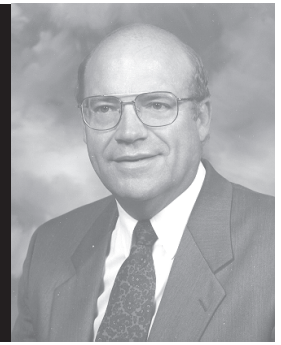




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The Schwarz Report



Dr. David Noebel

Volume 47, Number 2

February 2007

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Review of *The Truth about Mohammed: Founder of the World's Most Intolerant Religion* by Robert Spencer

For the second time in living memory, we find ourselves obliged by historical circumstances to examine doctrinal philosophies that, from the abstract intellectual point of view, are not worth examining. They belong, rather, to the history of human folly and credulity: which is itself, of course, an inexhaustibly interesting and important subject.

The first doctrinal philosophy, now more or less defunct except in certain corners of the academy, was Marxism; the second is Islamism. Which of us would have guessed thirty years ago that an inflamed and inflammatory Islamic doctrine would soon replace Marxism as the greatest challenger to liberal democracy? Not many, I venture to suggest; but it almost seems that, in the twentieth and twenty-first century, the vacuum left by the collapse of one totalitarian doctrine is soon filled by another. I suspect that the demise of the Soviet Union was a necessary precondition of the rise of Islamism as we now see it.

Diseases of acute onset are apt to be cured quickly: if, that is, they do not kill first. And in historical terms, our preoccupation with the threat of Islamism is very acute. There is hope, therefore, that Islamism will pass from the world stage as quickly as it arrived on it. In the meantime, however, it can cause a great deal of havoc, and will not disappear spontaneously, without opposition, much of which must be conducted on the intellectual plane.

Personally, I believe that all forms of Islam are very vulnerable in the modern world to rational criticism, which is why the Islamists are so ferocious in trying to suppress such criticism. They have instinctively understood that Islam itself, while strong, is exceedingly brittle, as communism once was. They understand that, at the present time in human history, it is all or nothing. They are thus more clear-sighted than moderate Moslems.

The relation of Islamism to Islam is, of course, a contested matter. Some point to the peaceful nature of most Moslems, who simply go about their daily lives in a normal fashion. But Robert Spencer (who lives in hiding, an indication of how dangerous he is considered by Islamists) is uncompromising in his view. The problem with Islam is deeply rooted in its doctrines, its history and ultimately its founder, Mohammed himself. For him, Islam is like the germ of tuberculosis: it can lie dormant for a very long time, only to emerge in a drastic form when resistance is low (the metaphor is mine, not his).

It is important to understand that this book is not a biography of Mohammed. It doesn't matter to Spencer even if there never was such a person. What he is examining is the orthodox belief about Mohammed, as derived from the Koran itself and from the hadith, the stories about him that are accepted by Moslems as authentic. Since Mohammed is believed to be a near-paragon of human virtue, a divinely-inspired example to be followed wherever possible, it is sociologically important to understand what qualities he

And do not participate in the unfruitful deeds of darkness, but instead expose them. Ephesians 5:11

"Dwell on the past and you'll lose an eye; forget the past and you'll lose both eyes." Old Russian Proverb

is believed to have had, whether or not he actually had them.

To those of us who do not believe that Mohammed was divinely-inspired, the picture is not a pretty one. Of course, Spencer concentrates on the most discreditable aspects of Mohammed's 'biography,' demonstrating that, from our modern point of view, he connived at armed robbery, mass murder and the abduction of women. Of course, *autres temps, autres moeurs*: he was behaving in a way that one would expect of his time and place, and it may be that, on the whole, he sometimes behaved better than his peers. But that is not the point: it is nothing short of a moral, intellectual and indeed political disaster if his conduct is taken as a model for all time. Needless to say, Mohammed must have had many qualities out of the ordinary, some of them positive, as any earth-shaking leader must have: but a supposed paragon must be judged not by his best, but by his worst, qualities.

Among his less attractive qualities was a tendency to receive supposedly divine guidance that suited his political interests of the moment. He was, indeed, a political genius of the first water: he understood what motivated men, and he developed a system of belief and practice, of social pressure and ideological terror, that meant that islamisation once established was irreversible, at least until the present day. Leonid Brezhnev's doctrine was that a country, once communist, could not become non-communist; how puny, historically, was the communist achievement beside that of Islam!

