interests of the state.
- *For a new international order of peace to work, there must be a spread of democratic institutions and other nations must embrace the same ethical principles as the United States.* From the inner quality perspective, this principle is not always true, because the spread of democratic institutions and American ethical values do not mean that international peace will result. Democracy and U.S. ethical standards can, however, serve as a good model for the international community. This model, if accompanied by a majority of people adhering to the moral virtues inherent in their souls, could serve as the foundation for a much more peaceful world order. Until that occurs, the inner quality statesman needs to be able to work with idealism in its many forms of expression around the world, while at the same time using traditional diplomatic methods to secure the peace to the greatest extent possible.
- *The worldwide consensus of peace should be backed up by a policing force.* From the inner quality perspective, this principle is mostly true. Peace and goodwill must be

defended from those who would tear down these ideals and supporting institutions. There are many people who prefer power over peace and intimidation over harmony, and many more who are ideologues for whom violence is an acceptable counter to ideals they do not like. At the same time, however, the security forces meant to protect institutions of peace must themselves be closely monitored and kept under control, else their power and authority may be abused. Thus, the inner quality statesman, while acknowledging the valid points of this principle, needs to be somewhat wary of its implementation because a worldwide consensus of peace may not yet be sufficiently strong and universal to sustain a global regime of peace.

- *There should be trust in the rule of law, internationally and domestically.* From the inner quality perspective, this principle is correct as long as the laws themselves are just and fair. For idealism to be an effective guide in international politics, great care must be given to the crafting of laws and how they are implemented and enforced. Universal laws are often vague and ineffectual, since there is significant variability in the interpretation of what is morally and legally proper. In an imperfect world, global governing institutions can be harmful or even dangerous. As long as people lack a common moral standard of decency, then global institutions – and their enforcement mechanisms – are vulnerable to control or manipulation by those who are more selfishly inclined than mindful of the common good. Hence, the inner quality statesmen, while often an advocate for rule by law, must also work to ensure that the law is correctly defined and well protected by a supreme court to ensure the law is properly interpreted. This is a complex endeavor under the best of circumstances even within a small geographical area, not to speak of the entire world.

- *There is an international struggle in terms of good and evil.* From the inner quality perspective, there is some truth to this but it is a difficult principle to work with in practical diplomacy. The existence of good and evil in the world is an observable fact, as tendencies towards good and evil are found in every society. At the same time, the distribution and balance of good and evil within individual nations or across the globe are not the same. Very often, a determining factor is the degree of good and evil within individual leaders. During one decade, a nation's leader may have a dangerous personality and his or her policies may be extremely harmful, while the next leader may be an exceptionally good person with policies resulting in goodwill. The challenge for an inner quality statesman is to identify and work with others of like mind in a practical way. Advancing goodwill across the globe requires cooperation on a large scale over many decades. The twin objectives are to use diplomacy to establish international norms and institutions supportive of mankind's goodness and to limit the harm others might do to that effort.
- *Man's inner nature is good; the natural state of world affairs is peaceful and cooperative.* From the inner quality perspective, this assumption is true in the case of mankind's fundamental nature, but it is not true in worldly affairs which lag far behind individuals in terms of moral development. Society cannot be greatly improved unless the majority of citizens demonstrate a high level of personal and social goodness. It is possible for the individual to improve his character because of man's soul. However, society has no individual, self-determined soul. An inner quality statesman must not only improve himself but also to lead by example and to exhort his fellow citizens to be more cooperative and kind for the good of society and mankind in general.

- *Morality is the only basis for a sound foreign policy.* From the inner quality perspective, this is a purely ideal statement and it is only true in an ideal world. While the statesman's own foreign policy ideas might be greatly influenced by moral considerations, that is not necessarily true for the nation's leader. In an environment of mixed motivations in the making of foreign policy, it is necessary for an inner quality statesman to be aware of these other motivations and to take them into consideration when formulating his own foreign policy ideas. Using the higher mind, there often is a way to blend these motivations into something constructive for the nation.
- *The world order ought to be based on principle not on power; on law not national interest.* From the perspective of the inner quality, this is strictly an ideal. It is almost impossible to define a moral principle around which all nations can agree. The international systems is built on principle and law in part; it is also built on power and national interest. The goal of the inner quality statesman is to improve the international system in ways that incrementally and practically increase the roles of principle and law, while gradually reducing the reliance of countries on power politics and amoral calculations of national interests.

Assessment of Idealism

Idealism is a paradigm in which an individual concentrates on what ought to be rather than what actually exists (the realist paradigm). The inner quality statesman must be familiar with both paradigms of reality, because mankind's nature is to function in both paradigms simultaneously. It is part of the duality of existence we all live in as human beings. We live day-to-day in a practical world dominated by necessity. We also have dreams of a better tomorrow which inspire us to try to improve our condition every single day. The inner quality statesman,

therefore, must know how to describe the beauty of the rose while also know how to effectively wield the sword.

The most important contribution idealism makes to foreign policy is that it helps to keep the eyes of millions of people on possible improvement in governance in the future. The most detrimental effect idealism has on foreign policy is that it tends to obscure the realities of the world of international politics and thereby sometimes inadvertently results in unattainable perfection becoming an enemy of the achievable good.

Overall, idealism is a fundamental concept for any statesman to understand when he or she seeks to formulate and implement a foreign policy of goodwill. Holding the ideal as the aspirational goal for a nation and the global world order helps to provide a vision for a desirable future for people everywhere. Without a vision of an improved world, most people would continue with the status quo in their lives, until, out of extreme dissatisfaction, some would turn to violence as the only available means to replace the existing system which they view to be oppressive. By establishing a goal towards which to aspire, idealism also helps statesmen to work out roadmaps to an improved society; and such roadmaps are vital if people are to know how they are to move from point A in the present to point B in the future.

As important as idealism is in foreign policy, there are some weaknesses of being too idealistic in one's approach to international politics. Some of these weaknesses include tendencies to:

- View one's own values as values that ought to be accepted by everyone else
- Overlook the differences between cultures, nations, and people
- Consider that all nations are the same in their adherence to principle
- Believe that individuals and nations ought to be subject to the same moral principles

- See the world mostly in terms of good and evil
- Justify aggression on other countries on the grounds of establishing morally correct beliefs, behavior, and institutions
- Blindly assume all people are good at heart and all nations have good intentions
- Assume that the foreign policy of all countries are based on sound moral principles and not on national interests

For the inner quality statesman, over-reliance on idealism as an approach to foreign policy can lead to misperceptions and mistakes in the conduct of relations with other nations. However, idealism certainly has a key role to play in international politics. And, to the extent that idealism can be used, one of the best mechanisms for implementing its principles and objectives is collective security, which is described in the next section.

Collective Security

The principal foreign policy goal of idealism is world peace, a long-term goal strongly supported by inner quality statesmanship. In the idealism school of thought, world peace can best be secured through a system of collective security rather than through alliances or a balance of power, both of which are more commonly applied within the realist school of thought. In a collective security regime, states act as partners rather than rivals to serve their national interests. The fundamental principles and assumptions of collective security, with an analysis of its strengths and weakness from the perspective of the inner quality, are examined below.

Principles and Assumptions of Collective Security

Among the major principles and assumptions underlying the theory and practice of collective security, are the following:

- *Security should not be based on military alliances but on collective security, which emphasizes diplomacy based on international law and democracy rather than national*

power. From the perspective of the inner quality, this principle ought to be made operational whenever possible. However, because most nations focus on national interests – the most fundamental of which is security from threats to the country’s survival – it is often difficult to assemble a large number of nations willing to place their security solely in the hands of diplomats utilizing international law and consensus derived from the principles of democracy. Hence, collective security may be part of but will almost never be the only foreign policy strategy considered and pursued by statesmen.

- *The principle of collective security requires an international system of justice and administration to be effective.* From the inner quality perspective, this assumption is true because not all nations trust each other enough to rely on abstract promises of support in times of crisis. In a collective security arrangement, tangible trust can be created through an international system of justice and administration. However, both of these supporting mechanisms are difficult to create in today’s world. There is no existing international system of justice accepted by all nations, and there is no sufficiently strong administrative organization to ensure that collective security promises are always fulfilled by nations participating in the collective security system. One of the common goals of inner quality statesmen ought to be the establishment of efficient international systems of justice and administration, because these institutions are necessary before more states are willing to rely on collective security arrangements to defend their national interests.
- *Collective security is different from an alliance, which is supportive of a balance of power. Collective security defines no precise threat but is aimed at any threat to peace; alliances oppose a specific threat against the shared national interests of the alliance’s members.* From the inner quality perspective, collective security can be effective

whenever a significant threat exists to all members of the collective security regime. However, if a sufficiently high threat is not perceived universally by the group, then participation in opposing the threat by all members will not be guaranteed. For many nations, the required level of commitment to a collective security system – which often goes beyond the normal definition of serving national interests – is difficult to fulfill on all occasions. Thus, collective security systems can be inherently weak except in exceptional circumstances. An inner quality statesman seeking to promote a collective security arrangement must give careful thought on the nuances of how threats to all potential member-states are defined. Often, collective security systems lose effectiveness over time as the initial threat justifying the arrangement no longer appears so menacing.

