

How the Club of Rome planned Iran's devastation

by Mark Burdman

Cambodianization of Iran was the planned outcome of interventions into the country in the years immediately preceding the overthrow of the Shah. The planners were the Club of Rome International, the Tavistock Institute in Sussex, England, the Aspen Institute for Humanistic Studies, the Society of Jesus, and the sociology-anthropology complex at the Sorbonne University in Paris.

Working with individuals at the Shah's court who ranged from the Empress Farah to education, culture and planning officials and "court philosophers" like Syed Hosein Nasr, the Club of Rome and its associates, implanted in Iran a network committed to the deindustrialization of the nation. Outside Iran, the Club of Rome groomed anti-Shah emigré "dissidents," typified by current Iranian President Abolhassan Bani-Sadr, to create a post-Shah ruling stratum committed to the Cambodia perspective.

Iran was not the victim of some "communist conspiracy." Bani-Sadr, Sadegh Ghotbzadeh and so on are not "communist agents"—except in the sense that they perpetrate the Maoist ruralization policies so admired by the Club of Rome. Especially because a "communist conspiracy" interpretation of the Iranian disaster—an interpretation peddled by British intelligence circles—still holds sway among important supporters of the former regime, it is necessary to present an overview of the Club of Rome, its operational policy for Iran, and its resources for creating Jacobin revolutions.

The Club of Rome's goals

The Club of Rome is a special operation of the ancient and powerful families in Great Britain and continental Europe who cumulatively control the overall policy direction of NATO and of many multinational banks and corporations. This oligarchic group's perspective for Iran in the 1968-1975 period was to build up the country as an armed entity capable of carrying out the geopolitical "crisis management" policies described, for example, in the bestselling scenario *The Crash of '79*. To this end, Iran received modern weapon-

ry and technology, but never the republican institutions that would transform it into an integral, modern nation-state.

Should the Shah depart from this geopolitical perspective as dictated through Henry Kissinger—as he began to do in 1975 by concluding both detente arrangements with Iraq and major trade and development deals with both Western and Eastern Europe—the Club of Rome group was prepared to unleash against him a tribal-clerical fundamentalist upsurge. That upsurge succeeded in 1979, with U.S. government backing.

When NATO launched the Club of Rome in 1968-1969, the aim was to usher the advanced sector into a "post-industrial era" with the argument that industrialization threatens to deplete the world's "scarce resources." A series of operations starting with the 1973-74 oil hoax enforced the argument. Limits-to-growth propaganda, in the words of Club of Rome founder Aurelio Peccei, was part of the "shock treatment" designed to prepare populations for supranational resource allocation by the Club of Rome's affiliates in NATO and the United Nations. Students and street *enragés* were funneled into the sudden late-1960s ecology movement and other countercultural cults.

Essential to this effort was discrediting nuclear-based industrial development, and its leading Third World proponent, the Shah of Iran.

Operation Persepolis: infiltrating the court

The Iranian side of this global strategy took shape through the Aspen Institute's Persepolis symposia, conducted in 1975-1976 in Iran and the United States. Citing the participation of leading members of U.S. and European thinktanks, corporations, universities and media spokesmen, anti-Shah insurgents have often portrayed the symposia as "pro-Pahlavi" strategy sessions.

Nothing could be further from the truth.

In September 1975, the Aspen Institute held a pivotal symposium in Persepolis, Iran. Cheek to jowl at the

event were close friends and associates of current President Bani-Sadr, such as Ehsan Naraghi, along with Aurelio Peccei, Sol Linowitz, Robert O. Anderson, Arrigo Levi, Catherine Bateson, Daniel Yankelovich, Walter J. Levy, Harlan Cleveland, Maria Countess Dönhoff and Iran experts Marvin Zonis, James Bill, Leonard Binder, Charles Issawi and others.

Keynoting the entire conference was a member of the Institute board—who was also a member of the royal family: the Shah's wife, Empress Farah, Shahbanou of Iran.