Spencer does not deal in this book with the attractive qualities of Islamic civilisation, or rather civilisations. A recent exhibition of Ottoman art in London, for example, demonstrated just how exquisite, at least at its summit, the Ottoman civilisation was, and how in the decorative arts at least it was Western Europe's superior for entire centuries. But in my view Spencer is right not to drag in such a red herring: many and various have been the exquisite civilisations of the world, but the quality of a civilisation does not establish the truth of the doctrines current in it, nor the suitability of those doctrines for living in the modern world.

The author doesn't deal quite adequately, however, with the question of the famous Islamic tolerance, which in my view is both a myth and an historical reality, and which is frequently brought into any discussion about Islam and Islamism.

The reality is that for several centuries Islamic polities were a good deal more religiously-tolerant than those of Christendom. For example, many Jews expelled from Spain fled to North Africa, where they helped to repel invasions by

Charles V, and in Istanbul it is only now that Ladino, a form of medieval Spanish written in Hebrew script, is dying out—half a millennium after the original expulsion from Spain. This is surely very significant. The Islamic record with regard to Jews is much better, until very recently, than that of the west.

But it is very far from exemplary. Jews (and Christians) were always second-class citizens, and always vulnerable to changes of the ruler's heart, or to the wrathful prejudice of the people by whom they were surrounded. Human nature being what it is, friendships could develop across confessional boundaries; but not merely were these friendships doctrinally unsanctioned in Islam, they were doctrinally frowned upon. At no time has Islam seen non-Moslems as the juridical equals of Moslems, and indeed is incapable of doing so without denaturing itself completely, for inequality is written into the very fabric of its doctrine and, just as importantly, its law. Spencer is quite clear about this, and the conclusions that must follow from it.

Judged by the abysmal standards of fifteenth century Europe, then, Islam looks quite tolerant; but judged from the modern, post-Enlightenment perspective, it looks primitive and grossly intolerant. As for its attitude toward polytheists and atheists, it is and has always been doctrinally abominable. In other words, Islam has nothing whatever to say to the modern world, and as yet has no doctrinal means of dealing constructively with the inevitable diversity of human religion and philosophy, beyond the violent imposition of uniformity or second-class citizenship.

Spencer is scathing of western intellectuals' failure to examine Islam and its founder in the same light as they would examine any other religious doctrine of comparable importance. The task of politicians, on the other hand, is more delicate than he suggests; they do not move in a world of abstractions but of concrete realities, and truth is only one of the things they must try to conserve. The responsibility of intellectuals is thus in some ways greater than that of politicians.

Spencer asks whether Moslems of moderate temperament can find some way of reconciling their faith with the exigencies of the modern world. The problem is that this reconciliation cannot be a mere *modus vivendi*; it has to be intellectually coherent and satisfying to last. Personally, I am not optimistic in this regard. Islamism is a last gasp, not a renaissance, of the religion; but, as anyone who has watched a person die will attest, last gasps can last a surprisingly long time.

—*FrontPageMagazine.com*, November 13, 2006

The Schwarz Report Bookshelf

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Communism's Killing Fields

by Christopher Banks

Communist political prisons constitute a matter that has frequently been overlooked throughout recent history. That's why Paul Hollander's *From the Gulag to the Killing Fields* performs an important service by compiling various prison memoirs from such Communist states as China, North Korea, and Cuba.

While tales abound about the atrocities that have been carried out in these places, Hollander is one of the first ever to have consolidated his research to focus on how the highly flawed logic behind marxism consistently led to some of the most gruesome and systematic exterminations of human beings in the 20th Century.

One principal theme is that the Communist atrocities have been ignored by history, overshadowed by the other gruesome event of the 20th Century: the Nazi Holocaust. Hollander explains this lack of focus as being due to the differences in how crimes were carried out. The Nazis focused on the systematic extermination of a specific ethnic group and undertook great efforts to document what they did. On the other hand, the Communist systems did not focus on a particular ethnic group. Instead they focused on those characters who were deemed to be a threat. Often the criteria for what qualified as a threat was extremely vague, and intentionally so. Anna Larina, whose memoir, *This I Cannot Forget*, is part of the text, had the misfortune of being married to a revolutionary who fell victim to Stalin's party purges in the 1930s.