- *Collective security is based on the dual goals of prevention of war and collective resistance to aggression.* From the inner quality perspective, this principle is correct and the two goals are highly valued. However, the inner quality statesman must recognize that not all wars can be avoided and collective resistance to aggression is easier said than done. A collective security arrangement ought not to be viewed as a panacea but as a useful and proven temporary fix to certain international situations.
- *The system assumes that disarmament, not preparedness, is the key to peace; and that international order is based on reconciliation.* From the inner quality perspective, this is not a description of how international politics works at the present time. Almost no country is willing to disarm, and reconciliation of many national differences is virtually impossible. The inner quality statesman needs to recognize where collective security can be realistically implemented, while at the same time being willing and able to pursue other foreign policy goals and approaches as necessary.

Assessment of Collective Security

The idea of joining others to better ensure one's safety and wellbeing is part of our survival instinct as a human species. The desire to form larger groups to improve one's chances of survival is a major driver in the development of society and its many expressions through communities, nations, culture, and civilization. It is also reflected in modern times through global institutions and arrangements, such as the United Nations.

Collective security is one of the principal means by which statesmen try build a supportive international structure to strengthen their countries' security and move the global community towards a more secure, predictable, and peaceful world order. The approach often works in selected circumstances and for relatively short periods of time. However, collective security has several weaknesses which inner quality statesmen ought to keep in mind when considering its application. These weaknesses include:

- The pursuit of certain ideals enforced by collective security, such as support of ethnic self-determination, can prove destabilizing to many nations comprised of multiethnic groups.
- The lack of a military enforcement mechanism can undermine collective security, since many nations may not want to go to war in a given situation because their vital national interests are not directly threatened.
- The legal restraints of collective security can often be overwhelmed by the power of the gun.
- Collective security can lead to noble efforts but also to overextension and involvement in affairs that can be overly costly to the nations responding to a crisis.

Perhaps the greatest problem with collective security is that nations do not perceive security threats as applying to everyone at the same level at the same time. That which threatens

one state does not necessarily threaten the interests of other states. Collective security is based on the premise that all participants should respond to a common identified threat. The definition of that threat and the extent of its risk to the various participants in the collective security system, however, can vary significantly. Thus, the architecture of the collective security arrangement can be fatally flawed at its very inception.

From an inner quality perspective, collective security is a useful concept and tool in the statesman's toolbox, but it cannot be the only tool. As appealing as idealism and collective security are to an inner quality statesman, he also needs to be willing and able to work within the realist paradigm of realpolitik and balance of power, topics to which we now turn.

Realpolitik

Realpolitik, or *raison d'état* (reason of state), is the application of realism in international affairs on behalf of a state or other governing organization. As noted earlier, realism focuses on the world as it actually is rather than on what the world ought to be. Human beings have always held this dichotomy in their minds and hearts, and it is reflected in the multitude of approaches taken by leaders and common people in virtually all spheres of social activity. Most of the great philosophers over the ages have taken a position in favor of one or the other of these two paradigms of reality, and the debate over their relative validity continues today.

In the inner quality philosophy, human beings need to be able to function in both paradigms, because reality is constantly changing. What is real today may not be real tomorrow; and what is ideal today, may become tomorrow's reality. The inner quality statesman needs to be able to point to a better tomorrow (idealism), while at the same time being able to function pragmatically (realism) in ways to achieve these ideal goals. The past, the present, and the future are a continuum that needs to be in the mind of the inner quality statesman, because they are so closely linked with one another. Having the ability to move across this continuum in one's

planning is a function of the higher mind, which is multidimensional in its reasoning and analysis.

The principles and assumptions of realpolitik center on the idea that what is most important is the interest and wellbeing of the state and its leadership. The highest morality (if one can call it “moral”) is the survival of the state, and any means necessary to advance that goal are justified. The normal morality of the common citizen, and even the cultural notions of morality of the nation, are not in realpolitik believed to be sufficiently compelling to prevent the statesman from setting these behavioral restraints aside to do what is necessary to protect the interests of the state. Some of the specific principles and assumptions of realpolitik are discussed below, with commentary from the point of view of the inner quality.

Principles and Assumptions of Realpolitik

As long as governments have existed, their leaders have used the rationality of realpolitik to justify their policies and actions. The major principles and assumptions of realpolitik are as follows:

- *The state can use any means necessary to serve the interests of the state.* From the perspective of the inner quality, this principle overstates what ought to be appropriate. If accepted as a statement of truth, this principle justifies any activity believed by the leader to be necessary to further any interest of the state. This is not an appropriate principle of statesmanship, because most issues in contention between states can be resolved through negotiation and diplomacy. Even in war, utilizing the means of extermination of an enemy is rarely the end sought by the various parties. In most situations, the costs and benefits of engaging in conflict are aligned with the goals for which war is being fought. On those rare occasions where the very survival of the state is threatened, then the range of acceptable means with which to fight can be greatly expanded. But even under these

extreme circumstances, there are usually signals of an intention to increase the level of violence to give opponents an opportunity to deescalate. One of the best examples of how nations match means and ends in wartime situations is the hesitation of governments to destroy a hostile state preemptively with nuclear weapons. An inner quality statesman always needs to guard against the temptation of using the realpolitik rationale of “all means necessary” to go beyond what is appropriate and sufficient to meet the challenge at hand.

- *Relations among states are determined by raw power and the mighty will prevail.* From the inner quality perspective, this principle is also overstated. As a concept, raw power is not easily defined. Different kinds of power can effectively be used in different kinds of confrontation, and history has shown that the mighty do not always prevail over the sheer will power of some nations (think of the U.S. experience in the Vietnam War). What is required of the inner quality statesman is a clear and precise assessment of the various elements of power available to oneself and one’s adversary in a given situation. The strategy then chosen to advance one’s interests ought to be the result of careful calculation of the costs and benefits of various options (means) to achieve one’s goals (ends). Not all issues can best be resolved by the sword, or by the pocketbook for that matter. Much nuance is required when applying this principle of realpolitik because raw power and might are relative terms.
- *It is necessary to have great flexibility and the ability to use every available means to serve the interests of the state without any constraint from ideology.* From the inner quality perspective, this principle is true in terms of the need for great flexibility and having the willingness and ability to use all available means to serve the interest of the

state – as long as those means match the level of the interests involved.⁵ However, the avoidance of ideological constraints is not always possible, because national ideology is closely tied to the values of the state and what the people most treasure. A country, and its statesmen, need to stand for something beyond mere self-interest. Most countries, for example, believe they have a special contribution to make to the wellbeing of humanity. That special contribution cannot be ignored in the foreign policy of a country, and it ought to constrain the excesses that are possible within the realpolitik paradigm. One of the important roles of an inner quality statesman is to understand what those enduring national values are and to ensure that they are not easily brushed aside by the country's temporary political leadership, which can be blinded by its desire to leave a lasting legacy.

- *States are amoral and can only be judged by their works; moral values have no relevance in judging statesmanship; the world of power politics is a Darwinian world of survival of the fittest.* From the inner quality perspective, states are not completely amoral; under certain circumstances states can be held morally accountable for the actions of their society and leadership (think of Nazi Germany). If the leaders and members of society are extraordinarily cruel or evil, then the entire nation can face moral repercussions and international legal condemnation. In terms of judging statesmanship, moral values are relevant – especially in regards to the personal conduct of the statesman. If a statesman is

⁵ In the administration of U.S. President Donald J. Trump, the four levels of American national interests were defined as (1) protect the American people, the homeland, and the American way of life; (2) promote American prosperity; (3) preserve peace through strength; and (4) advance American influence. See, *National Security Strategy of the United States of America* (Washington, DC: The White House), December 2017, p. 4, <https://www.whitehouse.gov/wp-content/uploads/2017/12/NSS-Final-12-18-2017-0905.pdf>. Note that there are many other ways to define levels of national interest, and most new administrations put their own definitions into the nation's security strategy documents.

corrupt, evil, and morally deviant, then even his success in official capacities will not protect him from moral judgement. Finally, there is some truth to the observation that the world of power politics is a world of survival of the fittest. Survival is an instinct found in all mankind, and it is applicable in politics as well as in other areas of human activity. However, our survival instincts also include transcendence and improvement of personal and social conditions. The inner quality statesman must learn where the tipping point of moral accountability occurs when states act internationally through their leaders' policies. The higher mind can be invaluable to the statesman when this determination of accountability needs to be made.

