

BOOKS

## The Oligarchy's Drug Onslaught

Not since *Executive Intelligence Review* published the third edition of *Dope, Inc.* in 1992, has there been an attempt to develop a comprehensive, top-down diagnosis of the worldwide illegal drug trade—until Dr. David C. Jordan's 1999 book, *Drug Politics*. A professor and former chairman of the Department of International Relations and Comparative Government at the University of Virginia, Dr. Jordan served as the U.S. Ambassador to Peru between 1984-1986. He served under Ronald Reagan, one of the few Presidents in recent memory who was personally dedicated to the eradication of the scourge of illicit drugs, and the defeat of the emerging narco-terrorist menace evolving from that global criminal enterprise.

In Lima, Ambassador Jordan was faced with the day-in and day-out reality of a nation under siege by the forces of global crime and terror. During his tenure in Peru, the narco-terrorist Sendero Luminoso waged a brutal, narco-financed war against the government and civil society of that nation, and came within inches of establishing a narco-terrorist tyranny in the heart of the Andean region of the Western Hemisphere. Ambassador Jordan, his wife, and his children were personally targeted with death threats from Sendero.

Professor Jordan has done an admirable job of synthesizing his distinguished work as a leading scholar of the modern nation-state system, with his front-line experiences in the drug wars. While *Drug Politics* fails to directly address the ultimate question of how to devise a war-winning strategy for defeating the global menace of illegal drugs, the book nevertheless provides the reader with a deeply disturbing and thought-provoking Socratic critique of the current, bankrupt approach that the U.S. government—and almost every other government around the world—has taken to the problem. For that rea-

son alone, it is valuable, indeed vital reading.

The fundamental premise of *Drug Politics* is that there are five false or inadequate assumptions underlying the present anti-drug efforts, and that, unless these errors are corrected, no competent anti-drug effort can be waged. Absent such an effort, governments all over the world will be weakened, co-opted, and, eventually captured by the forces of global organized crime, until the nation-state system itself is eradicated.

What are those five false assumptions?

### Five Wrong Assumptions

*First*, that the drug business is driven by the simple maxims of supply and demand. In contrast to this over-simplistic economic mantra, Dr. Jordan reviews the far more complex factors of globalization, offshore money-laundering, and the weakening of the state *via* the ascent of both globalist and sub-national agencies, including non-governmental organizations explicitly peddling the legalization of drugs. Dr. Jordan breaks from traditional “academic” ground rules, by naming the names of some of the most corrupt players in the new global mobile capital game, starting with arch-drug legalizer George Soros.

*Second*, that the drug trade is dominated by a handful of ethnic-based criminal gangs. *Drug Politics* borrows a page from *Dope, Inc.*, by reviewing Britain's opium wars against China, thus demonstrating that the drug trade has been used, historically, as a weapon of powerful colonial interests. Today, the illegal drug trade is a multinational business enterprise, drawing upon alliances of ethnic and trans-national crime syndicates, operating with all the sophistication and global reach of the leading “legitimate” multinational conglomerates. In other words, the drug trade is not a “bottom-up” phenomenon, but is run from the top-down, by powerful



### Drug Politics—Dirty Money and Democracies

by David C. Jordan

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interests within what the author labels the “overworld.”

*Third*, that governments are “victims” of the drug onslaught. Here Dr. Jordan makes one of the most important and in-depth points in the book: Many nations around the world are going through a process of “narcostatization,” in which the procedural forms of democratic government appear to remain intact, but are so corrupted by the onslaught of the drug cartels, that the state itself becomes a leading instrument in the hands of the criminals.

In a series of chapters, Dr. Jordan dissects a number of current cases, including Colombia, Mexico, Bolivia, Peru, Cuba, and Russia. He also delves into America's own flirtation with drug politics—during the 1980's period of the Nicaraguan Contras, the Afghansi mujahideen, and the Bank of Credit and Commerce International (BCCI).

While these case studies occasionally lead Dr. Jordan to rely on public sources of less-than-stellar reliability, at no point do his essential insights falter.