Everything was carried out in the name of state protection. Security agencies could make people vanish. People were taught not to question but accept blindly on faith. The stories, however, make it clear that the populace easily differentiated the rhetoric from the oppressive reality. Governments claimed that there would come a day where the lingering pieces of capitalism would finally be smitten and the people could theoretically rest in subsequent peace and happiness. These days never came, and it was evident to most that they never would. Kang Chol-Hwan notes how his family never left its North Korean prison camp. Reinaldo Arenas was eventually released from prison in Havana after signing a fictitious confession.

Contrary to the promises, the oppressive reality never left. Stalin himself warned against Communist societies' relaxing viselike grips on society: "We must smash and throw out the rotten theory that with each forward movement we make, the class struggle will die down more and more. . . . This is not only a rotten theory, but a dangerous theory, for it lulls our people to sleep. . . . On the contrary, the more we move forward, the more success we have, then the more wrathful become the remnants of the beaten exploiter classes."

It was logic such as this that assured the continuation of

reigns of intimidation. One could never let down his guard lest the "remnants of capitalism" should attempt to rise up and oppress anew. Stalin came and left, and various leaders shuffled in and out of power over the decades as well, but the notion of Big Brother never left. Up until the 1980s in East Germany, the Stasi monitored citizens in any and every way it could. Tiny samples of dirty dissident underwear were even secretly kept on file so that dogs could quickly connect scents to opposition materials found abandoned on the street.

The environment of oppression only created a part of the Communist atmosphere though. The other half was rooted in sheer brutality, hatred and the often inhumane living standards endured by citizens.

No Communist country ever developed into the promised utopia. Most countries suffered horribly in the name of "progress." However, the atrocities committed in Cambodia possibly exceed all others in terms of their grotesqueness and barbarity. In efforts to allegedly free Cambodia from the entire international system, complete and total autarky was attempted, and anything from the outside world was deemed unnecessary and disrespectful of the Khmer Rouge. Even eyeglasses were deemed to be a sign of elitism and Westernization and were grounds for execution. Even more disturbing was the way pregnant women were haphazardly slaughtered, often without the formality of even a trumped-up charge. The only thing more disturbing than the crimes carried out is how nonchalant the perpetrators were in implementing them.

Given today's international environment, the excerpts from Kang Chol-Hwan's *The Aquariums of Pyongyang* arguably hold a different weight from those in the rest of the text. Most of the works are on Communist societies that have either fallen or changed to some degree since the fall of the Berlin Wall. North Korea, however, has sustained an eerie cult of personality for Kill Il Sung and Kim Jong Il and arguably continues to be the world's last truly totalitarian regime. Because Kang's stories are relatively recent, they help to illustrate what life is like for many today in that reclusive country.

Paul Hollander's work in *From the Gulag to the Killing Fields* is groundbreaking in showing the risks of centralized Communist systems. Each time a Communist country was established, it actually did have an opportunity to foster a new and improved society. However, in adhering to such a stringent ideology that refused to acknowledge civil liberties, each and every time these grand social experiments turned into grand catastrophes, where the means violated the intended and supposedly glorious aims. The system failed time and time again to create a feasible, egalitarian society, and instead constantly resorted to belittling its people through disregard, fear-mongering, violence and constant criticism. Hollander has carried out a great service in compiling this anthology. Let us hope that he has shed light on the dysfunctional nature of communism once and for all, so that the atrocities listed in the pages of this book are never repeated.

—*Human Events*, December 18, 2006, p. 16

The Church of Pacifism

by Mark Tooley

Today's Religious Left in America is almost completely pacifist. Its chief denizens reject or ignore traditional Christian "just war" teachings. But they are not always forthcoming about their pacifist absolutism.

Chief among these prophetic voices is "God's Politics" author and Sojourners chief Jim Wallis. In his latest column, subtly titled "People Will Die Because Bush won't Listen," Wallis quotes General Colin Powell at great length. Wallis likes Powell this week because the general has said we are "losing" the "civil war" in Iraq. To Wallis's delight, Powell has "put himself at odds with his ex-boss."