- *The interests of the state are rational and can be perceived by intelligent men.* From the inner quality perspective, this is mostly valid. However, reality is not always accurately perceived by the rational mind. There are many subconscious motivations in the heart and mind of man that do not lend themselves to rational analysis and resolution. Also, the natural environment in which we live has tremendous influence on human behavior. These natural influences can appear suddenly and are not subject to human intellect or reasoning. An inner quality statesman ought to use rationality whenever possible, but also to use intuition and insight to navigate the unpredictable nature of diplomacy which often has to deal with unforeseen events or things beyond the control of human beings.
- *Leadership is to be won by power not by values.* From the inner quality perspective, this is not always true. A leader needs to have not only power at his disposal but also a strong character of goodness and goodwill. Other required skills are strategic thinking, statesmanship, management, and forward looking vision. Above all, these characteristics ought to be employed by the leader for the benefit of the people rather than for selfish

gain. While power is not the sole precursor of leadership, an inner quality statesman must possess and understand how to use power. In a democracy, especially, the moral qualities of virtue and values need to be displayed by diplomats in addition to power.

- *The state is the sole end in itself, restrained only by the power arrayed against it.* From the inner quality perspective, this principle is wrong. The state is not the sole end in itself. The state exists as the instrument of the people, who require a well-run society for security, wellbeing, and opportunity to learn the proper use of creative free will. An inner quality statesman always needs to keep in mind that he or she serve the interests of the people, who are the foundation for the state and the source of its authority.
- *Partners are determined solely on the basis of what is best for the state in a given circumstance.* From the perspective of the inner quality, this principle is shortsighted and therefore ought not to be viewed as a fixed guide in diplomacy. The keys to successful partnership within the global community are the identification of common interests and common values. Temporary partnerships are fine, but the long-term interests of the state are best served through long-term partnerships based on trust and mutual goodwill. The type of partnership sought by the inner quality statesman ought not to be temporary and circumstantial, but rather built on a shared commitment to work toward the improvement of mankind's conditions through cooperative efforts.

Assessment of Realpolitik

Based on rational calculations of power and national interests, realpolitik seeks perfect flexibility of diplomatic method and a total absence of moral scruples in the constant pursuit of opportunities for the state. From the inner quality perspective, statesmen do need to carefully calculate the balance of power between states to determine what is and what is not in the national

interests. Also from the inner quality perspective, the desire for maximum flexibility in diplomacy should be sought to the extent possible.

An inner quality statesman needs to be able to pursue his nation's interests – short-term and long-term – with great skill and determination. The instruments and means he selects to advance those interests need to take into consideration the whole human being – material and spiritual, selfish and altruistic, rational and inspirational. To construct a foreign policy based on perceptions of only one side of mankind's character – realism or idealism – is inaccurate and likely to result in long-term failure. To be most effective, an inner quality statesman must be able to utilize both realism and idealism in a balanced practice of diplomacy, avoiding the extremes in both approaches.

Overall, the main weaknesses in the principles and assumptions realpolitik include:

- The state is not an end in itself.
- The interests of the state cannot justify any and all means to protect those interests.
- Relations between states are never determined solely by their relative power.
- The diplomacy of states is not an amoral activity.
- Statesmen have moral accountability for both their personal and professional activities.

Despite its weaknesses, realpolitik is an essential component of diplomacy. On those occasions when it is employed, one of the major tools used to implement realpolitik is balance of power, a strategy we will examine next.

Balance of Power

The strategy of balance of power is a traditional instrument in relations between states, frequently adopted by statesman seeking to ensure that no other state or group of states can threaten one's own nation and society. Essentially, the goal of a balance of power strategy is to balance various centers of power so that none can dominate the others, thus deterring conflict

and helping to stabilize the international system. In the context of balance of power, the focus has been primarily on balancing military power as opposed to balancing cultural, economic, or technological power. Increasingly, however, the economic and technological elements of power are being recognized as capable of producing great harm to other nations, so these elements are now more closely scrutinized as posing potential threats and are subject to modern balance of power calculations.

From the perspective of the inner quality, using a balance of power strategy to protect one's state is sometimes necessary. Like collective security, balance of power is one of many strategies an inner quality statesman can use to serve his nation's interests in international relations. If employed properly, it can help to stabilize the international order and increase the prospects for peace.

Principles and Assumptions of Balance of Power

Some of the major principles and assumptions of balance of power are listed below, along with comments from the perspective of the inner quality:

- *Nations act according to their national interests.* From the inner quality perspective, this is generally true. However, it can be a little misleading because national interests can be influenced by larger regional or global interests, or even by the influence of a nearby powerful country. National interests are highly subjective, can be either positive or negative, and can change with new state leadership. The inner quality philosophy stresses that national interests should be good for the state, and for the global community as a whole whenever possible. When national interests within the global community are in conflict, a balance of power strategy can be considered by an inner quality statesman as a deterrent to the perceived threat.

- *Nations are inherently selfish but harmony can be obtained through a balance of power.*

From the inner quality perspective, this is true. The governments and societies of all nations are generally selfish because they have to look after their own interests. However, many things, such as security, peace, and prosperity, are common interests shared by all nations. The international system can be stabilized by focusing on these common interests and by pursuing balance of power strategies to constrain any conflicts. The inner quality statesman needs to study areas of common interests and areas of conflicting interests in order to determine whether a balance of power or some other strategy best serves the interests of his state.

- *Nations routinely practice power politics; powerful nations exercise more influence over the international system than weaker states.*

From the inner quality perspective, this is mostly true, although power and influence are factors not easily identified uniformly across the international system. For example, powerful leaders from smaller countries – by virtue of their character and vision – many times exercise more influence than leaders of larger, stronger countries. The most crucial variables are how personal and national power are used and the purposes for which influence is exercised. It is the responsibility of the inner quality statesman to use power appropriately and for positive purposes, regardless of the size or strength of his or country.

- *The use of force is justified to preserve the balance of power against existing or potential threats.*

From the perspective of the inner quality, this principle is sometimes true. The presence of an existing, potential, or existential threat to the balance of power does not by itself justify the use of force. Decisions to use force in international affairs deserve careful consideration, because the law of unintended consequences follows violence like

a shadow. The international community is a dynamic system; to try to maintain the status quo forever through an existing balance of power arrangement is to make revolution and possibly war inevitable. To the extent that he is able to influence the decision to use force, the inner quality statesman ought to ensure that the force used is proportionate to the actual threat to his state's vital interests.

- *The most powerful nation in the world is justified in becoming the world's policeman.*

From the inner quality perspective, this is sometimes true and sometimes not true. It is true when the goal is good and the opposing force is harmful to humanity. It may not be true when the irritations found in the international system are mostly local and there is little chance an outside power can force local factions to accept a solution. Taking upon oneself the role of the world's policeman is an open-ended commitment that almost no country can afford to undertake, lest it becomes overextended and weakened in the process. An inner quality statesman ought to consider carefully whether it might be better to use a more collective approach to serve as an international security force rather than to push one's own country into a global policing role.

- *The existence of spheres of influence is natural in international affairs.* From the perspective of the inner quality, this is a true statement. Nations vary tremendously in their power and influence over time. Strong nations almost always have spheres of influence, since they form a regional center of trade and culture towards which neighboring countries gravitate. An inner quality statesman needs to learn how to work with various spheres of influence to advance good causes at the global level.

- *Power politics is the way the international system works; diplomacy should be focused on what works and what is, not what morally ought to be.* From the perspective of the inner

quality, it is acknowledged that the international system of today works largely through power politics, as each state pursues its own interests with its available elements of power. The inner quality philosophy believes, however, that diplomacy ought to focus not only on what is but also on what ought to be. Otherwise, there can be no forward progress in the social evolution of mankind. Because of his position, an inner quality statesman has a unique opportunity to work within current situations while also advancing a vision for an improved future. The challenge for the inner quality statesman is how to accomplish forward movement in the international system in a pragmatic way that serves the interests of his or her state as well as future generations of mankind.

- *In a balance of power system, no country is better or worse than any other; each seeks to find its place in the system based upon its power. As each nation seeks to find its natural place, an equilibrium is found that creates stability and relative harmony in the system.*

From the inner quality perspective, this view of the international system is akin to that found in the animal kingdom. However, human beings have a higher side of their potential that reflects their inherent character of goodness. Mankind's personal and social circumstances can improve over time through the use of free will. The ability of man to improve himself enables the human species to not only survive but also to transcend. The existence of the inborn characteristics of altruism and empathy bequeathed to mankind through millions of years of evolution suggests that this movement towards human transcendence is part of man's nature. Since the international system is a human creation, the inner quality statesman can use that natural tendency towards transcendence to help improve the human condition over time.

