

can possibly create enough jobs for its immense population is by adopting a free-market entrepreneurial economic system.” Like the bankrupt United States, or Argentina, perhaps?

Yet another ideological China-hater was added to this “Congressional review” of U.S.-China relations: Larry M. Wortzel, Director of Asian Studies at the Heritage Foundation—which, like AEI, promotes radical free-market fundamentalism. Wortzel’s most recent publication on China, an April 17, 2001 piece called “How To Respond to China’s Coercive Behavior,” calls for cutting off normal trade relations while building up Taiwan’s military capacities and expanding U.S. presence in the region.

One Commissioner Saw the Obvious

Such a team was clearly not appointed to provide a truthful, or useful, appraisal. This was obvious to Commissioner William A. Reinsch, the sole dissenter. Reinsch, the former Clinton Administration Undersecretary of Commerce, wrote a dissenting opinion, saying that the report “fails to present a fair and objective analysis of the U.S.-China security relationship, . . . adds to the level of paranoia about China in this country, and contains recommendations that could make that paranoia a self-fulfilling prophecy.” He ridicules efforts to blame the decaying U.S. economy on China, and adds: “It is ironic that the Report implicitly criticizes the Chinese for viewing the U.S. as a hegemon, at the same time it presents a view of U.S. interests in Asia that can only be described as hegemonic.”

Reinsch alludes to opposition from others on the Commission to the extremist intent of the primary authors, such that “the final version of the Report is an improvement over earlier drafts.” Clearly, however, the rest of the Commission chose to “go along to get along,” resulting in the final abomination.

Such ravings must not be confused with “analysis.” Members of the Joint Chiefs of Staff, and other ranking military officers, have voiced their opposition to this faction’s war plans against Iraq, and sources close to the U.S. Pacific Command indicate that there is similar disagreement within the uniformed military on adopting a confrontational policy toward China. The Pentagon report was ready for release in June, but opposition from within the uniformed military resulted in a delay for several weeks, much to the disgust of the right-wing press, such as Gary Schmitt at *The Weekly Standard*, who complained that such opponents are afraid of “pushing our advantage” as the only superpower.

As an indication of the factional disputes within the administration, just days after the reports were released, the *Washington Post* reported that the administration was considering “expanded educational exchanges for military officers and resumption of a regular high-level dialogue with China begun in the 1990s.”

The President and Congress would be wise to relegate both reports to dusty back shelves, and return to engagement with China.

U.A.E. Meet Challenges The ‘Laws of Empire’

by Hussein Askary

Under the patronage of Sheikh Sultan bin Zayed Al-Nahyan, Deputy Prime Minister of the United Arab Emirates and Chairman of the Zayed Centre for Coordination and Follow-Up, the International Conference on “Human Rights, War Victims and International Law” was convened in Abu Dhabi, capital city of the U.A.E., on July 15-16. Diplomats, academics, researchers, and human rights activists attended from around the world. The main theme permeating most of the speeches and discussions was defeating imperial politics’ “logic of power” through the “power of logic.” The Israeli army’s crimes in the Palestinian occupied territories were comprehensively covered; but it was emphasized that the way out of the current world crisis, was the way of dialogue, tolerance, and respect of human values. The significance of economic and social justice, usually neglected in such events on human rights, received an ample share of the discussions.

In a message to the conference, also published in Abu Dhabi’s *Al-Ittihad* daily on July 15, Sheikh Sultan emphasized that “moral and ethical responsibility of the international community should be the motivating force for the achievement of peace and de-escalation of tension so that people, regardless of their religions, ethnic origins, may live in peace, a human and civilizational value. . . . The U.A.E. has always called for fraternity, co-existence, and religious tolerance among nations in the world.”

Emphasizing economic and social justice to elevating human conditions, Sheikh Sultan expressed his hope that “the international community and those who worked in the field of Human Rights would cooperate with one another in order to achieve progress and prosperity of humankind through adopting comprehensive developmental policies that offer more opportunities for better education, and aim at reducing the information gap between the North and the South.”