In outright opposition to the Shah's plans to make Iran a world industrial power, the Aspen conference stressed a single theme: modernization and industrial growth undermine the "spiritual, nonmaterial" values of Iran's ancient society, and these values must be preserved above all else. Naraghi spoke in praise of "the nonrational" and the "mystical-poetical experience" of Iranian culture. Hormoz Farhat, a Teheran professor, spoke solemnly of a "spiritual bankruptcy" in Iran requiring a "moral uprising."

The conference was entitled "Iran: Past, Present and Future." One of its immediate achievements in shaping the future "moral uprising" was to establish control over Iranian educational policy, by consolidating links between the Aspen group and complicit top-level officials in Iran's Education Ministry. Catherine Bateson of Damavand College in Teheran, daughter of Margaret Mead and Gregory Bateson, was a Persepolis participant essential to this subversion.

At the same time, Peccei, Geneva's Jacques Freymond, and other Club of Rome members mobilized Muslim Brotherhood networks in Europe to (1) bring an "educational perspective" into Islam, then (2) utilize a new, synthetic, zero-growth version of the Islamic religion as a weapon against Europe and the United States. This two-stage project, named "Islam and the West," held its first planning session at Cambridge University, England, in 1976. Under the guidance of Peccei, Britain's Lord Caradon, Muslim Brotherhood leader Ma'arouf Dawalibi, and others, "Islam and the West" assembled a policy outline on science and technology. The program, later published in 1979, was assembled by the International Federation of Institutes of Advanced Study, headed by Club of Rome member and NATO science adviser Alexander King. The core of the document is the assertion that "we have to return to a more spiritual conception of life. . . . The first lesson of Islamic science is its insistence on the notion of a balanced equilibrium for the use of the world's resources, an equilibrium which would not destroy the ecological order of the environment, on which collective survival finally depends." This argument is used to attack Western science and technological progress in

Europe and North America since the advent of the European Renaissance.

Peccei next moved toward the Shah's court. In November, 1977, a conference took place in Lisbon, Portugal, under the sponsorship of the Inter-Religious Peace Colloquium—an organization set up by Cyrus Vance (at the time project director of the New York Council on Foreign Relations' 1980s Project), Club of Rome member Sol Linowitz, and others.