In his column Wallis declines to mention that Colin Powell gave four decades to a profession that is, in the view of Wallis and the Religious Left, profoundly immoral, i.e. that of the soldier. Powell fought in the Vietnam War, which Wallis of course robustly opposed as the young Students for a Democratic Society street activist. Wallis would later oppose the first Persian Gulf War to extract Saddam Hussein's army from Kuwait, over which Powell presided as Chairman of the Joint Chiefs of Staff. Earlier, Wallis had angrily denounced the Reagan military build-up, in which Powell was a major figure as Reagan's National Security Advisor. And from the start, Wallis vociferously opposed any U.S. military action to depose Saddam Hussein, which Powell would publicly defend as Bush's Secretary of State.

Like many if not most modern pacifists, religious or secular, Wallis views all "violence" as nearly morally equal and equally unacceptable. But for nearly a decade now, Wallis, who is at least politically astute, has striven to sound centrist, stressing his evangelical credentials over his Religious Left ones. So he carefully omits most mentions of his own uncompromising pacifism. Instead, he more pragmatically latches onto more mainstream critics of various U.S. military actions. In the same recent column, for example, he praises the Baker-Hamilton Iraq Study Group because of its implied criticisms of the Iraq War. He believes their report supports his claims that the war is based on "lies, made worse by incompetence, and is pursued in sheer arrogance."

But of course, not a single member of the Baker-Hamilton group would share Wallis' pacifism. Instead, they question the war's current course on "realist" grounds.

More direct than most of Wallis' pronouncements on war is a recent commentary from the National Council of Churches on the unacceptability of "violence" for Christians. Almost every one of the 35 Protestant and Eastern Orthodox communions that belong to the National Council of Churches his-

torically has supported traditional Christian just war teachings. But much of the modern Religious Left curia has forsaken or forgotten historic Christianity in favor of a 20th century Social Gospel that emphasizes utopian social reforms. For 40 years, the NCC has consistently opposed nearly all U.S. military actions, no matter the circumstances.

The latest NCC commentary comes from an Eastern Orthodox seminarian who is interning at the NCC. Lengthy and not entirely unthoughtful, at least by NCC standards, the essay fulsomely knocks down a straw man, that Jesus advocated violence, in order to make an implied case for absolute pacifism. But almost no modern Christian just war theorist would claim that Jesus attempted to advance His Kingdom by the sword, like Islam's founder, Muhammad. The Kingdom proclaimed by Jesus centered on voluntary faith and confidence in an eternal salvation to which all are invited.

Christian just war teachings do not theorize about a literally sword-wielding Jesus. Instead, these teachings depend on both the Old and New Testament in declaring that the state is divinely ordained to administer order and defend its people. Christians historically affirm and even participate in the state's wielding the sword in legitimate causes, whether for police purposes against crime, or in pursuit of justice against external aggressors.

But the NCC commentary does not acknowledge these Christian teachings that date back to the Scriptures, especially to Paul's letter to the Romans, in which the apostle described the state, when properly functioning, as God's instrument, wielding the "sword" to "execute wrath on the wrong doer."

Instead, the NCC commentary emphasizes that "the New Testament never allows for the use of violence by followers of Christ against physical adversaries." Indeed, "reading an acceptance of violence into the New Testament is a distortion to the Christian gospel."

The insistence that adherence to traditional Christian just war teachings is not only wrong but manifestly evil is a relatively new development, even for the Religious Left. In the 1970s and 1980s, much of the Religious Left, under the flag of "Liberation Theology," tacitly supported Third World Marxist insurrections as divine instruments for overthrowing an unjust capitalist order. Those insurrections mostly having failed, the Religious Left has harkened unto a strict pacifism, mostly because it is a theological bludgeon to wield against the United States.

Tediously, the NCC intern wades through countless New Testament references to the "sword," and argues fairly conventionally that the sword there is merely a metaphor for the spiritual work of Jesus' followers. Undoubtedly. But nearly all the scriptural references to which the NCC commentator refers relate to Jesus and His church. They do not address the

responsibilities of the state.

“It should be clear from these brief reflections that the martial imagery employed by the New Testament is not a license for Christians to use physical violence against physical enemies,” the NCC internist concludes. “Christians must confront earthly evil, of that there is no doubt, but the methods they use are ubiquitously non-violent according to the New Testament scriptures.”