Sheikh Sultan spoke of the war crimes committed by the Israeli Defense Forces against the Palestinians: “It is confirmed that Israel is following an ethnic-cleansing plot against the whole Palestinian nation. This obliges the international community to deal with these aggressive actions as crimes against humanity.” He also issued a strong warning that the ultimate plan of the Israeli government was the mass deportation of Palestinians, and appealed to the international community to intervene immediately to stop these plans of the Sharon government.

The conference’s final statement echoed this demand, and issued other recommendations to the Arab League and other nations. These included calling on those states which have promoted or ratified the new International Criminal Court, to go back and enforce the Geneva Conventions of 1949, and “present war criminals for justice” under those conventions. The final report also issued a “call upon Arabs to practice political, economic pressures upon those countries that resort to aggression and occupation, and their supporters, in accordance with Article VII of the Geneva Convention.”

LaRouche Represented

The final session of the conference featured this author, as a representative of the publications associated with American Presidential pre-candidate Lyndon LaRouche, who himself was a keynote speaker at the Zayed Centre’s conference on “Oil and Gas in World Politics” in June (see *EIR*, June 14, 2002). The author presented a paper on the philosophical and moral standards of the two factions that have been at war since the dawn of humanity—the Humanist versus the Satanist powers—and showed in detail the direct connection between the 1943 Warsaw Ghetto war crimes of Nazi SS Gen. Jürgen Stroop, and current Israeli Defense Forces occupation tactics based in part on their acknowledged study of Stroop’s methods. This aspect of the report (see “Can Repeat of Warsaw 1943 Be Stopped in Palestine?” *EIR*, March 22, 2002) had a strong impact on the conference participants.

Inaugurating the conference, Mohammed Khalifa Al-Murrar, the Executive Director of the Centre, invoked “leaders who wished to deliver human beings from the miseries of wars by calling to work for the sake of peace,” and said that the U.A.E.’s President, Sheikh Zayed bin Sultan Al-Nahyan, “has emphasized the need to tread the path of peace that ensures prosperity and welfare of mankind.”

The Secretary General of the Arab League, Amr Mousa, was represented by Ambassador Adel Al-Khudari. He strongly criticized the double standards being used when dealing with Arab nations and with Israel. “Israel ignored with disdain the resolutions of international legitimacy. Unfortunately, the international community remained deaf and blind toward the Israeli obstinacy,” Al-Khudari said. “We are all committed to fighting terrorism. Yet, many violations



The opening panel of the conference on “Human Rights War Victims and International Law,” at the Zayed Centre of the Arab League in Abu Dhabi. The Centre’s director Mohammed Khalifa Al-Murrar is at left, with Dr. Rony Brauman, founder of Médecins Sans Frontières; Prof. Hans Köchler of the International Progress Organization; and Arab League Ambassador Adel Al-Khudari.

are being committed against human rights by countries that used to boast of being torch-bearers of freedom and democracy.” Mousa said, “The campaign against terrorism should be governed by laws.”

Two prominent speakers—Prof. Hans Köchler, president of the International Progress Organization, and Dr. Rony Brauman, founder of “Médecins Sans Frontières” (MSF, Doctors Without Borders)—keynoted the opening session. Professor Köchler, speaking on “Victims of War, and International Law,” explained why the UN ad hoc committee for the investigation of the Israeli war crimes in the Jenin refugee camp earlier this year never was launched. He lamented the UN’s total failure in undertaking an independent investigation of the grave violations of international law by the Israeli occupying forces in Palestine. He said the attitude of the Secretary General of UN was characterized by “defeatism,” when confronted with Israeli rejection of the fact-finding team’s visit. According to Professor Köchler, virtually all basic provisions of the Fourth Geneva Convention were breached by Israeli forces’ indiscriminate killing, burying people alive, executing prisoners, preventing medical aid to the sick, disrespect for and attacks on holy sites, deliberate destruction of property and infrastructure, etc. These violations have been documented in great detail in a comprehensive report by Human Rights Watch, entitled “Israel, the Occupied West Bank and Gaza Strip,” and also confirmed by B’Tselem, The Israeli Information Center for Human Rights in the Occupied Territories, and the Palestine Organi-

zation for Human Rights.