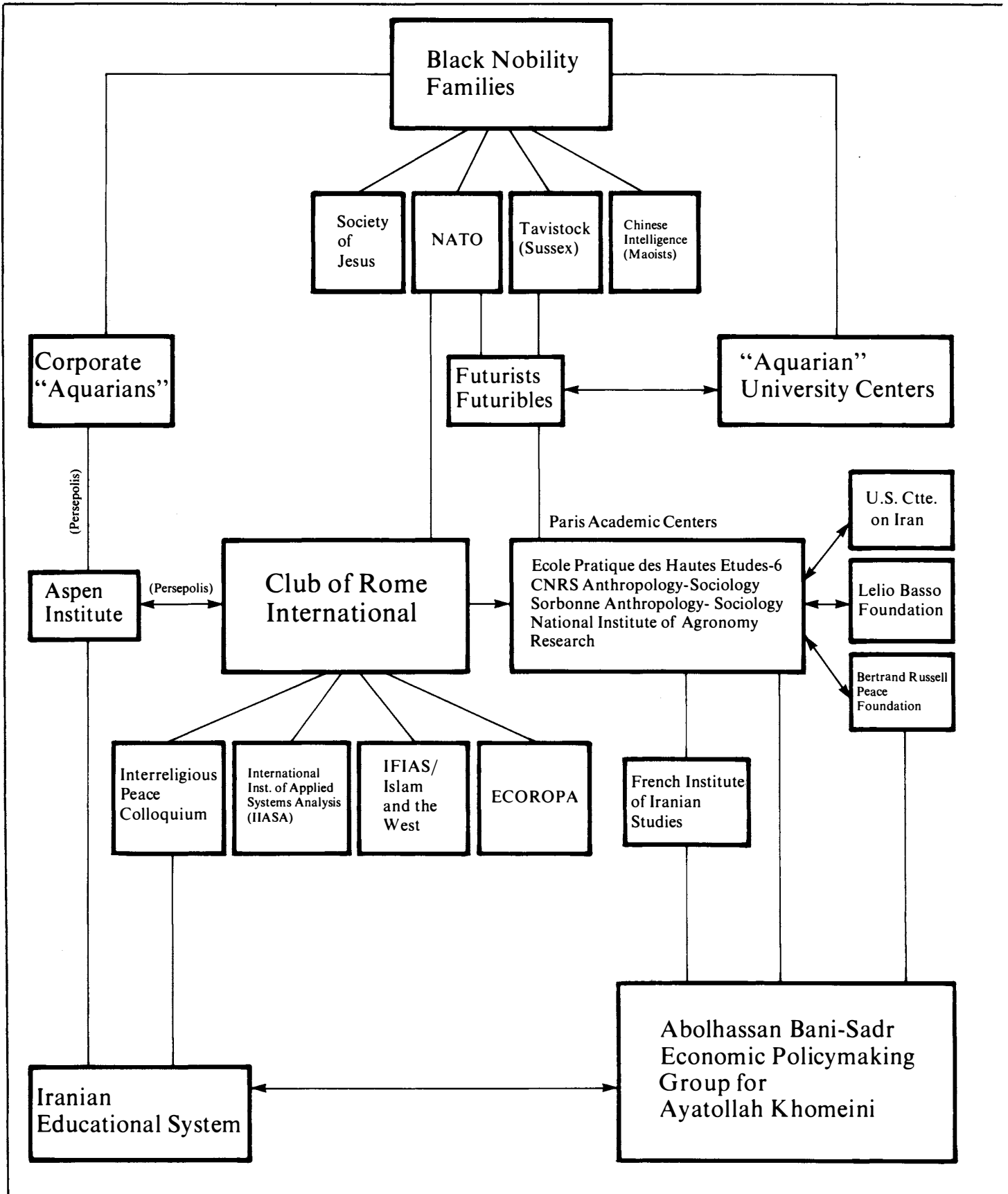
The 1977 Lisbon event was orchestrated by two leading Jesuits, William Ryan and Philip Land, who work for the Club of Rome-affiliated Center of Concern in Washington. As an aide to Land put it, the Lisbon event was called to "establish linkage between world religions and the Club of Rome's RIO [Reshaping the International Order] conference." The RIO event, held in Algiers in 1976, had been the first-ever Club of Rome event in a developing-sector country.

Under the title "The Changing World Order: Challenge to World Faiths," the Lisbon event congregated such personalities as Richard Falk of Princeton (a Club of Rome member) and several Muslim Brotherhood figures, such as the Jesuit-trained Ismail Faruqi of Temple University and Khurshid Ahmad, former head of the Leicester, England Islamic Foundation and presently Minister of Planning for Pakistan. All of them were instrumental in building the 1978 international support apparatus for Khomeini.

In attendance at the Lisbon event was also Seyyed Hosein Nasr, head of the philosophy department at Teheran University and "court philosopher" to the Shah.

The Shahbanou, the Club of Rome, and Bani-Sadr

Around the time of the Lisbon event, Nasr was instrumental in obtaining money directly from the Shahbanou for a Club of Rome economic modeling project for Iran. According to Iranian sources, Nasr prevailed upon Teheran University Chancellor Hushang Nahavandi, an adviser to the Shahbanou, to funnel \$10-20 million to top French Jesuit-linked theorist Roger Garaudy, for his Institute for the Dialogue of Civilizations. The money was targeted in part to use the Club of Rome Mesarovich-Pestel regional planning model for Iran, under the partial supervision of the Club of Rome's coordinator in France, Maurice Guernier. Guernier and Garaudy became de facto advisers on economic planning and "development strategies" to the Shah! One of the outlets they reportedly funded and drew upon was the Institute for Mediterranean Research, set up in early 1977 by Paul Veille, a radical Paris sociologist, in collaboration with Abolhassan Bani-Sadr.



