

Behind Cairo '94: the demographic war against Islam

by Hassan Ahmed and Aminata Demba

The authors are freelance investigative journalists based in Canada.

Over the past several decades, many social scientists, political observers, and economists have foreseen a situation in which the influence of Europe and the United States will decline in relation to the rest of the world. Invariably, these opinions have been based on projections about global population change.

The population of the United States, for example, dropped from 6% of the world's people in 1950 to just 5% in 1988; it is projected to fall to 4% in the early years of the twenty-first century, to begin declining in terms of actual numbers before the year 2020.¹ Similar predictions are made about Europe, which claimed over 15% of the Earth's total inhabitants in 1950, but barely 10% in 1985—and is expected to account for less than 7% in the year 2025.² By the end of the twenty-first century, it is anticipated that the people of today's developing nations will outnumber those of the present-day industrialized world by a ratio of 18 to 1.³

The relative demographic decline of the West is partly the result of birthrates lower than any ever recorded in all of world history. And it is partly the outcome of comparatively high fertility in the rest of the world.

"Disastrous demographic consequences seem possible as a result of low fertility," says Jean Bourgeois-Pichat of the International Committee for Cooperation in National Demographic Research (Cicred) in Paris. "The fate of the human species or at least of certain national populations is at stake in this process."⁴

"If these trends continue for another generation or two," advises a report prepared for the U.S. Army Conference on Long-Range Planning in 1991, "the implications for the international political order and the balance of world power could be enormous."⁵

It is only against this background that one can fully comprehend the decisive role that will be played by the Sept. 5-13 United Nations population conference, Cairo '94—officially called the International Conference on Population and Development—in the preservation of western political supremacy. And it is only



"Here's just the thing to stop you from having more of those," the population-control brainwasher says, in effect, to the hapless Third World mother.

against this background that one can fully understand the U.N.'s continuing fear of the influence of the Roman Catholic Church and Islam.

Catholics and Muslims, who together comprise over 2 billion people—mostly in the Southern Hemisphere—hold remarkably similar views about birth control. Both religions reject any act, drug, or device that separates sexual union from procreation; their codes of conduct on sexual behavior are nearly identical. Both place great emphasis on the importance of the family.

While the opposition of the Vatican to population reduction measures is well known in the West, the opposition of Islamic leaders has been relatively unnoticed by the general public. But Islamic views on procreation and birth control remain a top concern of western population planners.

"Muslim culture has been described as conducive to the highest fertility rates in the world," says a blunt appraisal of "family planning" activities and their potential for curbing population growth, which was prepared nearly a quarter-century ago for the Organization for Economic Cooperation and Development (OECD).⁶

"There are almost a billion reasons to suggest that Muslim influence will grow," says political columnist Ben Wattenberg in a 1991 book, *The First Universal Nation*.⁷ "By far, the Islamic nations are the world's fastest-growing. The number of children born per woman is 1.7 in modern developed nations, 2.1 in Soviet bloc countries, and 4.5 in non-Islamic less-developed countries. In the Islamic nations the rate is 6.0."⁸ Wattenberg adds that the total Muslim population of

the world was just 375 million in 1950, but is expected to reach 2 billion just 20 years into the next century.⁹

This is especially problematic to some European strategic planners because of the exceptionally low birth rates in their own region.

Pierre Lellouche, an aide to controversial Paris Mayor Jacques Chirac, envisions a demographic vacuum in Europe ready to be filled by immigrants from North Africa, the Middle East, and Asia: "The African population is projected to triple within the next 30 years, reaching an estimated level of 1.6 billion. Moreover, the Middle East, Central Asia, and the Indian subcontinent all have volatile admixtures of acute poverty, demographic explosion, and political instability. Together these regions will have some 4 billion people within 30 years, while due north sit 500 million aging Europeans already in a squall of demographic depression."¹⁰

Demographer Jean-Claude Chesnais of the National Institute for Demographic Studies in Paris echoes the warning: "Europe faces an Islamization or Africanization as the demographic and economic gap between the two banks of the Mediterranean Sea widens and people move from south to north," he writes in the *American Enterprise*, a U.S. journal. "This gap is the greatest ever seen in the history of mankind, and it has serious social and political implications."¹¹

Demographic warfare and the U.N.

