

Brazil's Lutzenberger's green fascism: return to the Stone Age

by Lorenzo Carrasco

There is no better proof that anti-Christian paganism, population control, and environmentalism are all part of the same belief structure, than the example of Brazil's Secretary of Environment, José Lutzenberger. His appointment to the cabinet was suggested to President Fernando Collor de Mello by His Royal Highness, Prince Charles of England, who at the time described the Brazilian Amazon region as "a frightening example of collective genocide." Further proof that Lutzenberger's appointment was fully backed by the Anglo-American oligarchy, was provided by the unprecedented fact that it received the endorsement of 30 U.S. senators and of an untold number of so-called environmental organizations.

For Lutzenberger, "ecology has never been a technical question, but a religious one," as he himself confessed during a London conference on "Natural Agriculture," to which he was invited by Prince Charles. The heir to the British throne says he shares Lutzenberger's "holistic vision" of environmental problems.

Indeed, at the core of the world ecologist movement there are a number of mystical beliefs that provide "theological justification" for violating the principles of the sanctity of human life in order to "go back to nature." This idyllic-sounding euphemism is nothing more than a defense of genocide and of the devolution of technology back to the levels of the Stone Age. The mother of this pagan cult is London's Gaia Foundation. Gaia, and its sister cult organization, the Scottish Findhorn Foundation, are controlled by members and intimates of the British royal family, among them, Laurent van der Post. A follower of the pro-Nazi psychologist Carl Jung, van der Post is Prince Charles's personal guru and serves as spiritual adviser to his inner circle, which includes the president of the Gaia Foundation in Brazil, José Lutzenberger.

Another link between Lutzenberger and the European oligarchies behind the green movement, is provided by his close friend Edward Goldsmith, editor of the *Ecologist* magazine and brother of Sir James Goldsmith. Besides being the principal financial backer for his brother's magazine, Jimmy Goldsmith heads the Canada-based Hollinger Corp.

a conglomerate that represents the interest of the so-called "British Israelites" cult, and is one of the main promoters of Bush's Hitlerian "new world order" for looting the resources and exterminating the populations of the developing countries.

Lutzenberger's career as an ecologist is also closely tied to the Klabin family, among the main producers of paper in Brazil. The Klabin family sponsors ecologist causes (Roberto Klabin heads the American-Brazilian Chamber of Commerce's commission on the environment) and has links with Hollinger Corp.'s notorious board member Henry Kissinger.

In 1988, Lutzenberger was the recipient of the Right Livelihood award, considered by ecologists as the "alternative Nobel Prize."

Gaia and malthusianism

"The difference between a conventional biologist, barely scientific, and a nature worshiper, is one of veneration," is how Lutzenberger described his cult worship of the pagan Gaia in an article published in *Corpo a Corpo*, an anthroposophic journal put out by followers of Carl Jung and Rudolf Steiner.

"For the nature worshiper, nature is not merely the object of study and manipulation, she is much more. She is divine . . . she is sacred and we humans are merely a part of her. . . . In the body of Gaia, we, individual humans, are just the cells of one of her tissues, a tissue which today seems to be cancerous. . . . Industrial society is significantly interfering, opposing the trends of Gaia," he averred.

"To continue the current cacophony, would mean total disaster for us, not so much for Gaia. Gaia has many resources, it has a lot of time. It will find a way out with new life-forms. It still has 5 billion years until the Sun, in its penultimate phase . . . expands out to here before slowly extinguishing. Gaia will be recycled in the Sun's gases, as each of us is recycled in the ground. . . . What a pity the churches are off on this. The Indians knew it."

It is this adoration of Gaia and the concept of holism that are openly being adopted as the ideology for the new campaigns to eliminate populations. In Brazil, the Society

for Family Welfare (Bemfam), an affiliate of the International Planned Parenthood Federation (IPPF), has been heavily promoting Lutzenberger and his ideas in the pages of its magazine, *Population and Development*. According to the magazine's editors, by promoting these cultish faddists, the depopulation policies that are promoted in the same pages acquire a "progressive" tinge.