The 'dark age' network

Black Nobility Families

Pallavicinis, Cecils

Corporate "Aquarians"

IBM, ITT, BBC, Atlantic Richfield, Xerox, Warner Brothers

Futurists, Futuribles

Bertrand de Jouvenel, H. G. Wells

"Aquarian" University Centers

Harvard-MIT, Oxford-Cambridge, Stanford-Berkeley

Aspen Institute

Robert O. Anderson, Joseph Slater, Douglass Cater

Club of Rome International

Aurelio Peccei, Maurice Guernier, Jacques Freymond, Sol Linowitz

Paris Academic Centers

Ecole Pratique des Hautes Etudes

Jacques Soustelle, Michel Crozier, Michel Foucault, Claude Levi-Strauss

CNRS

Paul Veille

Sorbonne

Georges Balandier

National Institute of Agronomic Research

René Dumont

U.S. Committee on Iran

Ramsey Clark, Richard Falk

Interreligious Peace Colloquium

Sol Linowitz, Cyrus Vance, Seyed Hosein Nasr

IIASA

Roger Garaudy

IFIAS/Islam and the West

Jacques Freymond, Aurelio Peccei, Alexander King

ECOROPA

Aurelio Peccei, René Dumont

French Institute of Iranian Studies

Henri Corbin

Iranian Education System

Hushang Nahavandi, Teheran University
Ministry of Education

Catherine Bateson, Damavand University
Institute of Social Research, Teheran

And so, whether he knew it or not, the Shah himself was funding Bani-Sadr.

The case of Garaudy

It remains to take a closer look at Bani-Sadr himself and another prime figure in this process, Roger Garaudy. Ongoing investigations by *EIR* have confirmed that Roger Garaudy is an important controller of anti-Western Jacobins in Iran, the ultra-left in Algeria, such Club of Rome African bastions as Senegal, and the Libyan government. He is also a leading figure in the European antinuclear movement.

Garaudy is a former Communist Party theoretician converted to Roman Catholicism through the influence of Père Lebrét, a Jesuit authority on maintaining African social structures based on tribal witchcraft. In 1977, Garaudy formed two institutions, the Club of Rome-linked International Institute for the Dialogue of Civilizations and the Université des Mutants in Senegal. Garaudy also belongs to the International Institute of Applied Systems Analysis, a Vienna-based East-West thinktank established by Aurelio Peccei and others to disseminate neo-Malthusian theories in the Soviet bloc in the form of systems theory.

In recent months Garaudy has published a burst of articles in the French press, describing nuclear energy as "a threat to the very existence of the planet" and blasting "capitalist growth" for "breaking the unity between man and nature. Garaudy also contributes to the journal *Mediterranean Peoples*, set up by Paul Veille and Bani-Sadr in 1977 as a control channel among "Third World radical" networks.

Early this June, Garaudy attended the "U.S.-Iran" conference in Teheran arranged by Bani-Sadr, featuring former U.S. Attorney General Ramsey Clark. Immediately before leaving for Teheran with a European delegation of Bertrand Russell followers, Garaudy published an impassioned review in praise of Bani-Sadr's latest book, *Which Revolution for Iran?* The review states that Bani-Sadr's analysis is "valuable in its main lines not only for the entire developing sector, but even for our country, if we do not want to be late for the coming mutation." According to Garaudy, Bani-Sadr correctly locates the Iranian revolution as a "revolt of the people" against the "Western model of growth," against the belief that "the primary task of governments in our modern world is the one of economic development, of growth and consumption, of progress, of education."

"We must thank President Bani-Sadr," Garaudy concludes, "for having, through his beautiful book, cast a new light on the future we can anticipate if, through nuclear power, we take a route similar to the one Iran took through its oil: the route of technocratic despotism

Aspen's 'new set of values' for Iran

The following statements are excerpted from speeches given at the September 1975 Persepolis conference in Iran. From the address by Her Imperial Majesty, the Shahbanou of Iran:

... I would like to extend my warmest appreciation to the Institute for its efforts in making this a creative gathering. Fortunately for all of us who inhabit what Buckminster Fuller called "Spaceship Earth," there exist organizations that concern themselves with the value content of research, of ideas, of those activities that ultimately aim to promote the quality of life.