In other words, according to the NCC commentary, Christians may only follow the path of Gandhi. This analysis, of course is ridiculously facile, confusing admonitions against violence in spreading the Gospel with rejection of the proper duties of a legitimate state.

The Jesus of the Bible did exactly what the Religious Left does not do today: preach eternal salvation and urge personal piety, self-denial and charity. He carefully avoided the political disputes of His day and never critiqued the Roman authorities.

Neither He nor His apostles demanded that the Roman soldiers they encountered abandon their martial professions.

Traditional people of faith understand that in a fallen world, governments must sometimes fight extreme evil, domestic or foreign, with force. But the Religious Left, which has divorced itself from the historic faith in favor of modernist ideologies, prefers utopian visions to realism grounded in historic teaching. In the Bible, the state, properly functioning, exists primarily to restrain evil. But for the Religious Left, an endlessly expanding state must attempt to meet every human need except exercising its traditional police, judicial and military functions.

Religious Left groups like Sojourners and the National Council of Churches might employ the language of faith. But the radical causes they serve are often less than faithful to the Christian tradition upon which profess to rely.

—*FrontPageMagazine.com*, December 22, 2006

The Communist/Islamic Connection

by Sean Daniels

This Sunday, Hugo Chavez recaptured the reins of power in Venezuela, winning a landslide presidential victory and revealing how anti-Americanism can be exploited on our southern front. Claiming “his real opponent” as the “imperialist government of the United States,” Chavez blasted his centrist challenger Manuel Rosales as nothing more than “an American puppet.” With 61.3 percent of the vote to Rosales’ 38.4 percent, Chavez solidified his hold over Venezuela for the next six years, claiming to have once again thwarted American power and struck a blow for “justice”—a boast seconded by Iran, which declared Chavez’s win as a victory against the United States.

For many Americans, Chavez’s hatred of America and his now infamous slander of President Bush as “the Devil” before the UN General Assembly in New York came as a shock. But Chavez has made it abundantly clear, time and again: he envisions himself as a peoples’ champion putting into motion a design to “finish off the U.S. empire” altogether, as he announced this July alongside Islamist ally, Iranian President Mahmoud Ahmadinejad.

Chavez’s romance with the Iran theocracy is the continuation of a disturbing trend where he has expressly embraced two of the most significant terror regimes on stringently anti-U.S. grounds. Earlier this year, he conducted his well-publicized relationship with Ahmadinejad as an act of defiance for any Western attempts to curb the mullahs’ nuclear

ambitions. And, in his recent trip to Syria, he announced his steadfast friendship with Bashar Assad as a means to denounce the U.S. and criticize Israel’s “war crimes.”

While many dismiss his extravagant showmanship, Chavez’s strategy has begun to ricochet far beyond oil-rich Venezuela and succeeded in building regional and international alliances based on anti-U.S. sentiment, striking fears that the Axis of Evil will ally itself with a growing nexus of socialist power in our southern hemisphere.

Under the tutelage of presently ailing Fidel Castro, the Venezuelan president appears to be on the verge of achieving what Castro and his chief executioner Che Guevara failed to do some 50 years ago.

Bolivia’s Evo Morales was first to follow Chavez’s lead. Winning election in December of 2005 and proposing stringent restrictions on the press some two months later, Morales seeks to ape Chavez’s previous autocratic, socialist “reforms” in Venezuela by nationalizing Bolivia’s oil industry and attempting to rewrite its constitution, a move that may be tearing the country in two.

Last month, two more countries fell under leftist sway. Most recently, leftist economist Rafael Correa won election in Ecuador. And, largely bankrolled by Chavez, Daniel Ortega, the infamous Sandinista leader, was swept back into power in Nicaragua. Even Mexico’s bitter divide surrounding its recent elections has led to an uneasy “peace” where leftists provoke violence and refuse to recognize the conservative President Calderon.

More troubling still, Chavez actively pursues bolstering his military might, and Russia and China are reinforcing his ambitions. As various press outlets have reported, “Venezuela recently closed deals with Russia worth roughly US\$3

billion (euro2.4 billion) for 24 Sukhoi Su-30 fighter jets, 53 military helicopters and 100,000 Kalashnikov rifles. Venezuela is also obtaining a license for the first Kalashnikov rifle factory in Latin America.”