- *The goal of international politics is to create an equilibrium among competing states with conflicting interests and different levels of power; in this way the most essential of all national interests – security – can best be preserved for the maximum number of states.*

From the inner quality perspective, this principle clearly states the purpose and limitations of a balance of power strategy. The purpose is valid, as security is the most essential of all national interests. However, the strategy is limited insofar as the international system continuously evolves due to advancement in the culture of societies around the world. As national security becomes more ensured, other elements of national interest receive more attention and resources. Protection of the environment is an example, as well as freedom of opportunity for citizens to pursue personal goals for self-improvement. Hence, balance of power strategies have their role to play in international politics but do not control the international system. There are many global objectives that the international community can agree upon. By recognizing and working within the paradigm of a dynamic international system, the inner quality statesman can work to protect his nation's security interests and also help to realize the higher potential of mankind.

Assessment of Balance of Power

A balance of power strategy works best under certain conditions: a chaotic international system with many competing centers of power; a few very powerful countries able to organize and control their respective spheres of influence; an environment in which security is the most pressing need; and a willingness on the part of national leaders to use force to maintain the existing balance. Knowing how to create and implement a successful balance of power strategy is an important tool for the inner quality statesman. However, its use is limited. Most significantly, a balance of power strategy is counterproductive over the longer term if its purpose

is to perpetuate an existing international system. The role of the inner quality statesman is to use a balance of power strategy as appropriate in helping to stabilize the international system while at the same time to shepherd the system's evolution in a positive way.

The next chapter considers the type of ethics and morality an inner quality statesman ought to possess in order to fulfill his or her dual responsibility of protecting their country's current interests while expanding opportunities for improvement of the international system in the future.

Chapter 5: Inner Quality Ethics and the Morality of Statesmanship

It is vitally important for an inner quality statesman to have a clear understanding of his or her ethical and moral duty both personally and professionally. Any statesman has a tremendous opportunity to make a positive contribution to mankind, whether in the context of his native country or the global community – or both. Because of the high public visibility of a statesman – particularly a statesman who radiates a certain charisma – there will always be individuals who are drawn to the person. Some of these individuals will want to support the statesman’s efforts to make a positive contribution to life; others will want to find fault with the statesman and to undermine his personal life and career. These are facts of life, and the inner quality statesman must protect his honor and integrity very carefully at home and in the workplace to avoid being undermined in his intention to further goodwill. One of the best ways to do this is constantly to seek greater contact with their internal goodness, which is the wellspring of all that they seek to do. In this book, that source of goodness has been called the “inner quality.”

As noted earlier, the inner quality can be experienced at various levels of consciousness. At the highest level, the inner quality is part of God’s perfect goodness. At the soul level of consciousness, the inner quality is the character of goodness given to each soul by God for its individual contribution to the expansion of God’s goodwill throughout His creation. At a higher level of human consciousness, the inner quality is equivalent to one’s highest virtue or best character. At the instinctual level of human consciousness, the inner quality is linked to the inclination towards empathy and altruism, natural instincts supporting social behavior found within many species.

These various levels of the inner quality are connected and related. They flow from God all the way to traits of goodness found within our genetic makeup. The inner quality is like a

strand of God's goodwill flowing through all levels of existence inhabited by human beings. In other words, where man exists, God exists; and where God exists, His character of goodness can be found. Thus, God's goodness and goodwill can be experienced and understood in many different ways. Our focus in this book is the goodness of God expressed through the self-defined ethics of individual statesmen who seek to follow the moral guidance of their inner quality in their official and personal lives.

Generally, statesmen have an acute sense of duty to represent and protect their country in its relations with other nations. Often acting under the direction of the nation's leader, the statesman serves his country's interests through a wide range of diplomatic tools, including those discussed in the previous two chapters. An inner quality statesman wants to perform his or her duty in a professional manner, while also adhering to certain ethical and moral standards. These standards can be viewed from the perspective of those commonly held by people everywhere, those that are specific to the statesman's own culture, and those held personally by the statesman himself. Together, they comprise the standards of ethical and moral behavior followed by the statesman in his personal and professional life.

Common Standards

An example of common ethical and moral standards used by an inner quality statesman are the Ten Commandments.⁶ When the Ten Commandments are examined, it can be seen that a few are culturally specific to the Hebrews, while most are universal standards found in most cultures. The universal ethical and moral standards found in the Ten Commandments include: do not murder, do not commit adultery, do not steal, do not bear false witness, and do not covet what is owned by others.

⁶ Exodus 20 of the Bible.

This list of common ethical and moral standards from the Ten Commandments apply to an individual in his or her personal life. From the perspective of the inner quality, a statesman ought to follow these standards. However, nations in the conduct of their foreign policies do not follow these standards – as seen, for example, in the activities of their military, security, and diplomatic services, which tend to approach issues from the point of view of strategy, efficiency, and expediency in ways beneficial to the state.

Other common standards need to be found which address ethics and morality outside of the statesman's personal life. One such commonly accepted standard is illustrated in the ancient Indian story of the *Bhagavad-Gita*, where Lord Krishna instructs his princely disciple Arjuna to do his duty and go to war against his relatives with no thought about the moral consequences of his actions.⁷ The moral theme is that, in one's official duties, one ought to act without undue attachment to the ultimate karmic fruit of the action. This concept is almost universally accepted by those serving in the governments of the world. In some ways, the Indian concept is similar to Machiavellianism, but there is a substantial difference between the two principles in that the actions of Arjuna are placed within the moral context of karma whereas the end-justifies-the-means construct of Machiavellianism sets aside the moral context entirely, leaving to history the judgement of whether the results were good or not.⁸

From the inner quality perspective, it can be morally appropriate for a statesman to perform his or her duty free from the constraints of following personal moral codes such as found in the Ten Commandments. In other words, the inner quality statesman needs to be able to

⁷ See, *Bhagavad Gita*: Chapter 2, Verse 38. For one of many translations of the *Gita* into English, see *Bhagavad Gita: The Song of God*, with commentary by Swami Mukundananda, <https://www.holy-bhagavad-gita.org/chapter/1>.

⁸ The philosophy of Machiavelli is much more complex than the "end-justifies-the-means" summary of *The Prince*. A compilation of Machiavelli's philosophical writings may be found in Peter Bondanella and Mark Musa, *The Portable Machiavelli* (New York: Penguin Books, 1982).

follow two separate moral codes: one appropriate to his personal life, the other necessary to perform his social duty. These differences in moral codes do not imply a contradiction but rather reflect two aspects of a larger moral perspective encompassing the whole of man: how a person ought to act privately and within society.

In regards to doing one's duty with nonattachment, it is important to note that this guidance is only meant for persons acting in certain occupations, such as those responsible for protecting the nation's security. Individuals in most other occupations ought to follow the same moral standards in both their personal and professional lives.

Cultural Standards

In the performance of his or her duty, an inner quality statesman also needs to be able to work within the expectations of the nation's leadership, citizens, society, and culture. This can be challenging at times due to contradictions between competing values. One of the greatest challenges can be accommodating the country's leader, who may insist that certain actions be taken which run counter to the statesman's best judgement. Also, at times the passions of the citizens may be aroused on some issue to the point where they pressure the statesman to take action against another country which the statesman believes to be inappropriate or counterproductive. And, then, there are of course cultural factors – often based on centuries of competition and conflict – which can severely limit the flexibility and opportunity of an inner quality statesman to achieve certain goals and objectives, such as creating a regional peace accord.

All of these things can push a statesman in ethical and moral directions which he or she believe to be wrong. From the inner quality perspective, these instances need to be addressed as they occur, because they are as unpredictable as they are inevitable. If the situation is totally untenable, then the inner quality statesman may have to consider resigning his position, although

some acceptable compromise can usually be found through the use of the higher mind and reasoned discussion.

Personal Standards

In addition to using common and cultural moral standards, an inner quality statesman needs to have a set of personal ethical beliefs to help guide his or her private and professional life. One useful way to develop these personal ethical and moral standards is to utilize the rational and intuitive process suggested by Immanuel Kant.⁹ For example, if a statesman's inner quality was honor and integrity, then he or she might have as general ethical and moral principles something along the lines of always trying to:

- Maximize the good
- Avoid bad things
- Trust oneself
- Never give up
- Be socially responsible
- Protect the planetary ecosystem

Kant proposed that from these general principles could be derived a categorical imperative, which would be a distilled moral guideline applicable to almost every situation. Based on the general principles identified above, for example, the categorical imperative might be: "Take what God has given you and do something good with it." A categorical imperative, derived by the individual himself, would be a statement of ethical behavior applicable to

⁹ Immanuel Kant (1724-1804) was a prolific Prussian philosopher whose many books include *Groundwork for the Metaphysics of Morals*, *Metaphysics of Morals*, and *Critique of Practical Wisdom*. He stressed the need to balance the animal passions with human reason and to personally create a universal ethical system that each person takes upon himself. Kant established a close connection between ethical principles and freedom of the will: if you do what is right, that equates to freedom.

virtually everyone at all times. Defining a categorical imperative is a valuable exercise in helping one build a moral foundation to guide them through life.