Precedents for the Cairo world population conference go back further than the U.N. itself, or even the League of Nations that preceded it. In 1907, for instance, Egyptian

author Yahya Siddyk issued a challenge to a European colonial establishment that had “conquered by the force of the cannon,” but had since “exhausted its vital force by two or three centuries of hyper-extension.” Noting that “the present spirit of Islam is a portentous fact, for its numerical strength is very great,” Siddyk predicted “a revolution without parallel in the world’s annals.” This threat to the colonial empire was duly noted by author Lothrop Stoddard in a 1922 book appropriately named *The Rising Tide of Color Against White World-Supremacy*.¹²

The perceived threat to British “sovereignty” over its captive territories had reached fever pitch by the time the United Nations was established. Indeed, a history of the U.N.’s population work notes that in 1946, a Royal Commission on Population had publicly cautioned that “the decline of the population of the West in relation to that of Asia ‘might be decisive in its effects on the prestige and influence of the West. . . . The question is not merely one of military strength and security: It merges into more fundamental issues of the maintenance and extension of western views and culture.’ ”¹³

Predictably, it was the British and the Americans who led the fight to include a Population Commission under the umbrella of the U.N. Economic and Social Council (Ecosoc).¹⁴ The Population Commission, in turn, became administratively linked to the General Assembly through the Population Division, which was headed by an American, Dr. Frank Notestein, formerly the director of the Princeton Office of Population Research.

Notestein possessed more than a passing familiarity with the western interest in population control. Indeed, he was one of its most prominent spokespersons. At an April 1944 conference sponsored by the Milbank Memorial Fund in New York, Notestein argued forcefully against a program of economic and industrial development in the Southern Hemisphere in the absence of accompanying policies of fertility control.

“Such a program,” said Notestein, “would yield populations that would be larger and stronger than those that would arise from the perpetuation of past policies. By launching a program of modernization the now dominant powers would in effect be creating a future world in which their own peoples would become progressively smaller minorities, and possess a progressively smaller proportion of the world’s wealth and power. The determination of national policy toward the undeveloped regions must be made in the light of that fact.”¹⁵

Penetrating the adversary

The Americans, the British, and other governments, having a vested interest in spreading birth control to the Southern Hemisphere, were fully conscious of the sensitivity of the birth control issue. A documented history of the population control program in China, prepared by the U.S. government-funded East-West Communication Institute in Honolulu, describes early rejection of birth control by Mao Zedong.

Policy conferences: the art of betrayal

The international conference format of “experts,” public officials, and other policymakers is essential to the promotion of birth control in developing nations. In no area is the conference more important than in bridging the gap between conventional spiritual beliefs and the adoption of public policies advocated by the West to help stem the growth of population.

Under a classic scenario, a conference is initiated by some major institution involved in the population program—the U.S. Agency for International Development, the World Bank, the United Nations, or a combination of institutions. But the donor invariably selects a local organization to serve as its “official” host.

Such a meeting is ordinarily billed as a forum for the presentation of all points of view. But the foreign donor takes care to ensure that participants advocating its own ideology are predominant. Since the donor agency is in control of the conference itself, it is able to define the outcome as a “broad consensus” in favor of birth limits. The slanted information produced by the conference then forms the basis for background material that can be distributed to government ministries, universities, the news media, the general public, and, of course, to other conferences.

