

few financial reporting requirements exist.

What are they up to? Well, for one thing, the explosive growth of the NGOs in Bangladesh and other targeted nations has created a private army outside the control of the governments. This private army is often, in effect, a privatized form of what used to be directly run by the Foreign Office.

In the former British colony of Sri Lanka, for example, the Commonwealth Foundation reports that one rural development NGO has 9,000 paid field workers and 41,000 local field workers, working in 10,000 villages throughout the country. In a country gripped by civil war, and where the average income is less than \$50 a month, it does not take much to buy people.

It may not be the case that every one of these organizations is dedicated to subversion in Bangladesh, Sri Lanka, or elsewhere. But the leading NGOs operating there, and the network as a whole, are.

Oxfam (Oxford Famine), established by a group of Oxford dons opposed to starvation, is a case in point. In Bangladesh, Oxfam's effort against famine takes the form of funding the Gana Sahajya Sangsta, a professedly "revolutionary" NGO, which openly calls for class struggle. Its role in Sri Lanka is even worse. In the 1970s, it provided the funding and base-camps in southern India used to train and equip the terrorist Tamil Tigers, who plunged Sri Lanka into a continuing civil war which has claimed tens of thousands of lives.

The Geneva-based Lutheran World Federation is also typical of the subversive character of the NGOs. In 1987, and then in 1995, it was caught supplying arms and ammunition to the rebel Sudanese People's Liberation Army in southern Sudan, in the guise of famine relief for the victims of the civil war. Since its independence from Britain in 1956, Sudan has been largely wracked by civil war directed by the Royal African Society.

Then there is the International Red Cross. Operating under the claim that terrorist and separatist movements should be accorded the same legal status as states, IRC routinely supplies matériel to British-run insurgencies throughout the world. In 1995, it was caught supplying the Zapatista rebels in Chiapas, Mexico. That same year, the Sri Lankan government banned Red Cross as a "terrorist support organization," after it was caught supplying the Tamil Tigers.

To make matters worse, European governments, the United States, and international funding organizations such as the World Bank, are increasingly channelling their aid to various nations through NGOs. As a result, impoverished nations are faced with either giving free rein to organizations out to overthrow them, or cutting ties to lending institutions. Thirty percent of foreign assistance given by the Swedish government in 1994, for example, was channelled through NGOs, according to Britain's Overseas Development Institute. The United States, the world's largest donor, channeled 9% of its funds through such organizations that year, and has announced plans to increase that percentage to 50% by the end of the decade. In 1994, NGOs were directly involved

in over half of all World Bank projects, not only in their implementation, but in their planning and design.

As a result of this policy, there are probably 250 million people worldwide, according to the United Nations Development Program, who are "touched" by NGOs, and this "will rise considerably in the years ahead." According to the Commonwealth Foundation, "the NGO explosion can be seen as one of the manifestations of new thinking about the role of government—that it should be more that of policy maker and less that of provider. Thus governments have turned to NGOs to do more of providing. Privatization, decentralization, and localization are parallel manifestations of the same general trend."

## Martin Palmer: Prince Philip's guru

by Mark Burdman

"The WWF is a missionary organization."

—Martin Palmer, *Dancing to Armageddon*

Prince Philip, the British Royal Consort and international president of the World Wide Fund for Nature (WWF, formerly World Wildlife Fund), may be evil, but he is certainly not intelligent. For what passes for his ideas, he must turn to others. Of special importance in this respect, is the man often referred to as his "guru" on religious and ecological matters, Martin Palmer, head of the Manchester, England-based International Consultancy on Religion, Education, and Culture (Icorec).

It was Palmer who organized the 25th anniversary of the World Wildlife Fund, in Assisi, Italy, on Sept. 22-29, 1986, specifically around the orientation that the Renaissance "image of man," associated with Leonardo da Vinci and collaborators, had to be eliminated. Palmer's view, then, was that "non-western, alternative ways of looking at nature" had to be fostered to create "a new way of looking at the world" (see *EIR*, Sept. 5, 1986, "Prince Philip to Set New 'Satanist Covenant' in Assisi," and "Why the WWF Hates Leonardo da Vinci").

In Assisi, was launched the WWF's Network on Religion and Conservation, managed out of Palmer's Manchester offices. It was under the guidance of the notions propagated by this network, that Prince Philip made his declaration in Washington, D.C., in May 1990, praising the "ecological pragmatism of the so-called pagan religions" as being "a great deal more realistic, in terms of conservation ethics, than the more intellectual monotheistic philosophies of the revealed religions."