Professor Köchler emphasized that almost nothing could be done in this respect if the United States administration does not change its policies in the region, given its veto power in the UN Security Council. As for the establishment of International Criminal Court (ICC), he said, "Due to some legal constraints, it cannot be applied, as Israel has declined to ratify the Rome Statute." Besides, Palestine is not a full member of the UN as yet. He suggested, "The members of the Arab League may exercise the right of collective defense in order to protect the civilian population of Palestine from aggression. Such a collective action would be in conformity with the provisions of Chapter VIII of the UN Charter." And "if there exists a collective political will and coordination among the member states of the Arab League and the [Organization of the] Islamic Conference," an emergency session of the UN General Assembly could be called on the initiative of the Arab League or the OIC to deal with the deteriorating humanitarian and security situation in occupied Palestine.

The 'Humanitarian' Disguise

In the discussion period, Professor Köchler emphasized that the best defense for the Palestinian people would be the establishment of a sovereign and independent Palestinian state, whose rights and needs for protection by the international community would be recognized.

Dr. Brauman, founder of MSF, read a working paper on

"Human Military Interventions," which included examples of how imperial powers have been using "humanitarian" slogans to push their own strategic and economic purposes. "The concept of intervention for the sake of humanitarian assistance, which is close to the modern concept of military humanitarian intervention, was formulated by France and Great Britain. Napoleon III sent French forces to Lebanon to stop the killings of Maronite Christians at the hands of the Druze, because France considered itself the protector of Christians in the East and the Druze threatened their authority," Brauman said. "Britain used to sink boats carrying slaves. They used to drown slaves with the aim of delivering them from slavery. These humanitarian principles were nothing but expressions of power used for achieving imperialistic designs." Dr. Brauman narrated the earliest modern-day military humanitarian operations, beginning with the operation in Congo in the 1960s. He mentioned French involvement in Nigeria's Biafra civil war in 1968-69. Both operations used the humanitarian aspect as a cover for other political and economic considerations, and failed miserably.

He described thoroughly, from personal experience and with examples from Africa and Afghanistan, that whenever humanitarian work went against military-strategic plans of the major powers, the humanitarian work was set aside. "Under these circumstances, it is evident, offering assistance to the needy is not for its own sake but to ensure support to military. That's why our organization termed

'Voice of the Arab World'

So called by Malaysia's Bernama press agency, the Abu Dhabi-based Zayed Centre was established in 1999, following a symposium on "Future of the Arab Nations and the Role of the League of Arab States" held in Abu Dhabi in November 1997. Initiated by the U.A.E.'s President, Sheikh Zayed bin Sultan Al-Nahyan, the ZCCF has rapidly expanded its influence into a working regional mechanism that seeks to highlight the concept of Arab solidarity in the political, economic, cultural and social spheres and inter-Arab relations.

The Arab League approved its establishment, as an independent political entity, in its session in Cairo in

1999. The ZCCF has played a significant role in highlighting the Arab point of view on various political social, religious, ethnic, cultural, and economic issues by holding symposiums, lectures, and talks and publishing 147 books, dossiers, and studies.

The publications reflect the high quality of research and in-depth analysis undertaken by the ZCCF in producing studies that come in handy as reference to scholars and academicians. It has produced short biographical notes on international figures including French President Jacques Chirac, former United States Presidents Jimmy Carter and Bill Clinton, and German Chancellor Helmut Kohl; and has also

published books on Egyptian President Hosni Mubarak, Houari Boumedienne of Algeria, Anwar Sadat, Gamal Abdel Nasser, King Hussein of Jordan, Sheikh Isa bin Sulman Al Khalifa, King Hassan II of Morocco, Hafez Al Assad, and Habib Bourguiba.



the use of the word ‘humanitarian’ as propaganda by the Americans.”