In the 1960s, writes editor Marcio Ruiz Schiavo in *Population and Development*, No. 147, "family planning in Latin America was launched as a project to change sexual behavior, allowing for interventions regarding the number and spacing of offspring. Even though it was not totally clear in the beginning, family planning allowed sexual practice to be separated from reproduction." According to Schiavo, divorcing reproduction from sexual pleasure proved to be "revolutionary, and shook up the foundations of the traditional family, and particularly the male who, until that moment, held a monopoly on sexuality and dominated orgasms." In the same article, "Paradigms of family planning for the '90s," this high official of Bemfam goes on to say that to the extent that the population reduction movement in Latin America is "sponsored by international organizations, many of them Americans, family planning will be seen as advancing interventionist aims."

To dispel the well-founded suspicion that population reduction is an imperialist plot against the Third World, the leaders of Bemfam advocate the adoption of a new "progressive and revolutionary" coloration. "No longer can it be accepted that the idea of family planning is limited to having or not having children. What is proposed is a new vision, which in a holistic way gives family planning the scope it warrants."

Man and bacteria

Already in 1976, with the publication of *The End of the Future: The Brazilian Ecological Manifesto*, Lutzenberger left no doubt that his ecological beliefs included openly fascist ideas for eliminating populations. "It's evident that a finite vessel (Earth) cannot accommodate an unlimited growth in the number of passengers. The population explosion is a disequilibrium caused by artificial disruptions of nature's equilibrium. Through improvements in agricultural technology and in medicine we are consciously interfering with the rate of mortality, thus disrupting the natural demographic equilibrium that existed for millions of years."

In the section of the book entitled "The Human Avalanche," Lutzenberger's fascist proclivities are even more blatantly laid out. "The position of those who favor unlimited population growth is paradoxical. They base their arguments on man's special nature as a rational being, superior to other species. But a rational being, controls his acts rationally, tries to control events, to avoid dead ends and pitfalls. If it is rational to control mortality as much as possible, then that same rationality forces acceptance of the price for that

interference, and that price is birth control. . . . In the living world, in its infinite complexity, population growth is always controlled. Among more primitive beings [demographic control] is blind, intermittent and brutal. A population of bacteria, provided with an appropriate environment, will grow exponentially, but long before it fully achieves its designs, before consuming its resources, it destroys itself through its own toxins. Equilibrium is reestablished. . . . How ironic! Man, the 'king of creation,' who, because of his cerebral complexity, now finds himself at the apex of the Pyramid of Life, with all his intellectual capacity, his science, his technology, is readying himself to again submit to blind and inexorable forces, is readying himself to return to the level of the bacteria."

Lutzenberger adds: "The other controls are useless if we continue to behave as bacteria. We must not only promote and make contraceptives available to all, especially to the poor, but we need a real population policy, a policy that does not have as its basis an economy [that is growing exponentially], but the sustainability, through generations and millennia, of a given population in a given region, with a given production of unchangeable characteristics. . . . The dogma of growth will have to give way to another dogma. . . . Call it what you will—equilibrium, stability, sustainability—it does not matter so long as the object is the replacement of exponential growth by disciplined behavior."

Return to the Stone Age

By the end of his book *The End of the Future*, Lutzenberger is openly calling for a return to the Stone Age, for the establishment of a hunting and gathering economy, because this system has been proven to be "self-sustaining" for a fixed population. "For about 2 million years, maybe 99% of its history, the human species practiced a [hunting and gathering] life-style. Within this life-style, living from hunting and gathering, man finds himself perfectly integrated into his natural environment, he does not have the means nor, what is more important, the desire to destroy the natural world of which he considers himself merely a part. In this cohabitation, nature suffers little or nothing since the tribute man extracts from it does not exceed her recovery capacity. For that reason, this life-style is perfectly sustainable, which is proven by its longevity. There is no population explosion and no degradation of the environment."

Indigenous people "whose culture is intact and unpoluted by modern man, are not abnormal or marginal," says Lutzenberger. "How can it be abnormal to continue mankind's most venerable and oldest tradition, to continue to live as we have lived for 99% of our history, to refuse to participate in an experience with still uncertain results? We are the abnormal ones, the consumer society is abnormal . . . because it adores change for change's sake. . . . The only protection the Indian needs is respect for his rights as a human being, as an autochthonous culture, as a nation."