Later, the Network on Religion and Conservation was

superseded by the Alliance of Religion and Conservation (ARC), the which will, in coming years, take over much of the project work formerly carried out under WWF auspices. The ARC was launched at a World Summit on Religion and Conservation, which took place at the Royal Family's Windsor Castle on April 29-May 3 of last year. It brought together representatives of "the nine major religions of the world," into which designation were lumped together the monotheistic religions of Christianity, Judaism, and Islam, with Buddhism, Hinduism, Sikhism, Taoism, Jainism, and the Bahais. All representatives (with only that of Judaism dissenting) issued statements, presuming to draw a coherence between that faith's beliefs and the "conservationist/ecologist" views of the WWF. Among highlighted projects of ARC, are close collaboration with the unwashed monks of Mount Athos, to foster an "ecological" pilot project on that island, and work with the Taoists of China to preserve the "Taoist sacred mountains."

### Transforming our 'mental archaeology'

Palmer's viewpoint, expressed in numerous published locations and private communications, is that the crude propagandist "doomsday-ism" of the Green/ecology movement, is not the right approach, if one wants to accomplish the agreed-upon goals of the WWF and its co-thinker organizations. In fact, that crude approach is self-defeating. Rather, what must be done, is to attack the underlying axioms, beliefs, and defining paradigms that underpin the belief in progress, especially in those parts of the world most affected by Western, Judeo-Christian civilization.

That is why his strategy fundamentally revolves around systematic cultivation of allies within religions and faiths, since religion is the intellectual and emotional medium, through which vast numbers of humans express their understanding of the relations among man, God, and nature. Palmer is clever enough to understand, that it was the understanding of that relationship by the great thinkers and artists of the fifteenth-century Golden Renaissance, encapsulated in the notion of *imago viva Dei* ("in the living image of God") that allowed mankind to make giant strides, toward higher levels of scientific and technological capabilities, and to bring about a vastly increased potential population density globally. It is this notion of *imago viva Dei* that Palmer seeks to reverse, through the "missionary" work of the WWF.

In his 1992 book *Dancing to Armageddon*, Palmer elaborates his method. He claims that what defines the sense of reality for people are "stories." By "stories," he means unspoken and unchallenged cultural axioms mediated through myths. According to Palmer: "We all inhabit worlds shaped by stories, but most of us have never stepped back to look at those stories. . . . We are profoundly shaped and influenced by the stories we tell, by the stories that are told around us, by the stories we think are actually fact, and by the stories that have shaped the very language, imagery, and terms we use today." His task is to "undertake a mental archaeology of the

substructures, the hidden stories, upon which we continually build as we erect our models of what and who we are and where we are going." He attacks "one of the fondest illusions of our age," namely that "we are 'realistic' or 'factual' in our approach to life. We are not."

Palmer presumes to show that, in our modern American and European societies, we have come to take for granted, the view that "human beings are the pinnacle of evolution, the *raison d'être* of life, and that the American (and with it, the European) way of life—conquest, colonization, and exploitation—is nothing less than the way life and always has been."

This is not true, in Palmer's view. What he fostered are "stories," or myths and metaphors that demonstrate that "the impact of human beings on this planet is now so disastrous that we have already destroyed countless species and habitats and others are in grave danger."

### A war against 'anthropocentrism'

A professed Christian, Palmer removes from Christianity all of that which has made its contribution to humanity's history essential, namely, its commitment to "anthropocentrism." In his 1993 book *Coming of Age: An Exploration of Christianity and the New Age*, Palmer excoriates the "anthropocentric gospel." He rails against Christianity's "deification of humanity and its products, science and industry, culminating in the revival of that most arrogant of statements, 'Man is the measure of all things.' "

The entire edifice of Christianity, Christ as the Son of God and as the Savior of Mankind, is built upon anthropocentrism; without it, Christianity is turned into a gnostic heresy. That is precisely Palmer's aim. It is only because of "anthropocentrism," and its consequence of bringing about higher levels of development of the human species, that we have reached a point beyond ape-like existence, such that Martin Palmer himself could be born and propagate his ideas. (Some might be tempted to cite that as an argument against anthropocentrism.)

One of Palmer's leading bogeymen is the biblical Book of Genesis, and its injunction that mankind should "replenish the earth, and subdue it," and have "dominion over nature." His theology replaces this with what he calls "the stewardship model" of man's relationship to nature. This will bring about an "integration" with "elements of nature" of the type that "shamanism and certain forms of the 'pagan' religions inculcated through their practices and beliefs." "Shamanism" is a form of "healing," largely dependent on witchcraft and magic, that is practiced, today, only in the most backward areas of the globe.