Islam and Christianity: Peace and Love

In an eloquent and beautiful manner, Prof. Mahmoud Mohammed Emara, member of the Islamic Research Compound of Al-Azhar University in Cairo, spoke on “The Unity of Religion in Its Humanitarian Aspect.” He opened his speech commenting on the subject of the ecumenical principles in Christianity and Islam. “Even though religions vary in their legislation and customs, the moral code from which they emerge is one. This code necessitates that followers of the different religions should unite around these codes, such as truthfulness, fidelity, love, and tolerance,” Emara said. “Therefore, the enemy of all religions is one . . . the space of co-existence among all religions is wide and open.”

To Professor Emara, “Christianity is the religion of love. He, who does not love people, does not recognize God, because God is love, and love is the foundation of religions.” A product of this love, Emara added, is peace. And, peace is foundation of Islam. He emphasized, however, that peace is not simply a state of no war. It is a state of constant perfecting and civilizing the moral standards of a society. Emara also drew lessons from the unique customs and morals in times of war established by Islam’s Prophet Mohammed.

Many other speakers presented papers on the impact of war on human society. They included Dr. Michael Meyer, regional Commissioner of the International Red Cross Committee in the Arab Peninsula; Dr. Rudolph Al-Qarih, an expert on the Middle East; Dr. Amin Makki Madani, a Sudanese expert on international law and regional representative of the United Nations High Commission for Refugees in the Arab World. In the second working session of the conference, Ambassador Fahmi Fouad Al-Qaisi, Director of the Legal Department of the Iraqi Foreign Ministry, presented a working paper on the impact of war on social, economic, and health conditions, with a special emphasis on the situation in Iraq in the aftermath of the Gulf War, and the use by the Western alliance of depleted uranium in ammunitions.

In the third session, Dr. Sa’adiya Bahader, former dean of the Post-Graduate Studies Institute for Childhood at Bin Ain Shams University in Egypt, presented a touching and scientific review of the “impact of war on mental health of children,” taking examples from her field research on Palestinian children the Gaza Strip. A prominent speaker, Ayad Al-Sarraj, who is the director of mental health in the Gaza Strip, was not allowed by the Israel Defense Forces to attend the conference.

Among other speakers in the final session, a final presentation was made by Dr. Mohammed Abdul-Dhaher, a strategic military expert from Egypt, on the rights of prisoners of war, and the violations committed by Israel and the United States in this respect.

The Moral Imperative To Make Peace Today

These are excerpts of the presentation to the Zayed Centre conference on “Human Rights, War Victims, and International Law” on July 16, by Hussein Askary, representing Lynndon LaRouche and EIR.

The Muslim philosopher and thinker, Abu Nasr Al-Farabi, states in his “Commentary on Plato’s Laws,” that Plato “had explained people’s desire to avoid wars among them, and their strong longing to that end, due to the great good contained in avoiding war. This is only possible through the implementation of the law, and that whenever the laws oblige the people to go to war, then, that is done in the pursuit of peace, not for love of war.”

In the humanist Christian tradition, there are abundant examples of this fundamental principle. St. Augustine of Hippo (354-430 AD) writes in his book *The City of God* (Book 19, Chapter 12) the following: “Whoever gives even moderate attention to human affairs and to our common nature, will recognize that, if there is no man who does not wish to be joyful, neither is there any one who does not wish to have peace. For even they who make war desire nothing but victory—desire, that is to say, to attain to peace with glory. For what else is victory than the conquest of those who resist us? And when this is done there is peace. It is therefore with the desire for peace that wars are waged, even by those who take pleasure in exercising their warlike nature in command and battle. And hence it is obvious that peace is the end sought for by war. For every man seeks peace by waging war, but no man seeks war by making peace.”