With these general principles and the categorical imperative in mind, the inner quality statesman can face with a high degree of confidence the moral dilemmas encountered in professional and personal life. The higher mind is a mental facility readily accessible to those who are aware of the character of their soul. One of the primary uses of the higher mind is to find appropriate solutions when the ethical and moral standards of the inner quality appear to be in conflict with real world problems. At minimum, utilizing the higher mind and taking into consideration the ethical and moral standards derived from the inner quality, the statesman will likely be able to come up with the best solution possible under the circumstances.

It is vitally important that the inner quality statesman discipline himself to live up to the personal standards of his or her inner quality. If one compromises himself morally, it is almost inevitable that the lapse in judgement will come back to haunt him. Once the indiscretion is known to one, it will become known to many. And a few among those many will use the moral lapse against the statesman to undermine his potential to contribute goodwill to the world.

The Inner Quality Statesman in Times of War

The primary duty of the inner quality statesman is to preserve peace for his nation, while also protecting its interests and expanding its influence whenever possible. In the course of normal responsibilities, it is fairly easy to follow the moral and ethical guidelines of his or her inner quality. But there are times when words and actions fail to keep the peace and countries decide to go to war.

Wars are like hurricanes in the international system: they can reshape countries, kill thousands of people, result in mass migrations of populations, cause indescribable damage, destroy economies, redistribute power among nations, and alter the course of history. It is rare in

history not to find a war somewhere in the world. When an inner quality statesman finds himself in the midst of a major conflict involving the vital interests of his country, how ought he to carry out his duties to protect the state? There are several factors to consider.

First, the ethical and moral standards of the inner quality ought to be closely followed in his personal life during the entire crisis. Adherence to these standards will strengthen the statesman's moral courage and enable him to function more decisively and clearly than would be the case if he did not fortify his character through self-discipline. Also, following such high moral standards will inevitably be seen by the public and give them greater confidence in the honor, integrity, and wisdom of their leader.

Second, the highest professional duty of the statesman is to preserve the state and not allow it to be destroyed or fatally harmed. This requires knowledge of and willingness to use – as necessary – all available means to preserve the state. However, the inner quality statesman needs to have a clear sense of appropriateness, so that actions and reactions on his part in wielding force are applied judiciously. Wherever possible, force ought to be used precisely, timely, and effectively without causing unnecessary harm to those who are not the intended target.

Third, virtually all leaders of nations engaged in wars have political objectives and, generally speaking, have a willingness to pay the cost of the war when that cost is linked to the value of those political objectives. Force ought to be used proportionately to the political objectives being sought. This is why most modern wars are not fought for the extermination of the enemy, but rather to force its leaders to make certain political decisions favorable to oneself. It is important for the inner quality statesman to know what the opposing side's political objectives are and to have a clear sense of how best to either find a workable compromise or to push the costs of continuing the conflict higher than the opponent is willing to pay. Because war

is very expensive, it ought to be ended sooner rather than later, so knowing the breaking point of one's opponent – and one's own country – is very important.

Fourth, on rare occasions a war being fought becomes a zero-sum conflict in which one side will be completely defeated and the other side completely victorious. These situations can occur when the political objectives of one or both sides are regime change, the extermination of the opponent's leadership, or absorption or destruction of the opponent's country. These types of war can become winner-take-all affairs which are extremely brutal, last a long time, and require total commitment to achieve victory. In these cases, the inner quality statesman may have to employ exceptionally harsh measures, because failure means the destruction of his country and this cannot be an option.

As a general strategic guide to the conduct of war, an inner quality statesman can benefit from the study of Sun Tzu's *The Art of War*.¹⁰ In Chapter 3 of this short book, the Chinese general listed the best to the worst offensive strategies in war as being:

- “Generally in war, the best policy is to take a state intact; to ruin it is inferior to this.... to win one hundred victories in one hundred battles is not the acme of skill. To subdue the enemy without fighting is the acme of skill.”
- “Thus, what is of supreme importance in war is to attack the enemy's strategy.”
- “Next best is to disrupt his alliances.”
- “The next best is to attack his army.”
- “The worst policy is to attack cities. Attack cities only when there is no alternative.”

¹⁰ For one of many translations of this Chinese classic from the fifth century B.C., see, Sun Tzu, *The Art of War*, trans. by Samuel B. Griffith (London: Oxford University Press Paperback, 1973.)

- “Thus, those skilled in war subdue the enemy’s army without battle. They capture his cities without assaulting them and overthrow his state without protracted operations....Your aim must be to take All-under-Heaven intact. Thus your troops are not worn out and your gains will be complete. This is the art of offensive strategy.”

Most of the activities of an inner quality statesman require more diplomacy and less force. As an example of the normal course of statesmanship responsibility, the next chapter describes a situation in which an inner quality statesman must work within the international system to improve his country’s influence in peaceful competition with a rival power.

Chapter 6: Competition between the Western Democratic and Chinese Socialist Development Models

As we have seen, there is a fundamental choice to be worked out within the mind and heart of the inner quality statesman: should foreign policy be guided by pragmatic consideration of the differences that exist between states, or should foreign policy be guided by values with universal application. This is a pragmatic versus idealistic choice of paradigms often found in domestic politics and foreign policy, because both realism and idealism can serve the interests of the people, albeit in different ways.

From the inner quality perspective, the preference for one or the other of the two paradigm approaches can be highly circumstantial. There are times when the nation's interests are severely threatened, a situation requiring a *realpolitik* response utilizing the end-justifies-the-means rationale in a mostly amoral environment of state activities. There are other times when the nation's interests are best served by a forward looking foreign policy that seeks to define a vision for the future that is both idealistic as well as attainable.

The role of the inner quality statesman is to know when one of these foreign policy approaches – or a combination of both – is most appropriate. This requires a high degree of insight and flexibility on the part of the statesman, who must be able to move between realism and idealism as naturally as yin follows yang.¹¹ The following scenario illustrates how this might be done.

¹¹ The concept of the universal interaction between the yin (feminine principle) and yang (male principle) is an ancient Chinese philosophy, known mostly as Taoism. The classic discussion of Taoism is found in the short book by Lao-Tzu, the *Tao Te Ching*.

Scenario: Promoting Democracy as Alternative to Socialism with Chinese Characteristics

Background

In this scenario, the statesman has been asked by the U.S. President to compare the American democratic model of national development with that of the socialist model of the People's Republic of China. The statesman is aware of his or her inner quality being honor and integrity, and he is able to use the higher mind in the course of his personal and professional life. The statesman's presentation is intended for general public consumption and also as talking points for U.S. diplomats worldwide. The presentation must be fair, balanced, and take into account the whole of man and society.

Main Features of the Two Models

There are important similarities and differences between the American and Chinese models. In terms of similarities, both models of national development have as their objective the security, prosperity, stability, and territorial integrity of the state. Both models have strengths and weaknesses based on their country's social and governance structures, geographical features, cultural traditions, history, economic infrastructure, and expectations of the people. Both models have wide appeal domestically and supporters within the global community, as well as critics at home and abroad. The two countries are large, powerful, rich, innovative, and creative; and both possess advanced military, technological, economic, communications, educational, and diplomatic capabilities. Both countries are strongly independent, believe in their exceptionalism, and are convinced they naturally ought to be leaders within the international community. Both states are passionate about the overall superiority of their political and economic systems and desire to share their lessons of development with the rest of the world, especially the less developed nations.

In terms of differences between the two models, several stand out. Democracy has a long philosophical tradition, mostly Western in origin; whereas socialism with Chinese characteristics

is a recent ideology developed over the past few decades by political leaders within the communist party-led People's Republic of China. Socialism itself is also a fairly new approach to politics and economics, stemming mostly from the mid-18th century in Europe, but with conceptual roots dating far back in history. In terms of culture, China has over 3,000 years of civilization and cultural continuity; the United States was founded about 250 years ago and its culture, primarily of European origin, is far less cohesive and well defined than that of China. Although both countries are expansionist, the United States, being a relatively new nation, has been more aggressive in expanding its borders and projecting its influence. China in recent centuries has focused more on regaining control of lost territories. It is only over the last few decades that China has begun to work hard on projecting its influence on a global rather than a regional scale. At the highest level of analysis, the American model is based on democratic political principles, capitalistic economic principles, and Western liberal values. The Chinese model is based on communist political principles, socialist economic principles, and traditional Chinese cultural values.