On Sept. 16, 1949, two weeks before launching the People’s Republic, Mao announced his official view that China’s large population “is a very good thing.” He specifically attacked western proposals to introduce birth control as “a means of killing the Chinese people without shedding blood,” and predicted a future nation “where life will be abundant and culture will flourish.”¹⁶ Mao’s remarks not only illustrate an opinion prevalent among “Third World” leaders of the time, but also reveal the presence of overtures from the West to curb Asian fertility in the period immediately following World War II.

The fact that such initiatives were attempted at the same time in the colonial world, is evident from comments made by demographer Alfred Sauvy the same year: “It creates a very disagreeable impression to see people who are white, European, or of European origin, trying to sow the seeds of sterility in populations that are about to escape from under their domination.”¹⁷

To accommodate the reservations—not to mention the outright hostility that existed in the developing world toward the imposition of population control by rich countries—Pop-

A typical meeting of this sort was convened in Indonesia on Feb. 19-24, 1990 as the International Congress on Islam and Population Policy. Its sponsor was the Al-Azhar University International Islamic Population Center in Cairo, a group established and bankrolled by the United Nations Population Fund.

A memorandum from the files of an American aid contractor specializing in sexual sterilization advises that the meeting demonstrated a "positive shift" in opinion in favor of western family planning. These changes in attitude, adds the April 6, 1990 report, "are related to continuously educating and informing religious leaders on the various dimensions of the population problem, and the health conditions of the child and mother in case of unplanned growth of the population, so that they can interpret Islamic teaching differently."

The memorandum, written by Zein Khairullah for the New York-based Association for Voluntary Surgical Contraception, describes the purpose of the 1990 conference as to "develop a plan of action to encourage cooperation among countries in the Muslim world in the area of development and population" and to explore "alternatives and options for the formulation of population policy in the framework of national development in the Muslim world during the 1990s."

Conference recommendations, in the words of the same communiqué, included immediate action to assure the "propagation of Islamic values . . . including the eradication of misconceptions of Islamic attitudes toward pop-

ulation issues." The memorandum adds: "The congress further urges all Muslim countries to formulate population policies according to country specific needs, and integrate these policies into development plans and giving them [sic] high priority."

The highlight of the 1990 conference was the approval of the Aceh Declaration, which called upon "all Muslim Communities the world over to initiate and/or promote a concerted and coordinated effort in the fields of population policies and population programs."

The same old faces

Conferences like the one in Indonesia are held up to the rest of the world as major political events. That is their reason for existence. But, ironically, the same "experts" and "opinion leaders" seem to surface at most of them.

The 1990 Congress, in fact, was the second such meeting that had taken place in Indonesia. An earlier and smaller one was held there six years before. Indeed, according to a 1984 report in the International Planned Parenthood Federation's journal, *People*, the 1984 gathering was the outgrowth of yet another rendezvous which took place in Seoul, South Korea in 1980. The South Korea forum, says IPPF, officially created the congress, placing it under the direction of one Prof. Abdel Rahim Omran, an Egyptian living in the United States, who was a key figure in the conspiracy to plant revised religious documents about Islam and birth control in teaching institutions in Nigeria during the late 1980s.

ulation Division chief Notestein proposed a double-edged strategy. First, he urged the use of extensive propaganda for limiting births as part of a broader "health" strategy, and, second, he recommended the recruitment of a cadre of "native" elites who would adopt western views as their own and help to influence domestic policy.

"It is important that specific and widespread propaganda be directed to developing an interest in the health and welfare of children rather than in large families for their own sake," Notestein insisted in his 1944 presentation to the Milbank Memorial Fund conference. "Such education would also involve propaganda in favor of controlled fertility as an integral part of a public health program." He added that it will be necessary "to develop a native leadership that will acquire new values rapidly and serve as a medium for their diffusion. To this end native political leaders, civil servants, and native middle classes are needed."¹⁸

Notestein's blueprint for psychological influence peddling and group penetration remains to this day the essence of U.N. population operations. Indeed, over the past quarter-century (and particularly since the early 1980s) the political

warfare offensive in the developing world has reached levels that were probably not even imagined by early activists such as Notestein. And in no case has the "dirty tricks" campaign been more belligerent or more redundant than in the Muslim world.