During my brief visit to Aspen in early July [1975], I was very much impressed with both the content of the seminars and the setting in which they were conducted.

In Iran we are proudly committed to our rich heritage and traditions, we shall not hesitate to create an environment conducive to achieving the human aspects of our desired goals. This may well entail a new set of values under which a greater balance will be achieved between the material and the spiritual needs of man. . . .

From "The Essential Elements of Iranian Culture," by Ehsan Naraghi:

Universities and research centers in the West . . . have all based their studies on development upon a linear, Westernizing conception of progress. . . Human sciences, founded on rational objectivity, are today suffering setbacks and defeats. Is it not important that, having exalted rationality to ensure human happiness, we should now be induced to invent a special discipline—psychoanalysis—to cure the ills arising from an overrationally organized life that is deprived of *its basic relationship with the nonrational?* . . . Why should cultures like ours, in which man is considered in all his aspects, be deprived of their substance by following a so-called rational course at the end of which lies the vast expanse of the nonrational?

The people have needs and aspirations that are not merely material. . . . The intrusion of machines into the traditional system may well jeopardize this creative life.

"From Old and New Values in Changing Cultural Patterns," by Hormoz Farhat:

America has become more and more aware of her exaggerated reliance on material values. Conscious movements have been made, during the past 15 years, to refocus the aims of life to the spiritual. This consciousness has most prominently manifested itself in the attitude of young people toward life. . . .

Let us now focus our attention on what has been happening in Iran in terms of the point just raised. The country is going through an enormous social upheaval . . . Raised standards of living have led to the emergence and constant growth of a middle class that is, in the main, the byproduct of this transitional period. The middle class is displaying a gradual moral breakdown that is quite alarming.

... I believe that the current revolutionary state of the nation, when important and far-reaching measures are effectively enacted, provides the right circumstances for a national resurgence in the direction of a moral uprising based upon truth and justice.



Sol Linowitz



Aurelio Peccei

The Persepolis group

Among the non-Iranian participants in the 1975-1976 Persepolis symposia sponsored by the Aspen Institute:

Aurelio Peccei, Club of Rome head; vice-chairman of Olivetti Company

Sol Linowitz, Club of Rome member and partner in Coudert Brothers law firm

Jacques Freymond, Club of Rome member; director of the Graduate Institute of International Studies in Geneva

Adriano Buzzati-Traverso, Club of Rome member; Italian scientist

Bohdan Hawrylyshyn, Club of Rome member; director, Geneva's Center for Industrial Studies

Robert O. Anderson, U.S. Association for the Club of Rome member; chairman of Aspen Institute

Harlan Cleveland, U.S. Association for the Club of Rome member; director, Aspen Institute Program in International Affairs, Princeton

Alvin C. Eurich, president of Aspen Institute, 1963-1967

Douglass Cater, director, Aspen Institute Program on Communications and Society

Libby A. Cater, special consultant, Aspen Institute

Thomas W. Wilson, Jr., director, Aspen Institute Program on Environment and the Quality of Life

Waldemar A. Nielsen, director, Aspen Institute Program on Pluralism and the Commonwealth

Charles Yost, Aspen Institute, Washington

Joseph E. Slater, U.S. Association for the Club of Rome member; president, Aspen Institute

Shepard Stone, director, Aspen Institute, Berlin, West Germany

Theo Sommer, Editor-in-Chief, *Die Zeit* (leading "liberal" oligarchist journal in Europe)

Marion Countess Dönhoff, publisher, *Die Zeit*

William Dietel, president, Rockefeller Brothers Fund

Alfred Winslow Jones, financier; top U.S. contact man for Britain's Lord Caradon, controller of tribalist networks throughout the Middle East

Asa Briggs, vice-chancellor, University of Sussex, England, homebase of Tavistock Institute

François Duchene, director, Center for Contemporary European Studies, University of Sussex