One other important difference that ought to be noted between the United States and China is mostly psychological and based on history. The United States, being much a younger country, is still trying to establish itself as a global leader politically, militarily, economically, culturally, and ideologically. Confident of its moral superiority, the United States tends to project its model of development as one that is good for all of humanity. China, being an ancient and great power, is trying to revive and build upon the prestige and influence it enjoyed centuries ago, a greatness resulting from cultural excellence, huge population, powerful military, and rich economy. Traditionally, China has not necessarily wanted other countries to adopt its model as much as wanting regional neighbors to acknowledge and pay tribute to its cultural superiority.

Timewise, the United States began to emerge as a true global leader following its victories in World Wars I and II, especially the latter when it became a predominant super power. By contrast, China began to lose its greatest influence in the 1500s and only over the last few decades has it begun to regain its national honor and prestige.

These differences seem to have influenced two distinct psychological orientations in the conduct of foreign policy: the United States is largely satisfied with the status quo and China is determined to regain what once was lost. Both countries strongly believe in their exceptionalism, natural leadership, superiority of their country and its institutions, and have a strong sense of nationalism that makes their citizens proud to be American and Chinese. Both countries believe they have a moral obligation to help others in the global community to develop their own potential, and offer their own success stories as examples of a favorable path forward. Each nation perceives the other as an existential strategic competitor, with much of the competition and flashpoints centered in regions around the shores of China.

These and other differences between the two nations will become more apparent in the next section as their respective development models are explained in greater detail.

Comparison of Democratic Model and Model of Socialism with Chinese Characteristics

Different Types of National Audiences

Both models are designed to help developing countries improve their economies, political institutions, infrastructure, and society. However, each of the two models would appear to be especially appealing to certain kinds of society. Although not an absolute determination of which model would be approved by a developing nation, certain assumptions might be identified to help the respective appeal of the two models.

From a political perspective, the democratic model would most likely appeal to those governments and societies believing in the fundamental rights of human beings to be respected

as valued individuals. This respect usually translates into a wide range of policies, including protection of human rights, guarantees of certain personal freedoms, government that is not too intrusive into the private affairs of citizens, opportunities for individual self-development and self-improvement, encouragement of citizen involvement in public policy such as through voting, just and fair systems of law and order, and government of, by, and for the people.

The Chinese socialist model would likely appeal to those governments and societies preferring a top-down approach to governance and developmental planning. Such centralized decision making would generally have policies seeking to control society through measures which place restrictions on personal conduct, limit participation in public policy, monitor and restrict expressions of alternative opinions on public policy issues, implement strong law and order enforcement, emphasize social order rather than personal freedom, centralize planning on major projects, and maintain a single source of decision making within a ruling party or in the hands of an autocratic leader.

Overall, when considering development models from the perspective of appealing to certain audiences, the most distinguishing factor would be whether power is shared in a decentralized system of government or monopolized by a privileged elite in a centralized system of government. Each of these power-sharing alternatives has a major strength and major weakness. The democratic model has the strength of cooperative support from the people, as long as they can be convinced that it is in their best interests. The weakness of this model is that social divisions within a free society can make effective planning difficult at times. The socialist model has the strength of centralized planning with its potential efficiencies; it has the weakness of possible public opposition to the state plans if those plans seem weighted in favor of a privileged class and not sufficiently beneficial to society as a whole.

History has shown that neither democracy nor autocracy works in all countries at all times. Therefore, the determination of which model of development to use – the democratic model or the Chinese socialist model – ought to be based on various considerations. These considerations would include, for example, the style, vision, and capabilities of the country's leadership; the cultural preferences of the people as reflected in their history and existing political system; the critical infrastructure on which the model must build; the amount of domestic and external resources required to implement the model; the predominant geographic features of the country, such as the nature of its climate, terrain, and access to land and sea trade routes; the amount and type of support the country is likely to receive from other developed countries and international organizations; and the regional political environment, such as whether the country is in an active warzone or exists in a peaceful neighborhood of nations.

Desired End-State

Also important in the selection of a development model is the end-state desired to be achieved by the developing country's government. The democratic vision of an end-state is often a country at peace with itself and the world; a content citizenry which supports the government, its leaders, and policies; overall satisfaction with the political-economic-social orientation of the country; and a well-established culture which encourages individual freedom and creative expression. The socialist end-state is often a country at peace within a strict law-and-order social environment; an efficiently run economic system that encourages entrepreneurial efforts with a strong sense of social responsibility; strict obedience to the laws of a mostly top-down, centralized form of government; and strong security forces in place to protect the interests of the nation and its leadership. Each of these end-states have their appeal in national development, with the democratic model moving toward greater individual freedom and a more relaxed social

order, and the socialist model moving toward greater social discipline and higher efficiency within society as a whole.

Spiritual Factors

Spirituality is an important element of a nation's culture, as it often forms the basis of laws and moral standards. From a spiritual perspective, the democratic model allows greater freedom for the growth of the soul, whereas the socialist model aims towards a society perfected by human beings, with little thought given to the spiritual side of man.

One of the main differences between the degree of spirituality of the two models is that the democratic model explicitly acknowledges the importance of the individual (based on the existence of the soul and hence a Supreme Being), whereas the socialist model (based on the atheism of communism) stresses the importance of materialism and largely ignores the existence of the soul. There is a deep and respected spirituality among the American people, their government, and policy that is reflected in their development model, such as respecting the religious views of all nations. The Communist Party of China tries to control and repress the spirituality of its citizens and tends to view the religions of other countries as superstitions. The difference between the spirituality of the American democratic model and the atheism of the Chinese socialist model can influence how each of the models are viewed by other countries.¹²

¹² The roles of religion and spirituality in national development are complicated and often controversial. The United Nations seeks to understand and use partnerships with faith-based organizations around the world to strengthen the social and cultural foundations of countries that are seeking to develop their national institutions as part of a holistic approach to nation-building. See, for example, The United Nations Interagency Task Force on Engaging Faith-Based Actors for Sustainable Development/UN Interagency Task Force on Religion and Development, *Annual Report 2019* (New York: United Nations, 2019), <https://wedocs.unep.org/bitstream/handle/20.500.11822/32295/UNITFRD.pdf?sequence=1&isAllowed=y>. The United States seeks to work with faith-based organizations, because their "networks, insights, and resources give them an often underutilized ability to help address global development challenges." See, USAID, "Center for Faith and Opportunity Initiatives," <https://www.usaid.gov/who-we-are/organization/independent-offices/cfoi>. Of note in this regard is the widespread recognition that spirituality contributes significantly to a people's resiliency when faced with serious challenges.

The next section presents an overview of the two development models based on official government explanations.

Official Description of Democratic Model of Development

In official documents of the United Nations and the United States, the major features of the democratic model for national development are identified.¹³ The first list below discusses the benefits of democracy in national development as described by the UN; the second list looks more specifically at the American development model. Benefits of the democratic model from the point of view of the United Nations include:

- Each country is unique; however, over time democracy and development are mutually reinforcing.
- Democracy is essential to development, including key institutions and processes as well as fundamental concepts of citizens' voice, participation, and inclusion – thereby nurturing a democratic culture.
- Democratic attributes such as participation, inclusivity, responsiveness to citizen demands, and accountability, contribute directly and indirectly to development, especially when paired with policies and capacities such as safety and security, rule of law and access to justice, a professional public administration, and basic service delivery in areas such as education and health care.
- Economic stagnation, persistent inequalities, and deep poverty can undermine people's faith in formal democratic systems of government. Also, democracies do not always

¹³ The primary sources for this section are the United Nation's document produced by the International Institute for Democracy and Electoral Assistance, *Democracy and Development: The Role of the UN* (New York: United Nations, 2013), <http://ideadev.insomniation.com/sites/default/files/publications/democracy-and-development-the-role-of-the-united-nations.pdf>; U.S. National Archives, America's Founding Documents, "The Bill of Rights: What Does It Say," <https://www.archives.gov/founding-docs/bill-of-rights/what-does-it-say>; and the website of the United States Agency for International Development, <https://www.usaid.gov/>.

deliver development at the level and pace expected by citizens. Furthermore, essential democratic processes such as the organizing and holding of regular, competitive elections, on their own, often are not enough to improve the lives of the poor.

- Individual democratic governments do not always deliver in accordance with people's needs and expectations. However, the democracy's role in guaranteeing citizens' voice to express and demand those needs as well as citizens' rights to remove those who do not govern in accordance with those expectations is indispensable for accountability and for the sustainability of development over time.
- Key to ensuring better development outcomes, which democracy can provide, is an enabling environment in which even the poorest and most marginalized can have a voice and help to shape the development agenda. While the democratic model is not the only variable to consider, development is less likely to succeed over the long-term unless it is based on an inclusive, democratic political consensus.
- Democracy and development objectives need to be developed simultaneously. Key to this is ensuring that national development plans and economic reforms are broadly inclusive and participatory, that institutions of the state are made more accountable, and that electoral processes and constitution making processes are designed in such a way as to be broadly inclusive. Accountability and transparency, grounded in checks and balances on executive power, are critical challenges.
- Demonstrations of how democratic principles and practices such as respect for human rights, rule of law, accountability, credible and transparent electoral processes, political pluralism, and civil society engagement can directly and indirectly contribute to gains in development.

