

for itself. In the jungle, one must use the laws of the jungle. . . . It was not the well-organized Persian Empire that brought about the fall of Rome, but the barbarians.”

He continued: “The difficulty, however, is in knowing what form intervention should take: the most logical way to deal with chaos is by colonization. If the nation-state has failed, why not go back to an older form—empire?” I.e., “post-modern” equals “imperial.”

One vehicle for this imperial policy (as in his *Prospect* article) is the IMF-World Bank system, the “programmes of assistance” of which, he calls “a limited form of voluntary empire,” similar to what was done in 1875 during the Egyptian financial crisis, when the British-French oversight over Egypt’s finances resulted in the Egyptian government’s overthrow, “as sometimes happens with IMF programmes too”; 31,000 British troops were sent in, “to restore order and good government.” Today, the IMF would “renegotiate.”

Preventive War and British Geopolitics

It is not surprising, in this context, that Cooper fully backs up the Iraq War, using sophisticated-Cheneyesque argumentation, to claim that Iraq represented a threat in potentially having nuclear weapons, with the only “proof” presented, being that Gulf War I—more than a decade earlier, and before Iraq underwent crippling sanctions and close international monitoring of its policies and economy—revealed that Iraq had detailed programs and plans for weapons of mass destruction. Nothing is more important, according to Cooper, than preventing the emergence of new nuclear weapons powers, and preventing terrorists from getting WMD. Hence, he gives full backing to “the doctrine of preventative action in the US National Security Strategy,” the main theme of which is “enduring strategic superiority.” He wrote: “In practice, this is not so different from the longstanding British doctrine that no single power should be allowed to dominate the continent of Europe. . . .”

The time since Cooper wrote his book has shown something that was predictable when his *The Breaking of Nations* went to print in 2003: Iraq has plummeted into chaos, in a process that threatens to drown all of Southwest Asia and contiguous areas. Happily, the core Bush Administration group, centered around Vice-President Cheney, that planned this war, is now in deep political trouble in the United States. May a similar fate await Robert Cooper!

Beyond this, Cooper counts on a dumbed-down American population to approve of such a British-authored direction of American foreign policy. “For Americans history is pure bunk,” he writes, and proceeds to simply ignore the entire matter of the American Revolution, and the historical tensions between the American System and the British Empire. But with the growing impact of the LaRouche political movement in the United States and internationally, we are seeing what might be called “history’s revenge,” a reawakening of the great ideas of 1776, typified by the Declaration of Independence from the British Empire.

Hobbesian Wars

Cooper sees, today, the seed-crystal of conflict coming from the continued existence of nation-states, the potential “success” of which could upset the global “balance.” China and India are reviewed in this context. He raises the possibility that both of these states could collapse into “pre-modern” states of unrest and chaos. But the highest potential for conflict comes from “failed states” in Africa, such as Sierra Leone, Rwanda, and Congo. He wrote that “pre-modern states are usually the scene of a series of conflicts—initially civil wars, later the wars of all against all (as Hobbes so aptly named them)—for the control of resources.” What a travesty! In fact, as *EIR* has documented, these conflicts in Africa are initiated and orchestrated by powerful British, American, and Israeli interests, primarily centered in Anglo-American supranational mining conglomerates.

Once again, this proves that it is imperialism which creates and foments wars, and that it is the final defeat of Hobbesian-imperial policies of the type espoused by Cooper that, alone, can bring peace to our troubled world.

Documentation

Blair: ‘Britain’s Role’ To Push Pre-Emptive War

British Prime Minister Tony Blair lectured Europe and the United Nations about the need for pre-emptive (or, “preventive”) war and imperial reach, in a speech in his own constituency in Sedgefield, England on March 5. The address heard back to Blair’s 1999 speech in Chicago, when he lectured the Clinton Administration that military interventions by the NATO powers could be justified anywhere “even though we are not directly threatened.” These excerpts are from the transcript provided on the Internet by 10 Downing Street, the Prime Minister’s office. Subheads have been added.