Covert operations

A military manual on ideological interventions produced in 1958 by the Operations Research Office at Johns Hopkins University defines "psychological warfare" as "the *planned* use of *propaganda* and *other actions* designed to influence the opinions, emotions, attitudes, and behavior of enemy, neutral, and friendly foreign groups in such a way as to support the accomplishment of national aims and objectives."¹⁹

Overt propaganda is information, opinion, and other communications whose true origin is known to (or at least not hidden from) the intended audience. Propaganda is considered *covert* if it does not disclose its source or is deliberately disseminated in such a way as to be falsely attributed to a third party. It is considered *subversive* ("black" propaganda)

when it gives the impression that it comes from members of the target group itself.²⁰

The use of clandestine communications to influence attitudes toward birth prevention is a risky, expensive, and logistically complicated business. Messages must be carefully and scientifically prepared before dissemination, so as to maximize the use of cultural symbolism and exploit the vulnerabilities of target groups. Often the process entails the most meticulous sort of sociological intelligence gathering; the recruitment of "in-place operatives" within the target population to assist in the development of themes; and a drawn-out process of audience pre-testing by which the reactions of targets are evaluated and analyzed and messages are revised again and again until they provoke just the right response. Furthermore, the opinions of local people must be tested continuously in order to identify changes in attitudes and behavior among specific groups (and sub-groups) who have been exposed to various aspects of the propaganda campaign.

Even with such sophisticated precautions in place, however, mistakes can—and do—happen. A message may lack subtlety and arouse misgivings among intellectuals. A local recruit may grow suspicious of the activities in which he or she is involved. Or, a public dispute about hiring or payment can erupt, jeopardizing the anonymity of the sponsor. For this reason, contacts are usually kept several steps away from the government or institution carrying out the action, with dummy corporations and front groups often serving as barriers to detection.

Despite these precautions, scores of incidents have been reported in which secretive family planning "persuasion" tactics have backfired. For example, Jordanian newspapers aired charges of "western subversion" of religious institutions in the Middle East during a U.N. regional population conference in Amman in April 1993.²¹ A few months later, a state senator in the Philippines blasted an American population "aid" package which, he claimed, came padded with a \$1 million "slush fund" intended to pay bribes to journalists, editors, and broadcasters in exchange for positive coverage of the population control program.²²

One of the most politically explosive incidents involved a project designed to plant fake Islamic teaching manuals in religious institutions in northern Nigeria.

Several U.S. Agency for International Development (USAID) population contractors were involved, along with a Nigerian public official and a U.S.-based consultant with ties to the United Nations Population Fund (UNFPA) and the World Bank.²³

According to newspaper reports appearing in several Nigerian cities in 1991 and early 1992,²⁴ the texts were prepared by an "Islamic theologian" with funds from UNFPA. Additional money was provided by at least three U.S. government contractors. The teaching manuals, says a memorandum sent to one of the contractors, were part of a larger program to

"explore the feasibility of working with organizations involved in family planning where Islamic attitude and opinion are important to program development and operation."²⁵

The program was to have been publicly linked to the Nigerian government through a series of secret payments to one Dr. A.B. Sulaiman, then an official of the Ministry of Health, who was given responsibility for coordinating a series of seminars and workshops intended to undermine religious opposition to birth control. The overall goal of the campaign, according to a written contract, was to launch an "active explanatory effort to dispel the existing misconceptions about inconsistencies between Islamic teachings and population policy and family planning goals."²⁶

Despite all the carefully laid plans, of which the "Islamic" teaching manual was to be the cornerstone, the manual itself was never distributed. Local journalists and religious leaders learned from contacts in the United States about the plot, and a barrage of negative publicity forced the cancellation of further activities. Among other things, it was revealed:

- The author of the text, *A Resource Manual on Islam*

The notorious 'imam project'

An alarming story about the infiltration of Muslim leadership in West Africa appears in the December 1992 edition of the U.S. journal *International Family Planning Perspectives*. The report is a factual account of a program run by two American foreign aid contractors—the Population Council and Save the Children Federation (SCF)—with the help of a local family planning agency.