In our Islamic tradition, we find various lessons for mankind through the morals of the great Prophet Mohammed (may Allah’s blessings be upon him) in times of peace and war. He always urged for peace and raised the Jihad of the soul (strife to moderate and perfect the soul) and raised it above the Jihad with the sword. We remember him offering the prisoners in the Battle of Badr to buy their freedom through teaching Muslim children how to read and write. The successors of Prophet Mohammed also left us many lessons in the treatment of prisoners and inhabitants of conquered cities. While bidding farewell to the Muslim army which was heading for the first time to fight the Romans, Khalifat Abu Bakr told the army chiefs: “Do not betray. Do not act perfidiously. Do not mutilate [the dead]. Don’t kill a young child, an old man, or a woman. Do not cut palm

trees or fruit-bearing trees. Don't slaughter a lamb, a cow or a camel unless needed for food. You'll pass by people who have dedicated themselves to living in monasteries. Leave them, and let them continue the affairs they have dedicated their lives for."

In modern European history, there is one very important precedent on the issue of war and peace among nations, and what should be the principles for uplifting the victims of the war from the suffering and misery inflicted upon them in the conflict. That is the Peace of Westphalia treaty of 1648, which ended the Thirty Years War and almost a hundred years of brutal and bloody religious conflicts among Christians all over Europe.

The treaty signed in Oct. 24, 1648 states: "That there shall be a Christian and Universal peace, and a perpetual, true, and sincere amity . . . and that each party shall endeavor to procure the Benefit, Honor and Advantage of the other." The concept of the perfect sovereignty of the nation-state and the equality among all nations was recognized for the first time as a principle governing international law; that the smallest nation is as equal as the greatest one in the eyes of the community of nations. Furthermore, in order to establish this system of "amity" where each nation works for the benefit of all, it was necessary that the signatories of the treaty pledged not to seek revenge, retributions and reparations when peace was established.

LaRouche's Oasis Plan

What can you offer the victims of such a bloody war? You give them back their dignity and their confidence that humanity shall overcome barbarism. You give their children a future of well-being and prosperity; a chance to develop their creative potentials so that they become scientists, poets, musicians and nation-builders within an environment of economic development and social justice. You give the fathers and mothers of those who have perished in the conflict a life of dignity, freedom and welfare, so they see that the sacrifices made by their beloved ones were not in vain.

This requires a just economic and financial order based on the principle of the general welfare of all nations. There should be an emphasis on real economic agro-industrial development and growth. In the Middle East in general and Palestine in particular—a sovereign nation state of Pales-



EIR representative Hussein Askary told the Abu Dhabi Human Rights conference in detail, how the methods of Nazi SS Gen. Jürgen Stroop's against the Jewish resistance in the Warsaw Ghetto in 1943, had been studied within the Israeli military to apply against Palestinians today, and that that study had been justified by Sharon spokesman Ra'anan Gissen.

tine—the priority is to finance massive transport, water and energy infrastructure works. Water is the main source of conflict and will remain so. American economist LaRouche, who had indicated this point in his recent speech here in the Zayed Centre, has over the decades outlined an elaborate plan for "peace through development" in the Middle East. It is called the Oasis Plan.

Without this sort of economic development and cooperation, there will be little chance for peace, even if good intentions existed. However, good ideas and intentions are not enough in the current circumstances. After a river of blood had flowed in Palestine, and even inside Israel itself, a deeper reflection is needed. It is the moral responsibility of the international community in general, and the United States in particular, to provide protection to the Palestinian people, and allow them to enjoy their legitimate right to build an independent and sovereign state.

There is one single chance to achieve a true humanist and ecumenical dialogue, which can lift people, all people to the sublime status which their Creator has given them all. In all religions there is a noble view of human beings and of relations among nations. As for the Palestinians and Arabs, in general, they should be aware of the trap of being tempted to deny others their human character, even if those others happen to be their rivals. As the great religions and humanist philosophies preach, we should always remember that the purpose of just war is to achieve peace and justice, and not revenge. If peace were to come without fighting, the better.