From the UN perspective, democracy and development work best when implemented in harmony and coordination with each other. Democracy helps ensure that all citizens of a country become stakeholders in public policy and in democratic institutions. Development helps to lift the country out of its doldrums and free its people to enjoy the best life possible. A country that is both democratic and developed is a country most likely to realize its full potential as a society and as a contributing member of the global community.

From the perspective of the United States, American-style democracy can contribute greatly to national development. At its core, democracy gives the general public a stake in the success of their country both in its internal affairs and foreign policy. In terms of the institutions and values embedded in the roots of the democratic model as seen in the American tradition, the following are most noteworthy:

- The American governance model is characterized by separation between the branches of government, a robust system of checks and balances on power, divided sovereignties, and leaders and representatives chosen by citizens in scheduled, fair and free elections.
- The American model includes a constitutionally defined purpose to form a more perfect union, establish justice, ensure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty.
- The American Constitution guarantees certain basic individual rights, including freedom to express ideas through speech and the press, to assemble or gather with a group to protest or for other reasons, to ask the government to fix problems, the right to religious beliefs and practices, prevention of the government from creating or favoring a religion, the right to keep and bear arms, the prevention of government from forcing people to let the military use their homes, the prevention of government from unreasonable search and

seizure of an individual or their private property, protections for people accused of crimes, and stating that the central government only has those powers delegated to it in the Constitution.

The United States has a long tradition of assisting developing countries in areas such as agriculture, health, education, infrastructure, economic institutions, and governance. Foreign assistance of this kind is separate from military assistance. Non-military foreign assistance is usually managed through the United States Agency for International Development (USAID). The mission areas of USAID illustrate the broad and diverse means by which the American development model promotes and demonstrates democratic values abroad, and seeks to advance a free, peaceful, and prosperous world in general.

USAID leads the U.S. Government's international development and disaster assistance through partnerships and investments intended to save lives, reduce poverty, strengthen democratic governance, and help people emerge from humanitarian crises and progress beyond assistance. Its overarching objective is to support partners to become self-reliant and capable of leading their own development by reducing conflict, preventing the spread of pandemic disease, and counteracting the drivers of violence, instability, transnational crime, and other security threats. USAID promotes American prosperity through investments that expand markets for U.S. exports; create a level playing field for U.S. businesses; and support more stable, resilient, and democratic societies. USAID also is a world leader in humanitarian assistance. Major programs within USAID include agriculture and food security; democracy, human rights and governance; economic growth and trade; education; environment and global climate change; gender equality and women's empowerment; global health; humanitarian assistance; water and sanitation;

working in crises and conflict; and a developmental lab to explore and promote innovative solutions to global and country-specific development issues.

Both the UN approach to democratic models of national development and that of the United States illustrate the strength and depth of the Western approach to integrating the economic, political, social, and cultural aspects of nation-building. The People's Republic of China's approach to national development is different in many respects, but it, too, has great strengths and appeals to many developing countries, especially in Asia and Africa. The next section examines PRC President Xi Jinping's "Thought on Socialism with Chinese Characteristics for a New Era" and his "Belt and Road Initiatives" for insights into China's national development model.

Official Description of Socialism with Chinese Characteristic Model of Development

PRC President Xi Jinping's "Thought on Socialism with Chinese Characteristics for a New Era" was written into the Constitution of the Communist Party of China (CPC) in October 2017. Based on this document, some of the major features of the Chinese socialist model for development are:¹⁴

- CPC leadership is the defining feature of socialism with Chinese characteristics; the Party is the highest force for political leadership.
- Key principles are: upholding core socialist values, ensuring and improving living standards through development, ensuring harmony between humans and nature, pursuing

¹⁴ Sources used include: "Backgrounder: Xi Jinping Thought on Socialism with Chinese Characteristics for a New Era," *Xinhua*, March 17, 2018, http://www.xinhuanet.com/english/2018-03/17/c_137046261.htm; Can Liu, "Examining the shared development of socialist political economics with Chinese characteristics," *China Political Economy*, Vol. 2, No. 1 (July 24, 2019), pp. 28-39, <https://www.emerald.com/insight/content/doi/10.1108/CPE-04-2019-0008/full/html>; and H.E. Wang Yi, "Study and Implement Xi Jinping Thought on Diplomacy Conscientiously and Break New Ground in Major-Country Diplomacy with Chinese Characteristics," speech delivered at the inauguration ceremony of the Xi Jinping Thought on Diplomacy Studies Centre at Beijing, China, July 20, 2020, https://www.fmprc.gov.cn/mfa_eng/zxxx_662805/t1799305.shtml.

a holistic approach to national security, and promoting the building of a community with a shared future for humanity.

- The overarching goal of developing socialism with Chinese characteristics is to realize socialist modernization and national rejuvenation. It stresses a people-centered philosophy of development, with well-rounded human development and common prosperity for everyone. Diplomacy with Chinese characteristics aims to foster a new type of international relations and build a community with a shared future for mankind.
- The ultimate objective of the socialism with Chinese characteristics development strategy is to promote all-round development of people to gradually realize prosperity for all. Socialism with Chinese characteristics is a process of constantly pursuing equity and justice and achieving common prosperity.
- The strategy is based on the concept of shared development, whereby everyone participates, everyone contributes, and everyone enjoys. The focus is on building a long-term mechanism for development shared by all. Shared development ensures development for the people, by the people, and shared by all to ensure equity and justice in the field of income distribution and steadily improving common prosperity.
- To achieve a higher and sustainable economic growth rate, a country must raise the opportunities for poor people to participate in the economic growth process to empower and enable them to become drivers of economic growth.

The Chinese economic development model has been applied to China's international relations through "Xi Jinping Thought on Socialist Diplomacy with Chinese Characteristics for a New Era" (Xi Jinping Thought on Diplomacy, or Xi Jinping Thought). Some of its main features are:

- A focus on actively building a global network of partnerships, with special emphasis on advancing Belt and Road cooperation to build the world's biggest platform for international cooperation, shared benefits, and promotion of mutual benefit and common development.¹⁵ China is seeking to lead the reform of the global governance system, making globalization more inclusive and beneficial for all and the international order fairer and more equitable.
- China's diplomatic work is an integral part of socialism with Chinese characteristics. Xi Jinping Thought on Diplomacy applies the Marxist viewpoint and method in a scientific manner, and seeks to combine theory with practice.
- Xi Jinping Thought embodies a transformation and development of traditional Chinese values by drawing extensively from the Chinese culture and enriching it with a new spirit of the times and a commitment to human progress. China's proposal of building a community with a shared future for mankind reflects a long-cherished Chinese vision of promoting common good and universal peace. In developing China's neighborhood diplomacy, traditional values of good neighborliness, benevolence, empathy, and non-aggression have been incorporated.
- Xi Jinping Thought aims to create a new concept of community with a shared future for mankind, a new type of international relations, and reform of the global governance system, with a focus on the neighboring region and Africa. China's diplomacy pursues its traditional policies of opposing colonialism, hegemonism, and power politics, lays out

¹⁵ The Belt and Road (Silk Road Economic Belt and the 21st Century Maritime Silk Road) initiatives are a major component of China's development strategy and will be discussed later in this section.

red lines on major issues involving sovereignty and territorial integrity, and safeguards China's legitimate rights, core interests, and national dignity.

- Xi Jinping Thought aligns the interests of the Chinese people with the common, fundamental interests of people across the world. It envisions a community with a shared future for mankind, and an open, inclusive, clean and beautiful world with lasting peace, universal security, and common prosperity. It also calls for a new type of international relations featuring mutual respect, fairness, justice, and win-win cooperation. It rises above national and regional parochialism, transcends the traditional realist theory of international relations, and focuses on the progress of humanity.
- Chinese statesmen must be heavily committed to follow the authority and centralized, unified leadership of the CPC Central Committee with General Secretary Xi Jinping at its core. Chinese statesmen are communists and are dedicated to the principles of communism.

China's Silk Road Economic Belt and the 21st Century Maritime Silk Road initiatives (Belt and Road Initiatives, or BRI) are prime examples of the PRC's approach to national development, especially in neighboring Asian countries and in Africa.¹⁶ Because of its large size and complexity, the BRI offers considerable insight into the strengths and weaknesses of China's foreign developmental policies.