According to the journal, residents of Gambia had shown themselves overwhelmingly opposed to the use of western-style birth control, believing, in the words of the article, that such interference with procreation is "discouraged by Islamic teachings." The response of the aid groups, it says, was to start a special project "to involve imams willing to teach about the connections between Islam, health, and family planning."

The report quotes a Population Council worker, Placide Tapsoba, who helped organize the campaign. "The spiritual head of each village is the imam. The people rely on him more than anyone else in the village; what the imam preaches is what they believe. If he preaches against family planning, they trust him. That is why we chose to go through the imam to reach the people."

With nearly U.S.\$100,000 to spend on the "imam project," its planners attempted to recruit religious leaders who would be willing to "stress the compatibility of Islam-

and *Family Planning with Special Reference to the Maliki School*, was one Abdel Rahim Omran, an Egyptian residing in the United States who had worked as an occasional adviser to the World Bank and who also conducted frequent missions abroad to promote birth control among Muslims on behalf of the United Nations Population Fund.

Worse, at the time of the revelation, Omran was the administrative head of a pro-Israel "think-tank" based at the University of Maryland. A 1989 newsletter from that institution's Center for Development and Conflict Management described a recent trip by Omran to Africa and Asia, where Omran "coordinated and took part in a series of conferences on family planning in the Muslim world" and helped to engineer "a shift in attitudes from stiff resistance to acceptance of family planning."²⁷

Worst of all, Omran was working as a special consultant to the Department of Defense in 1988, when a series of studies was commissioned to examine dangers to U.S. national security posed by population trends. The studies, published in summary form by the Georgetown Center for Strategic

and International Studies a year later, warned of dwindling NATO troop strength and increased competition for government funds between military and social programs—this the result of low birthrates and the aging of the population.

The summary report concluded that current demographic events are so potentially devastating to U.S. interests abroad, that population control activities should be given equal status with the development of new weapon systems. The report concluded, "Instead of relying on the canard that the threat dictates one's posture, [U.S. policymakers] must attempt to influence the form that threat assumes."²⁸

● Also participating in the Pentagon's 1988 demographic threat assessment project was Thomas Goliber of the Futures Group, a Washington-based research center that specializes in government contracts in the fields of development and military research. It was the Futures Group that initiated the contract with Omran to write the theological source documents that were to be distributed in Nigeria. A United Nations directory of firms and organizations working on population

ic teaching with the prevention of unwanted births," the journal states. Initially, the crew managed to enlist the support of a single imam. The article reveals that in June of 1990, this imam was taken to the initial "project area" for the express purpose of holding meetings with other religious authorities. Acting on behalf of the foreign agents, he "emphasized the sizable maternal and child health problems in Gambia, and attempted to dispel misconceptions about contraceptive methods, point out ways in which Islam supports the use of family planning, and seek the imams' participation in similar meetings in their villages," says the journal.

Eventually, with the help of that first collaborator, the family planning promoters were able to convince a total of 22 imams to take part in the indoctrination process. As the journal adds, "Many said they had not been aware that family planning and Islamic teachings were compatible."

Between the fall of 1990 and late summer 1991, a series of public meetings took place in 26 villages throughout Gambia. The *International Family Planning Perspectives* report includes a detailed description of these gatherings: "They were conducted by family planning motivators, two imams and an Islamic singer and drummer. At 4:30 p.m. on the day of the meeting, music called villagers to the site. The proceedings began with a prayer. The local imam then discussed Islam and family planning, backing up his argument—that family planning benefits maternal and child welfare and brings husbands and wives closer—with quotes from the Quran. After the national imam was introduced, he preached his support for family

planning. SCF staff spoke about the benefits of their program; Department of Health and Gambia Family Planning Association staff discussed specific methods (although no particular method was emphasized) and how to obtain them in the village, and questions were asked by the audience."