*Fourth*, that the banks are also “victims” of the drug cartels. In fact, with the end of the Bretton Woods System,

and its replacement by what Dr. Jordan calls the “neoliberal” paradigm, the banking system has been so thoroughly corrupted by the power of drug money and the necessity to compete for the business of the illegal drug traffickers, that the financial “overworld” has become a powerful, integrated component of the global drug business.

*Fifth*, that the major cultural and civic institutions of society are committed to combatting the drug trade. Here again, Dr. Jordan delves into the history of such figures as Aldous Huxley and H.G. Wells, to show that many of the

most powerful cultural institutions of the West have been captured by the advocates of drug abuse. The music industry has been transformed into a powerful propaganda agency for every form of sensual gratification, including illegal drugs.

Thus, today, through the financial and propaganda efforts of such figures and agencies as George Soros, the Drug Policy Foundation, and the Cato Institute, there is a full-scale mobilization to build public support for the legalization of drugs.

All of this, Dr. Jordan situates within

an all-out onslaught against the democratic-republican form of the nation-state.

The final paragraph of *Drug Politics* summarizes Dr. Jordan’s argument better than anything this reviewer could compose:

“In order to control, if not solve, the international drug trafficking problem, inadequate assumptions about the war on drugs need to be replaced with a diagnosis based on the globalization of the neoliberal paradigm. A proper diagnosis is a precondition for progress.”

—by Jeffrey Steinberg

## Africa: Balancing the Stories

*Home and Exile* is the latest book by African novelist Chinua Achebe, a collection of three lectures he delivered at Harvard University in December 1998. As in others of his lectures, essays, and novels, Achebe’s purpose is to bring to the world’s cognizance the truth about the people of Africa—a truth not found in newspaper analyses, or the “ant colony” studies produced by the cultural and social anthropologists. Rather, he aims to bring into focus what it means to be a human being born and living in sub-Saharan Africa over the course of the last 50 to 70 years—specifically, in his own Nigeria.

This is no mean task. First of all, most Africans who write about Africa are not admitted into the realm of Western culture, for the most part because they are African. The most influential writers on Africa, it would seem, are Westerners, such as the highly political historian Basil Davidson. Or, one finds on the shelves of bookstores and libraries under the category of Africa, the “classic” books written by former colonialists or travelers, such as Elspeth Huxley, famed author of the *Flame Trees of Thika*. It is the latter writer whom Achebe examines in this lecture series.

Huxley had harshly dismissed one of the first novels to emerge from Africa in 1952, Amos Tutuola’s *The Palm-Wine*

*Drinkard*, and, with a flick of the wrist, dismissed all African art in the process, as likely to “never reach the heights,” as lacking any noble qualities, and as being “possessed by spirits and the spirits are malign.” This aesthetic assessment, Achebe points out, is coherent with Huxley’s view of the African person in general. “Here is a sample from *White Man’s Country*,” he says, “one of her non-fiction works: ‘perhaps it may be, as some doctors have suggested, that his brain is different: that it has a shorter growing period and possesses less well-formed, less cunningly arranged cells than most Europeans—in other words, that there is a fundamental disparity between the capabilities of his brain and ours.’”

Achebe notes that “these opinions were not invented by Huxley. She took them ready-made out of well-worn European folklore about Africa, to support her case that Kenya indeed belonged to the white man.” Huxley even went further, writing that “this country [Kenya] had belonged neither to the black man nor the white, but to the wild animals, and now they were being dispossessed.”

The importance of Huxley and other Western literary luminaries whom Achebe has exposed over the years is that, if they are the gatekeepers of Africa’s entry into the world community

of cultures, then the voice of the real African human being will remain buried—just as the very lives of so many millions of Africans throughout colonialism, up through today, have so remained.

### Not A Simple Story

Exposing such overt racism as Huxley’s, however, is not Achebe’s mission, but only preliminary to it. He is not an anti-colonialist enraged. His tone is not one of anger, but that of a man simply stating an undeniable fact: This view of Africa and of Africans must be exposed and



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by Chinua Achebe  
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