¹⁶ References here include: NATO Parliamentary Assembly, Economics and Security Committee, "China's Belt and Road Initiative: A Strategic and Economic Assessment," Christian Tybring-Gjedde (Rapporteur), March 19, 2020, <https://www.nato-pa.int/download-file?filename=sites/default/files/2020-06/033%20ESC%2020%20E%20-%20ASSESSMENT%20CHINA%20BRI.pdf>; Council on Foreign Relations, "China's Massive Belt and Road Initiative," January 28, 2020, <https://www.cfr.org/background/Chinas-massive-belt-and-road-initiative>; and the State Council of the People's Republic of China website, "The Belt and Road Initiative," <http://english.www.gov.cn/beltAndRoad/>.

President Xi Jinping initiated the BRI in 2013 as one of the most ambitious infrastructure projects ever conceived. It is comprised of a vast collection of development and investment initiatives stretching from East Asia to Europe. There are three inter-linked initiatives: the Silk Road Economic Belt, the Maritime Silk Road, and more recently the Digital Silk Road. The former two consist of six economic corridors through which China aspires to connect to East Asia, Central Asia, the Middle East, Eastern Africa, and Europe. China has funded about one trillion dollars into BRI through a combination of low interest loans, investments, and infrastructure grants. The BRI is comprised of a large network of railways, energy pipelines, highways, and streamlined border crossings, along with plans for creating 50 special economic zones and port development projects. More than sixty countries – accounting for two-thirds of the world’s population – have signed on to projects or indicated an interest in doing so.

China has both geopolitical and economic motivations behind the initiative. Geopolitically, the BRI is an important part of President Xi’s vision of a more assertive China, enabling it to break out from the perceived U.S. strategy of containment while greatly expanding China’s regional and global influence. Economically, the BRI opens vast new markets and trading opportunities for China, frees China from the Western-dominated global economic system, and secures energy and other critical resources from easy disruption by the West of China’s supply chains.

Because of the scope of the initiative and the huge sums of financial resources China is willing to contribute to its success, there has been both enthusiasm to join the BRI and criticism of its implementation and motives. On the positive side, many developing nations have turned to the BRI as a way to jump-start or expand their economies through inexpensive loans, technical assistance, and the few-strings-attached Chinese approach to aiding these countries. More

developed countries have seen significant opportunities to expand their trade with China and other participating members of the BRI.¹⁷ On the negative side, there have been concerns raised about risks from the erosion of national sovereignty, lack of transparency, unsustainable financial burdens, disengagement from local economic needs, geopolitical risks, negative environmental impact, and significant potential for corruption. China has attempted to address many of these concerns, but the size of the projects and the large number of participating countries and companies involved in building out the infrastructure of these projects has made management of the BRI exceptionally challenging.

Sample Argument Promoting the Democratic Model over the Chinese Socialist Model

This section presents a sample argument that an inner quality statesman might use in promoting the U.S. model of national development over that of the Chinese model. The argument, whether presented to an audience or through a publication, might be as follows:

[Begin presentation]

While each nation is unique in its circumstances and needs, there are certain advantages in adopting the democratic model of national development, particularly in those situations where the nation's decision makers and citizens wish to select a model based on a public-private partnership and consensus on the direction in which they wish their country to go. In general, the democratic model fits well with cultures which highly value the contributions individual citizens

¹⁷ Although not necessarily part of the BRI framework, it is significant that in November 2020 China, along with South Korea, Japan Australia, New Zealand, and the 10 members of the Association of Southeast Asian Nations (Vietnam, Cambodia, Indonesia, Laos, Malaysia, Myanmar, the Philippines, Singapore, Thailand, and Brunei) signed the Regional Comprehensive Economic Partnership (RCEP), the world's largest trade agreement accounting for about 30% of the global economy. See, Amy Mackinnon, "The World's Largest Trade Agreement Doesn't Include the United States," *Foreign Policy*, November 16, 2020, <https://foreignpolicy.com/2020/11/16/largest-trade-agreement-rcep-asia-pacific-united-states-china/>. Some journalists describe the BRI and RCEP as being "complementary in design." See Ji Xianba, "RCEP & BRI are Essentially Complementary in Design," *Belt & Road News*, November 18, 2020, <https://www.beltandroad.news/2020/11/18/rcep-bri-are-essentially-complementary-in-design>.

can make to society and also hold in high esteem their society's unique cultural and religious traditions.

The democratic model of national development seeks to strengthen the independence and freedom of individual countries so they can fully play their role in regional and global affairs, while also bringing peace, prosperity, and happiness to their citizens. To achieve this goal, the economic and other assistance offered through the democratic model is carefully calibrated in consultation with the recipient partners to achieve self-sufficiency as soon as possible. Training and education are highly important in this process, because building a modern infrastructure for national development requires a skilled workforce and trained managers to run the new systems effectively and efficiently for the benefit of society.

There is a tremendously wide scope of possible assistance available through the democratic development model, as illustrated by the many programs offered partner nations by the U.S. Agency for International Development, or USAID. Areas of assistance offered by USAID and its contributing partners include:

- Agriculture and food security
- Democracy, human rights, and governance
- Economic growth and trade
- Education
- Environment and global climate change
- Gender equality and women's empowerment
- Global health
- Humanitarian assistance
- Water and sanitation

- Working in crises and conflict
- Transformational programs utilizing new technologies, and
- Developmental labs to discover new and improved ways to address development issues

All of these programs are well-established with proven track records. They can be packaged in various combinations to ensure that the precise needs of the recipients are addressed. The democratic model also allows for more than one country to be involved in the various projects, so that they can be regional or global in scope, enabling both sponsoring nations and recipient nations to benefit from expanding international partnerships.

We should also note that there are alternative development models available. One of the best known is the national development model offered by China, referred to as socialism with Chinese characteristics. This approach has certain advantages for some countries. For example, it may offer a more direct and sometimes faster investment in major economic infrastructure projects. China also offers considerable financial and human resource assistance to countries which may wish to participate in President Xi Jinping's Belt and Road Initiative. The BRI promises to expand trade among its various members, so that their economies can grow substantially within a relatively short period of time.

While the Chinese model may fit the development needs of certain countries, the model does have weaknesses. One of these is that it tends to lock the recipient nation into a socialist or top-down system of economics and governance, which may run counter to the culture of the country. As is well known, socialism with its Marxist roots works to centralize decision making power into the hands of a governing elite and largely excludes the public in policy deliberations.

Because of these and other weaknesses in the Chinese model of economic development, many countries may find that they prefer the democratic model which – although somewhat

slower and more deliberate in some cases – strives to involve a whole-of-society approach and thereby strengthens overall national cohesion and sense of unity in the country’s modernization efforts. Over the longer term, these advantages usually outweigh the more immediate benefits of the Chinese model.

The United States encourages all nations seeking development assistance to carefully evaluate and compare the alternative approaches available to them to achieve their goals. For more information on the benefits of the democratic development model, please feel free to contact your local American embassy or the Washington, DC headquarters of USAID.

Thank you.

[End presentation]

The concluding chapter summarizes the importance of statesmen to use their inner quality and higher mind to maximize their effectiveness as diplomats while also living with honor and integrity in their personal lives.

Chapter 7: Conclusion

Inner quality statesmanship is the art and science of diplomacy from the perspective of a person who is aware of the character of his or her soul and who seeks to serve the interests of their country while also advancing goodwill throughout the global community. In order to fulfill this responsibility, an inner quality statesman needs to understand the material and spiritual sides of humanity and to be able to function well within the paradigms of idealism and realism as they are expressed in international affairs. Thus, an inner quality statesman requires a strong education in the ways of the world as well as a solid moral foundation based on his or her highest virtue or spiritual beliefs. The goal of the inner quality statesman is to serve God, country, and humanity as a whole.

An inner quality statesman must know how to apply the various tools of diplomacy developed through the centuries. Since relationships between nation-states are complicated, the inner quality statesman needs to be familiar with the various theories of international politics, as well as how to integrate the theories within a more holistic framework.

In addition to deep professional knowledge, an inner quality statesman ought to be diligent in expressing his or her highest virtue in all of their activities. This is a highly important matter, because history has shown repeatedly that good people often do not succeed due to a lack of discretion in certain aspects of their mostly private lives. Having a bedrock of moral belief and proper behavior gives moral courage to inner quality statesmen, increases their resiliency in the face of difficulty, and helps to activate their higher mind so that intuition and reason can work together to come up with the best solution possible to the inevitable challenges that arise.

To be most effective, an inner quality statesman should seek to maintain a connection to God and the heavenly hosts who have worked spiritually with mankind over the millennium to improve human governance and society in general. As recorded often in history, a prayer to God

for guidance during a time of crisis can go a long ways in helping to choose the right course of action. In the privacy of the heart, therefore, inner quality statesmen should to try to develop a close partnership with God for the purpose of helping humanity to achieve its highest potential of goodwill.