Profiling the villages

According to the publication, the campaign was accompanied by sophisticated research to evaluate changes in belief as a result of the "imam project." Surveys were done in several villages after the first round of meetings, three months after the start of the project, and again at its conclusion. Similar studies were done in villages not involved in the scheme. The findings, according to the family planning journal, revealed that the project had indeed produced a profound change in thinking, as well as a "large increase" in acceptance of modern birth control methods.

But project organizers acknowledge that they encountered significant obstacles in implementing the plan. "The main source of difficulty the project coordinators faced," the report advises, "was convincing religious leaders to participate."

Indeed, it adds, the program appears to have succeeded because of some younger imams who had undergone prior orientation at western-funded institutions. Says the Population Council's Tapsoba, "Some of them are young people who went to study in Cairo. These people are more open to this kind of discussion."

The Muslim view on population control

"No good Muslim will ever accept any human directive which contravenes the laws of Allah." So begins a response to a national population control program adopted by the Nigerian military government in 1988 under pressure from aid donors and the World Bank.

The writer, Alhaji Usman Faruk, one-time governor of North Western State (now divided into Sokoto and Niger states), is a highly respected religious leader. His response to the population program was published in April of 1988 as a booklet, *Family Planning: The Islamic Viewpoint*, by the Nationhouse Press.

Noting that the government's new population policy is likely to "lead the entire country into unpardonable regret," Faruk discusses the divinely ordained balance between male and female and between human numbers and resources. "Man in his limited knowledge and wisdom always concentrates on the number of mouths to feed and the resources that are immediately available without taking into consideration some hidden factors that also control life and means," he writes. "But God, on the other hand, being the Creator of all and Master of all, cannot be said to be taken unawares of certain developments. . . . In other words, the Islamic stand is that whatever our numbers are, it is easy for Allah to provide for all in His own Divine way."

Faruk offers the example of Saudi Arabia, whose

economy at one time depended on meager funds derived from pilgrimages and local trade. "However, when the population of Saudi Arabia started growing rapidly so as to outpace the available food, God, in His usual mercy and mysterious ways, caused the discovery of petrol—in such quantity that has made it possible to support a population more than a hundred times the past population of Saudi Arabia."

The booklet also foresees devastating implications for morality and family life, leading Muslim societies to imitate "the cursed and debased societies of Europe and America." The widespread promotion of anti-pregnancy drugs and devices, Faruk adds, will lead to "an earthquake of moral laxity."

'We are not sheep'

The author raises some pertinent points for leaders of countries tempted to cave into external pressures for family planning. "The government," he insists, does not own the Nigerian people and therefore "cannot say they will reduce us or increase us like we are houses." Nor has the national leadership even revealed "how many Nigerians she wants to reduce even if Nigerians agree to be treated as sheep," Faruk writes. Furthermore, the country's rulers do not "know what will be the balance of her citizens after it has effected the so-called reduction" or "the extent of the country's resources" needed to sustain the population.