The characterisation of the threat is where the difference lies. Here is where I feel so passionately that we are in mortal danger of mistaking the nature of the new world in which we live.

Everything about our world is changing: its economy, its technology, its culture, its way of living. If the 20th Century scripted our conventional way of thinking, the 21st Century is unconventional in almost every respect.

So, for me, *before September 11th*, I was already reaching for a different philosophy in international relations from a traditional one that has held sway since the Treaty of Westpha-

lia in 1648; namely, that a country's internal affairs are for it, and you don't interfere unless it threatens you, or breaches a treaty, or triggers an obligation of alliance. I did not consider Iraq fitted into this philosophy. . . . [emphasis added]

Change International Law

Which brings me to the final point. It may well be that under international law as presently constituted, a regime can systematically brutalise and oppress its people and there is nothing anyone can do, when dialogue, diplomacy and even sanctions fail, unless it comes within the definition of a humanitarian catastrophe (though the 300,000 remains in mass graves already found in Iraq might be thought by some to be something of a catastrophe). This may be the law, but should it be?

We know now, if we didn't before, that our own self interest is ultimately bound up with the fate of other nations. The doctrine of international community is no longer a vision of idealism. It is a practical recognition that just as within a country, citizens who are free, well educated and prosperous tend to be responsible, to feel solidarity with a society in which they have a stake; so do nations that are free, democratic and benefiting from economic progress, tend to be stable and solid partners in the advance of humankind. The best defence of our security lies in the spread of our values.

But we cannot advance these values except within a framework that recognises their universality. If it is a global

threat, it needs a global response, based on global rules.

The essence of a community is common rights and responsibilities. We have obligations in relation to each other. If we are threatened, we have a right to act.

And we do not accept, in a community, that others have a right to oppress and brutalise their people. We value the freedom and dignity of the human race and each individual in it.

Containment will not work in the face of the global threat that confronts us. The terrorists have no intention of being contained. The states that proliferate or acquire WMD illegally, are doing so precisely to avoid containment.

Emphatically, I am not saying that every situation leads to military action. But we surely have a duty and a right to prevent the threat materialising; and we surely have a responsibility to act when a nation's people are subjected to a regime such as Saddam's. Otherwise, we are powerless to fight the aggression and injustice which over time puts at risk our security and way of life.

Which brings us to how you make the rules and how you decide what is right or wrong in enforcing them. The UN Universal Declaration on Human Rights is a fine document. But it is strange the United Nations is so reluctant to enforce them.

I understand the worry the international community has over Iraq. It worries that the US and its allies will, by sheer force of their military might, do whatever they want, unilaterally and without recourse to any rule-based code or doctrine.

But our worry is that if the UN—because of a political disagreement in its Councils—is paralysed, then a threat we believe is real will go unchallenged. . . .

Britain's role is try to find a way through this: to construct a consensus behind a broad agenda of justice and security and means of enforcing it.

This agenda must be robust in tackling the security threat that this Islamic extremism poses; and fair to all peoples by promoting their human rights, wherever they are. It means tackling poverty in Africa and justice in Palestine as well as being utterly resolute in opposition to terrorism as a way of achieving political goals. It means an entirely different, more just and more modern view of self-interest.

It means reforming the United Nations so its Security Council represents 21st Century reality; and giving the UN the capability to act effectively as well as debate.

It means getting the UN to understand that faced with the threats we have, we should do all we can to spread the values of freedom, democracy, the rule of law, religious tolerance, and justice for the oppressed, however painful for some nations that may be; but that at the same time, we wage war relentlessly on those who would exploit racial and religious division to bring catastrophe to the world.

That is the struggle which engages us. It is a new type of war. It will rest on intelligence to a greater degree than ever before. It demands a different attitude to our own interests. It forces us to act even when so many comforts seem unaffected, and the threat so far off, if not illusory.

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