In addition to this, “Venezuela will soon install Chinese-made radar and an advanced air-defense system equipped with anti-aircraft missiles capable of shooting down approaching enemy warplanes.” Chavez has also outlined plans to “increase the size of the army reserves from 50,000 to 1.5 million.” In a country of 25 million, this increase is sizable indeed.

While U.S. Army Gen. Bantz J. Craddock, chief of U.S. Southern Command, and other officials recently downplayed the prospect of “the creation of an anti-U.S. military coalition with other leftist countries in the region,” Chavez’s strategy of “cooperation” draws a new division bell between America and its enemies, extending beyond the Atlantic to one of the most unstable and anti-Western regions in the world.

Chavez’s financing of terror is also a subject of much speculation. As high-level military defectors claim, “Chavez gave \$1 million to al-Qaida shortly after the Sept. 11, 2001, terrorist attack on the United States.” In addition to this, Rep.

Michael McCaul, R-TX, accuses Chavez of “providing identification documents to individuals from other parts of Latin America and from countries overseas that can be used to facilitate entry into the U.S. in a seemingly legal manner.”

The difficulty for America in addressing Chavez’s bid to “finish off the U.S. empire” lies in his now total control of the oil wealth of Venezuela, the world’s fifth richest exporter of oil and the fourth largest supplier to America itself. It is this oil-power with which Chavez mocks this country, vilifying Americans as “cynical, hypocritical, [and] full of[. . .] imperial hypocrisy,” even while offering New York’s poor discounted oil in a supposed humanitarian gesture of compassion and fraternity.

As President Bush recognized in his last State of the Union address, we cannot continue to fund the countries that most want us destroyed. With this, combating Chavez and his ilk comprises more than just a military option. It forces us to reconsider our oil addiction and, once again, to test our ingenuity in the face of our enemies. It is a lesson we are learning in the Middle East and will continue to face until we have freed ourselves of our dependency on those who seek our destruction.

—*FrontPageMagazine.com*, December 6, 2006

Communist China Aims to Win

by William R. Hawkins

On November 16, the U.S.-China Economic and Security Review Commission (USCC) released its 2006 Annual Report to Congress. The USCC is a bipartisan group of outside experts from business, labor, think tanks and universities established by Congress in 2000 to investigate, analyze, and provide recommendations regarding the impact of China’s rapid economic rise on the national security of the United States. Its twelve members are appointed in equal number by the Republican and Democratic leaders of Congress. The USCC holds public hearings and commissions research papers to assemble the best thinking available on topics ranging from Beijing’s military buildup and diplomatic strategy, to its financial system and industrial policies. The Commission “takes a broad view of ‘national security’ in making its assessment and has attempted to evaluate how the U.S. relationship with China affects the economic health of the United States and its industrial base, the military and weapons proliferation dangers China poses to the United States, and the United States’ political standing and influence in Asia.” It does some of the best work in Washington on how a country with 1.3 billion people under a Communist regime is using a high-growth, state-capitalist model to rise to great power status.

The principle conclusions are much the same as last year, but the framework is different. This time, the USCC questions

a premise held by those who remain wedded to the ideal of a new world order of global norms and international harmony, a view mainly useful for the conduct of business. In such an imagined world, governments are “stakeholders” whose prime directive is to maintain peace and order so that trade and investment will only have mutually beneficial results and not have an impact on national security or the balance of power.

The USCC does not identify where this concept originated, but Deputy Secretary of State Robert Zoellick had been the principle exponent of the “stakeholder” terminology. He had first used this term in a speech to the National Committee on U.S.-China Relations in September, 2005 claiming, “All nations conduct diplomacy to promote their national interests. Responsible stakeholders go further: They recognize that the international system sustains their peaceful prosperity, so they work to sustain the system.” In the same speech, Zoellick rejected any policy to “contain” China; “promote other powers in Asia at its expense;” or invoke “the distant balance-of-power politics of the 19th century.” Zoellick has since left government to take a job with the Goldman Sachs international banking concern, which has major financial interests in China, including ties to state-owned corporations and the Beijing regime itself.