Richard Gardner, current U.S. ambassador to Italy; Club of Rome collaborator

John W. Gardner, Common Cause

Daniel Yankelovich, pollster for Club of Rome and *New York Times*

John Oakes, *New York Times*, editorial page editor

Catherine Bateson, Dean of Graduate Studies at Daramavand College in Teheran; daughter of Margaret Mead and Gregory Bateson, two controllers of the "Aquarian" movement and of the "MK-Ultra" LSD experiment projects

Dr. Norman Zinberg, leading controller of "MK-Ultra", based in Cambridge, Massachusetts

James Bill, University of Texas, Austin, anti-Shah Iran expert

Marvin Zonis, University of Chicago anti-Shah Iran expert

Representatives of IBM, Warner Brothers and Stanford University also participated.

within, of dependence on foreign powers, and of the loss of our material wealth as well as our soul."

The case of Bani-Sadr

Garaudy's influence over Bani-Sadr was one of many influences upon Iran's current president during the latter's exile in France. Bani-Sadr was a pet project of the same individuals and institutions who created the environmentalist movements and the terrorist shock troops typified by Italy's Red Brigades and West Germany's Baader-Meinhof.

Bani-Sadr's experience is not unique in this respect. Most of his colleagues presently in Teheran, and much of the advisory group to Khomeini to this date, were trained, either like Bani-Sadr in France's Tavistock-affiliated sociology-anthropology nests, in sanctuaries within Iran for radical-anthropology cult controllers, or in U.S.-based institutions promoting an "Aquarian" rebellion against industrial society, such as the Stanford-Berkeley complex in California and the Harvard-MIT complex in Massachusetts.

In all these cases, the post-Shah elite-to-be were indoctrinated in hatred of "Western" ways to the extent that the simple equation, the Shah equals the West, became their motivating belief structure. It was easy to program the next step: a Maoist "cultural revolution" mentality dictating the forced eradication of science, cities, and genuine religion.

The laboratory for mass-scale application of this mentality was Cambodia, after the Cambodian population had been prepared through saturation bombings ordered by Henry Kissinger in the early 1970s. The architects of Cambodia's genocidal "cultural revolution," Khieu Samphan and Pol Pot, were both trained in the same Sorbonne center that produced Bani-Sadr.

Bani-Sadr's closest French mentors and associates came from four overlapping institutions: the sociology-anthropology division of the Centre Nationale des Recherches Scientifique (CNRS), "Division Six" of the Ecole Pratique des Hautes Etudes (EPHE-6), and the National Institute for Agronomical Research. Of these, the most important is EPHE-6, which trained Bani-Sadr's thesis adviser, Georges Balandier, a promoter of African tribal customs. EPHE-6 is also a base for the ecology/antinuclear movement in France.

While studying "agrarian reform" Maoism under Balandier, Bani-Sadr was influenced directly or indirectly by the following individuals:

- Paul Veille, "Marxist sociologist," CNRS, Institute for Mediterranean Research.
- René Dumont, a "radical agronomist" at the CNRS and the National Institute for Agronomical Research. Dumont, honorary president of the Friends of the Earth, is a founder of ECOROPA, the European

environmentalist umbrella organization. So Maoist are his ideas that he has been ejected from both Cuba and Algeria on suspicion of being a CIA agent. In 1976, Dumont led an expedition to Iran to investigate the country's agricultural system, and wrote a report advocating "radical agrarian reform." Described as a "mentor" by Bani-Sadr, Dumont has become an official adviser on agricultural policy to Ayatollah Khomeini.

- Haroun Tazieff, a radical scientist who accompanied Dumont on his 1978 visit, and a founder of ECOROPA.

- Michel Crozier, an EPHE-6 theorist from Sussex's Tavistock, who helped coordinate the 1968 destabilization of the de Gaulle government.

- Jean-Pierre Vigier, a radical scientist at CNRS who ran the 1968 secretive "Command Center of the Revolution" against de Gaulle, and became an official adviser to Khomeini in late 1978.

