
Book Review

Green fascists plot against humanity

by Mark Burdman

Earth Conference One: Sharing a Vision for Our Planet

by Anuradha Vittachi

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In post-Ceausescu Romania, one anecdote about the life of Nicolae Ceausescu's degenerate son Nicu has universal significance beyond Romania itself. It has been revealed, that while Romania's people were starving, Nicu was storing up vast amounts of caviar for his own private use, and had two personal maids just to feed him caviar and champagne.

This recalls a scene described in Anuradha Vittachi's book, *Earth Conference One: Sharing a Vision for Our Planet*: There they are, 200 individuals who are supposedly among the world's most enlightened and caring representatives, attending the Global Forum of Spiritual and Parliamentary Leaders on Human Survival at Oxford University in April 1988. Midweek, as the conference is going on, they are given a feast at Blenheim Palace, the palace that was built as the residence of the brutal Lord Marlborough in the early 18th century. For several days the Global Forum attendees have been discussing the virtues of reducing the world's standard of living, ending technological progress, reviving "Mother Earth" cults, and replacing the human ego and human free will with regression to infantile states. At Blenheim Palace, they get their just reward: ample supplies of caviar.

One of the few things to author Vittachi's credit, is that she expresses guilt feelings about having been feasted so lavishly, after all the pious words at the conference about being in atonement with the starving and poor. But her guilt feelings aside, her book demonstrates that the global ecological movement is to the world's neo-feudalist oligarchical interests, what the bloody Securitate was to the Ceausescu family. The book is a monstrous self-indictment, of intended

and actual crimes against the human race.

In January 1990, the Global Forum conglomerate is moving on to Moscow, so Anuradha Vittachi's book is highly recommended, in accordance with the useful practice of "know thine enemy." Her book is about the first Global Forum of Spiritual and Parliamentary Leaders for Human Survival. The second Global Forum is meeting in the Soviet capital from Jan. 13-19, on the theme, "Environment and Development for Survival." It is being co-hosted by the Soviet Academy of Sciences, the Supreme Soviet, the Soviet-run International Foundation for the Survival and Development of Humanity, and all the religious communities of the U.S.S.R. coordinated by the Russian Orthodox Church, and is expected to bring together over 700 participants from around the world, the majority of them from the U.S.S.R. itself.

Soviet leader Mikhail Gorbachov is due to address the attendees on Jan. 19 at the Kremlin. That day's proceedings are to be broadcast to 100 countries in the world, via the first-time-in-history cooperation between the Soviet's "Inter-Sputnik" satellite company and the "Intelsat" company in the West.

There are strong ironies in Gorbachov's pontificating before this crew. While the Soviet Union indeed is undergoing a profound, if not desperate ecological breakdown crisis, that crisis can only become catastrophic if the Soviets were to adopt the policies of the "Global Forum" Mother-Earth worshippers. What the Soviet Union would need to deal with its ecological collapse, is the widespread application in the society as a whole, of those space, electromagnetic, and laser technologies that they are now developing, albeit primarily for military applications. That is, the Soviets need precisely that "technological wizardry" and "technological intervention" that Vittachi and cohorts are fanatically against. Adopting "sustainable agriculture" would be just what is needed to push the U.S.S.R. food situation over the edge into the abyss.

What Gorbachov is encouraging by hosting the Global Forum event, is the growth of such Russian blood-and-soil neo-fascist groups as Pamyat, which adopt "ecological" ideas, such as "bio-dynamic alternative agriculture," as part of their "Mother Russia" cultism. Pamyat shares with Soviet "green" groups like the Soviet branch of Greenpeace, an ideological fixation that the pollution of "Mother Russia" has been caused by the intrusion of "Western technology" and related influences. U.S.S.R.-Greenpeace head Alexander Yablokov said exactly this in mid-September 1989, when he claimed that the U.S.S.R.'s "already polluted environment was being worsened by economic development [and by] the ecological exploitation by the West."

The prominent involvement of the Russian Orthodox Church is an important singularity in the Jan. 13-19 Moscow activities. The ROC is the foundation-stone for the "Russian party" in Soviet politics. The stronger this "Russian party" gets, under conditions of continuing collapse of the Soviet

economy induced in part by “ecological” lunacy, the more likely it becomes that this Frankenstein monster will turn against Gorbachov.

So, as one wag commented, the Western participants at the Jan. 13-19 events might have thought their real mission in coming to Moscow was not “human survival,” but “Gorbachov’s survival,” yet, in their ecological zeal, they may help bring about his downfall!