The USCC asked whether China is “a state that not only observes international norms but works to strengthen those norms” and found the answer to be in the negative. Beijing’s policies are the opposite of Zoellick’s hopes. It conducts diplomacy solely to promote its own national interests, including in its conduct of trade and investment. And rather than

consider balance of power politics to be a distant practice of past centuries, the USCC finds:

China's regional activities in Latin America, Africa, and the Middle East and around East Asia are beginning to assume the character of a counterbalancing strategy vis-à-vis the United States. That is, China's support for rogue regimes and anti-American governments and groups in vital regions serves an international purpose: to balance American power, create an alternative model of governance, and frustrate the ability of the international community to uphold its norms.

In other words, Beijing is playing the Great Game of world politics the way it has always been played by those who want to win. It is those who think the world has changed who have blundered, leaving America vulnerable and unprepared to wage the perpetual international struggle which will only intensify in the coming years.

What is providing China with the means to act on the world stage is its rapid economic growth. Beijing's industrial policies cannot be in any way construed as "free trade." The USCC finds "China has a centralized industrial policy that employs a wide variety of tools to promote favored industries. In particular, China has used a range of subsidies to encourage the manufacture of goods meant for export over the manufacture of goods meant for domestic consumption, and to secure foreign investment in the manufacturing sector." The U.S. trade deficit with China was \$201.5 billion in 2005, and is expected to top \$220 billion this year. This is a transfer of hard currency to the Beijing regime that is nearly double the combined annual cost of the wars in Iraq and Afghanistan (\$117.6 billion in fiscal year 2006). American firms and investors send billions more to China to build new industrial capacity, which is in turn supported by exports to the U.S. market.

The economic threat that Beijing's mercantilism presents to American industry is bad enough, but what makes China different from other trading states, many of whom use similar tactics to win commercial advantages, is that China uses its economic gains to support foreign policies that threaten American security interests. The USCC report closely examines Beijing's support for Iran and North Korea, its role in the Sudan genocide, and its aggressive drive for control of oil and other strategic minerals around the world.

In regard to Beijing's rapid military buildup, the USCC concludes: "The pace of PLA modernization continues to exceed U.S. estimates. The Commission believes that the military balance in East Asia is increasingly favorable to China and increasingly challenging to U.S. interests and allies. The Chinese military's ability to deny access and freedom of operation to U.S. forces, and its further ambitions to project its own military power, are accelerating."

The USCC also believes that, "the PLA [People's Liberation Army] understands itself to be in an extended military

competition with the United States."

In testimony given before the USCC last March and quoted in the report, Roger Cliff, Senior Analyst at the RAND Corporation, stated, "China's defense industries are advancing increasingly rapidly, and striving to close the technological gap with the United States." RAND put out a major study of the Chinese defense industry at the end of last year which found "China's emerging IT sector is not an officially designated part of China's defense-industrial complex; however, it is probably the most organizationally innovative and economically dynamic producer of equipment for China's military. And it is at the forefront of China's improving defense-production capabilities." This highlights the impossibility of drawing a line between civilian and military sectors in China, where major industries are still state-owned or held by interests with close ties to the regime. Also quoted by the USCC on this point is Adam Segal of the Council on Foreign Relations, "Chinese policy makers are working to ensure that the civilian economy makes a more direct contribution to defense modernization. . . dismantling many of the barriers between civilian and defense R&D."

The Commission has several recommendations regarding the need to strengthen export controls on "dual use" technology that could be of value to the Chinese military. The USCC found woefully inadequate policing on export licenses for goods going to China for supposedly civilian uses, but then ending up in military hands. It called on Congress to fund more officials to be stationed in China and Hong Kong to increase follow-up and end-user investigations. Unfortunately, once a piece of high-tech equipment lands in China, it is too late to keep its secrets from the Beijing regime. The rubberstamp licensing process needs to be tightened up so that technology that could advance Chinese capabilities never gets shipped in the first place. The costs to the country in blood and treasure if Beijing closes the current U.S. high-tech military advantage will be orders of magnitude greater than the private profits firms can make from transferring technology to Chinese trade or business partners.