Palmer lauds those variants of Christianity that, he asserts, reject the traditional Judeo-Christian commitment to science, technological development, and the dominion over nature. For example, in his view, the superiority of Eastern Orthodox Christianity, relative to the predominant strands of Roman Catholicism and Protestantism, is precisely that it did *not* go through the processes associated with the Renaissance. In

the Orthodox world, "humanity was always seen as having a special role not just before God, but before all creation. For the Orthodox, from whom no industrial revolution or scientific upsurge ever came, humanity is called to be a poet, one who tells the story of all life and in telling, creates the fullness of all life." For Martin Palmer, poverty is glorified as poetry.

Similarly, he glorifies the Nestorian heresy. This was launched in the midst of bitter feuds within the Catholic Church in the fifth century, and is founded on the insistence that Christ did not have a divine nature, but was only a good man. Nestorianism grew, as a key channel between oligarchical centers such as Venice in the West, and the vast area comprising Central Asia and China; it was used, by Venice, as one key instrument for communicating with, and manipulating, the rampaging Mongols. Why does Palmer like the Nestorians so much? Because, in his words, they "were unbound by the later theological developments of the West; Augustine and Aquinas, for example, were simply unknown to them."

Going one step further, he supports the "new vision of creation" associated with such current-day New Age gnostics as Matthew Fox, the founder of "Creation Spirituality." Fox and co-thinkers are praised by Palmer for opposing "the Christian tradition that has always taught that humanity has a special role in creation." Two years after the publication of Palmer's 1993 work praising him, Fox became the center of heated controversy in the United Kingdom, when it was revealed that he was the chief spiritual adviser to one Rev. Chris Brain. The latter caused what one British commentator, Madeleine Bunting, described as the Church of England's "most damaging crisis for decades," when he used his so-called "rave" religious services to sexually abuse women. His activities were sanctioned by the Anglican Church, "up to the highest levels," she wrote. Queen Elizabeth II is the Supreme Governor of the Church.

### **'If this means shrugging off humanity, so be it'**

But Palmer doesn't restrict himself to subverting Christianity from within. He also promotes those religions and belief-structures outside of a nominally Christian context, the which, he asserts, are most hostile to the future progress of humanity. He lauds Taoism (yin/yang, cyclical theories of nature), and those variants of Buddhism and Hinduism that, he claims, are coherent with the so-called "Gaia hypothesis" of British science-faker James Lovelock. The "Gaia hypothesis" is a modern-day variant of traditional gnostic worship of the Mother Earth goddess. And how does Palmer see the implications of the Gaia hypothesis?: "What the earth cares about is its own continued survival, and if this means shrugging off humanity, then so be it. One of the most challenging ideas emerging from the environmental crisis and from concepts such as Gaia, is the notion that humanity really isn't that important. This poses major problems to Christianity, Judaism, and Islam. . . ."

The Unabomber could not have said it better.

## **The new Empire's propaganda machine**

by Charles Tuttle

The British Empire does not have a free press, contrary to whatever appearances have been fostered. Rather, it has a tightly regulated propaganda machine, which is run, top down, by the British monarchy, through its vast intelligence apparatus. In recent decades, this propaganda cartel has targeted the United States, buying up hundreds of American newspapers, taking over major book-publishing houses, and virtually locking up control of such vital areas as scientific publications and specialty legal and economic journals. The following are thumbnail sketches of just some of the larger components of the cartel.



### **British Broadcasting Corporation**

Broadcasting House, Portland Place, London

W1A 1AA, United Kingdom

1995 group sales=£1.829 billion

World Service financed through Government Treasury

Grant-in-Aid

21,945 employees

### **Key personnel:**

Marmaduke Hussey: chairman 1986 (executive board Thomson Organisation 1971-; CEO Times Newspapers Ltd., 1971-80, director 1982-86; membership board, British Council 1983-; trustee, Rhodes Trust, 1972-91; trustee, Royal Academy Trust 1988-).

William Jordan, CBE: governor 1988 (council Royal Institute of International Affairs 1987; governor London School of Economics 1987-; general secretary, International Confederation of Free Trade Unions 1995-; president European Metal-Workers Confederation. 1986-95).

The Rt. Hon. Lord Cocks of Hartcliffe, PC: vice chair 1993 (parliamentary secretary to the Treasury and Chief Government Whip 1976-79; Opposition Chief Whip 1979-85).

At the top of the propaganda pyramid is the British Broadcasting Corp. Wherever the British Crown has moved to overthrow a government, foment a tribal or civil war, or ruin an economy, BBC has been there, to fuel the process, and, often, to provide marching orders to British-steered factions, and