‘Terror’ against Socrates and Leibniz

Although Vittachi obsessively uses words like “love” to describe the atmosphere at the April 1988 Oxford proceedings, the Global Forum event was actually a hate-filled orgy against the existence of the human race itself. The philosophical guru was James Lovelock, the creator of the “Gaia”-Mother Earth hypothesis, who authors the book’s foreword. In a speech to the Oxford gathering, he attacked Socrates for having been a steadfast supporter of cities and urban culture. City life, Lovelock declared, “reinforces and strengthens the heresy of humanism.”

In a similar vein, Father Thomas Berry of the Riverside Center in the United States raved that “‘progress’ is the central word of modern civilization. It’s the central word of the industrial order—an order that did not come through spiritual means. In the 17th century the Western world decided, ‘We’ll do it with technology, with science.’ ”

This is an unmistakable attack on the great 17th-century philosopher and scientist Gottfried Wilhelm Leibniz, who first coined the term “technology.” Berry frankly stated that the only way to destroy this tradition was by “Terror. Something has to crash.”

Indeed, a global Securitate!

That such blatant attacks would be made against such philosophical ancestors of Lyndon LaRouche as Socrates and Leibniz is hardly surprising, in view of the fact that two of the “Global Forum” coordinators, Manuel Ulloa of Peru and Rev. James Park Morton of New York’s Cathedral of St. John the Divine, are bitter enemies of LaRouche. A third coordinator is Sheikh Ahmed Kustaro, the Grand Mufti of Hafez Assad’s Syria. Syria is an important base for Gnostic, Islamic fundamentalist, and Nazi-modeled cults, as well as being a chief coordination center for the international drug trade.

‘Technology was our real enemy’

Author Vittachi expresses great admiration for Arnold Toynbee, particularly those sections of Toynbee’s book *Mankind and Mother Earth* in which he attacks the 5,000-year tradition of the sovereign nation-state, and asserts, “What has been needed for the last 5,000 years is a global body politic composed of cells on the scale of the Neolithic Age village-community.” What she is actually recommending, by projecting the Oxford conference as a useful model for the human race as a whole, is the brainwashing of the

human race, to submit humans to pathological mother-dependency states of mind, in which humans are induced to believe, as Vittachi says, that they are “umbilically linked to Gaia.”

Vittachi employs the worst kinds of sophistries and hypocrisies. Posing as lover of peace, she attacks human being’s propensity to have “enemies.” But her book is filled with diatribes against “technological wizardry,” “technological intervention,” “the human ego,” “free will,” and the “military-industrial complex” as among her vast array of “enemies.” “Only humans, with our free will, are disorderly,” whereas Mother Nature, even when she belches out volcanic eruptions, “follows order.” Elsewhere, in a chapter entitled “The Case Against Technology,” she writes: “At times during the conference, it sounded like technology was our real enemy.”

Of course, to achieve an ecological-fascist world order, human ego and free will must be destroyed. In her view, the human ego is the “spanner in the works . . . which clings to the false reality that it could—or should—dominate its surroundings.” And Gaia is not a very kind mother: She will “eliminate us with no pity” if we don’t stop “exploiting the Earth in the name of technological efficiency and progress.”

Vittachi et al.’s main enemy is the very process of human development. She positively cites quack scientist Carl Sagan’s yearning for the days, 10,000 years ago, when human beings ostensibly lived in “hunting-and-gathering” societies, before progress was made to stabilize agricultural development, before “human aspirations” prevailed over “natural paths.”

There is much other evidence in the book, of the disgusting hypocrisy of the environmentalist movement, which positions itself vis-à-vis the human race as a parasite positions itself vis-à-vis the host. The very act of getting high priests from Togo, or Tibet, to the conference required airplanes, pure examples of “technological wizardry.” Likewise, the Blenheim Palace caviar feast mentioned above is no more an isolated phenomenon than was the Ceausescu regime in Romania. The eco-fascist movement is massively funded, and, frankly, uses massive amounts of the world’s resources. While Carl Sagan and Gorbachov disarmament adviser Yevgeni Velikhov could moan at Oxford about the world’s vast defense budgets (and especially about the American Strategic Defense Initiative program), the question could be posed, how many billions of dollars are now going into foundations, grassroots movements, government agencies, etc., to enforce a genocidal neo-malthusian order on the world? How much money and resources does Greenpeace have at its disposal, or, for that matter, Church of England head Dr. Robert Runcie, one of the honored participants at the Oxford meeting? And with what resources can the Soviet state, while its population has less and less food, somehow manage to put up visitors at the Rossiya Hotel in Moscow for this Global Forum extravaganza?