The 265-page USCC report presents a wealth of research and testimony, all footnoted in detail, making it a prime source of information for anyone interested in the growing impact on world affairs of the People's Republic of China. Whether it is banking systems or weapon systems, this report has the data. More Americans, especially in the business community, need to understand the true nature of the U.S.-China rivalry, and support stronger measures to protect American economic and security interests. A wide circulation of the USCC report can make an important contribution to improving public awareness of the strategic challenge facing the United States.

—*FrontPageMagazine.com*, December 4, 2006

China's African Connection

by Arnauld de Borchgrave

China's capitalists are more rapacious than American's robber barons of the 19th century or Russia's bandit capitalists of the new Russia of the 1990s. More greedy than the multibillion-dollar fortunes accumulated on Wall Street's fast tracks that once took several generations to build and that are now made in a year or two? "More capitalist than the U.S. ever dreamed of becoming, and viciously so," said one Chinese expert at a closed meeting of the private sector and the intelligence community.

China now has almost 20 billionaires. The Chinese jet-set around the world in G5s, overnight in \$12,000 suites in Dubai, charter \$30,000-a-day boats in the Caribbean—and run business conglomerates in China. The only rule they have to obey is to keep their nose out of politics. Otherwise, anything goes. Futurologists didn't see this tectonic geopolitical upheaval coming.

In 1972, the late, great know-it-all Herman Kahn, the "super genius of futurology," coauthored (with B. Bruce Briggs) *Things to Come*. Its 490 pages looked at the "Seventies and Eighties," but oil wasn't mentioned once. In that year, 1972, Saudi King Faisal secretly pledged to Egypt's President Anwar Sadat an oil embargo if Egypt sustained reverses in a war against Israel.

The surprise attack by Egypt and Syria, know as the Yom Kippur War, came in October 1973. After initial Egyptian battlefield successes, Israel punched back. No sooner did Gen. Arik Sharon cross Oct. 16 to the west side of the Suez Canal, 10 days after the war began, than King Faisal delivered on his pledge to cut oil to the West. The embargo soon quadrupled the price of oil—and triggered a major shift in the geopolitics of the region.

Futurologists also overlooked deployment of armies of Chinese purchasing agents to developing countries from Southeast Asia to Africa to Latin America. Armed with billions of surplus dollars from accumulated reserves of almost \$1 trillion (earned chiefly from cheap exports to the U.S.), Chinese snapped up all manner of raw materials and oil to feed its double-digit growth. More recently, Africa's 58 heads of state or government were invited to Beijing for an unprecedented summit meeting to seal long-term commercial accords. Sud-

denly, China was seen as black Africa's principal benefactor.

To keep up with its gargantuan energy needs, China has also embarked on the world's most ambitious nuclear power expansion—40 new plants by 2020. But this still won't produce more than 5 percent of the new industrial giants' energy. Seventy percent of its power consumption will still be coal-based, an industry that will consume \$100 billion in development programs to produce 3 billion tons of coal a year through 2020. In the last five years alone, coal mining has increased 80 percent. Double digit growth, if sustained, would require 5 billion or even 6 billion tons of coal per year.

For the next two decades, Chinese domestic coal will remain more important than foreign oil. From 7 million barrels of oil per day at present, China's oil consumption is expected to double to 14 million barrels in the next 14 years. And from 28 million vehicles today, China is expected to field 170 million cars and trucks by 2020 and 400 million by 2030. The emerging superpower will soon spew more pollutants into the atmosphere than the United States. In some cities, one can't see across the street.

Income discrepancies caused 85,000 "disturbances" last year as local party chiefs appropriated land to enrich themselves with everything from hotels to casinos.

At a recent closed meeting organized by the Office of the Director of National Intelligence, American experts on China said there is a growing mismatch between availability and needs. Energy governance is panting to catch up. There is no single voice on reforms to improve energy management. There are government departments that don't talk to each other. The 1999 fuel tax is yet to be implemented. The biggest vacuum is the lack of an energy ministry "with the coercive powers."

China's oil companies are the country's most influential because they are headed by former ministers who bypass the bureaucracy. Corporate interests already compete with the government's. One non-Chinese who raises money for the energy sector said the biggest headache is the lack of qualified personnel. Some of the jobs require 10 years of training. Bankers hire anyone who can do a spreadsheet.

—*The Washington Times*, November 17, 2006, p. A 17