- Michel Foucault, a CNRS/EPHE-6 associate of the now-deceased Jean-Paul Sartre who popularized the theory that "There is no such thing as madness," since "it is societies, not individuals, who are mad." Foucault traveled to Iran in 1978 with a CNRS team to investigate the country's energy program. The team called for the denuclearization of Iran and the use of wind as its prime energy source. The pro-madness Foucault was, not surprisingly, one of Khomeini's earliest and most

vocal backers.

- Jacques Soustelle, EPHE-6 anthropologist who specializes in ancient Aztec cults. A controller of "right-wing" terrorist groups committed to a feudalist world order, he was responsible for coordinating numerous assassination attempts against de Gaulle in the 1959-1962 period, for which he was exiled from France from 1962-1968.

- Charles Bettelheim, EPHE-6 director and a strong supporter of Maoist ruralist economic policies.

- Claude Levi-Strauss, the prominent anthropologist, who has used the notions of "cultural relativism" and "structuralism" to popularize the importance of black magic and of a "return to nature."

- Henri Corbin, a French religious cultist who heads the Teheran-based French Institute for Iranian Studies. A promoter of a new synthetic brand of Shi'ite Islam; it has been said of Corbin that "he knows so much about Iranian Shi'ism, that he gives the impression he has created it."

From these controllers, and through contact with such radical deindustrializers as Princeton's Falk, Ramsey Clark, the Bertrand Russell Foundation and Italy's Lelio Basso Foundation, Bani-Sadr learned his lessons. His policies of "Cambodianization by persuasion," and a return to Iran's colonial "pre-Shah identity" are well underway.

Ramsey Clark



Carter's envoy backs Bani-Sadr

New York lawyer Ramsey Clark has been a Carter administration special envoy to the Khomeini group in Iran. When Khomeini was in exile in Neauphle-Chateau, France, Clark, as a Carter emissary, visited the Ayatollah's "dissident" base. Soon after, with State Department clearance, Clark marched through the streets of Teheran to herald Khomeini's new regime and to denounce U.S. policy toward Iran. In his visit to Teheran last month, Clark was involved in "indirect diplomacy" for the State Department, ac-

cording to a national television broadcast by Secretary of State Muskie.

An excerpt from a February 1980 interview with Clark by a Mexican correspondent follows.

"I think Mexico is in a very dangerous conjuncture. What has to be questioned is the desirability of industrial expansion, especially in a country with the cultural tradition of Mexico. Mexico has to evaluate very carefully the risks of industrial development, because if you build a significant industrial plant, you create an enormous need for energy, and Mexico's oil could only supply that for 40 years, and after that, what could you do?"

"Think about the Shah fantasizing about nuclear energy. It was only a fantasy because there was no national reality for nuclear energy in Iran, because it was economic planning based on a foreign model, and that was denounced by Bani-Sadr for over 20 years as an economist. I know Bani-Sadr very well. His book *Oil and Violence* lays these dilemmas out very competently."

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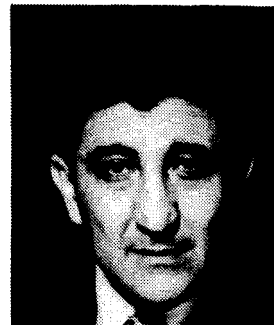
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- Volcker's policy would also strangle the industrial sector, starting with auto and steel.

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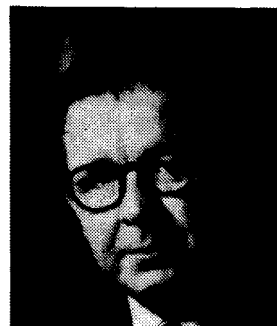
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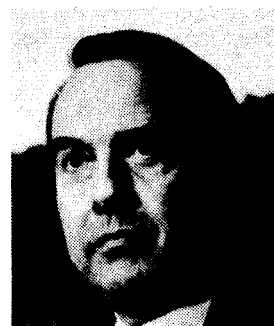
Lee Iacocca, *Chairman of the near-bankrupt Chrysler Corporation*



Robert Abboud, *ousted Chairman of the First National Bank of Chicago*



Frank Fitzsimmons, *beleaguered President of the Teamsters union*



Robert Dole, *unsuccessful Republican candidate for President*

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