But Faruk is most adamant in his attacks on the West for its aggressive pursuit of population control. He notes that similar programs in Egypt led to the sterilization of

programs identified the Futures Group as "a private organization concerned with policy analysis, development, and strategic planning," which works in "support of the analytical activities of several agencies."²⁹

● Although not directly involved in the Nigerian fake document hoax, Johns Hopkins University, developer of psychological warfare manuals for U.S. military use, also conducts an "Islam and Family Planning" propaganda campaign in Nigeria. The project, which has received tens of millions of dollars from USAID's Nigeria mission since its inception in 1988, is intended to produce and distribute tens of thousands of newspaper articles, radio and television programs, dramas and announcements, commercial and educational films, music recordings, traditional entertainment, posters and booklets, special magazine inserts, and other propaganda for distribution throughout Nigeria in a variety of local languages. Among the specific aims of its so-called "population communication services" campaign is the production of five-minute testimonials from religious leaders for broadcast in appropriate regions of the country, outreach campaigns for

opinion leaders, and the preparation of "special materials addressed to specific groups," including promotional literature on "Islam and family planning." According to a written project authorization, the goal of the activity is to create "a broad political and social constituency supportive of family planning policies and programs" and to achieve "significant attitudinal changes favoring smaller family norms."³⁰

● Still another USAID proxy contributing funds to the Omran scheme was the Pathfinder Fund, based near Boston, Massachusetts. According to a guide to population activities produced yearly by the United Nations, the Pathfinder project consisted of an effort to "revise source documents on Islam and family planning for theologians and teachers," as well as an endeavor to promote family planning among Islamic leaders, "to develop 'prototype' concepts and project designs in support of Islam and population policy development," and to locate "new materials needed from particularly Islamic leaders on certain topics for further use."³¹

Like most U.S.-based population groups, Pathfinder has a sordid history. It was organized in the late 1920s by the

both women and men, while, at the same time, "the Europeans who were controlling and funding the scheme . . . handed over an opposite scheme for the Israelis," dispensing propaganda and financial incentives to bring about higher birthrates with the intent of seeing the Jewish population surpass that of the Arabs.

"Therefore, I have a strong suspicion that Nigeria's position within the African continent has well qualified her for the same treachery hatched and unleashed on Arabs 35 years ago."

Faruk concludes: "One of the measures to halt Nigeria's rise to super power level is therefore through orchestrated family planning and birth control. Every known trick and deceit has been wrapped up in the scheme."

'Against the law of nature'

A more recent text, *Islam and Child Spacing*, by Ibrahim N. Sada, arrives at the same conclusion. The author, who heads the Department of Islamic Law at Ahmadu Bello University, explains the traditional Muslim rejection of birth control in these words: "Islam is regarded by the Muslim as a natural way of life. All its rules for the individual as well as for the general public are based on the fundamental principle that man should behave and act in consonance with the natural laws working in the universe and that he must refrain from any course of life that may force him to deviate from the purpose for which Allah created him."

Moreover, "the greatest reward Allah gives a person for his commitment to God, right in this world, is to give him various children. If one were to look at all the famous

and known families in this country, it will be found that they are strong and famous not on account of their money or power but on account of their large number. If this is true of individual families, what more of a nation? This is why the Prophet clearly stressed that Muslims should marry and generate for He will be proud of their large number in the last day."

Like Faruk, Sada raises questions about the motives and morals of foreign peoples who propose birth control for the Islamic world. The booklet includes several quotes from early twentieth-century authors in the West who feared the rise of the dark races as the fertility of Europeans began its downward trend, and it contends that Islam is entirely incompatible with the western lifestyle.

His commentary ends with a plea to Nigerians: "We must use all available means to fight the trend if only to save our country from imperialist machinations to destroy it. . . . We must be left alone to decide our own interests and shape our destiny in line with our socio-cultural and religious values."

Similar views have come from other scholars in Nigeria and throughout the Muslim world.

"Artificial birth control is rebellion against the law of nature," said Dr. Aliu O. Akano of the Islamic Medical Association at a conference on population control in the Nigerian city of Ibadan. "It is against the very nature of man to interfere with procreation. Therefore, what needs to be changed is not the natural mode of behavior but man's whims and tendencies which induce him to resort to easy courses and a life of pleasure without responsibility. To do otherwise is a sure way to destruction."

eccentric soap-fortune heir Clarence Gamble to promote "race betterment" in the United States.³² More recently, it has been involved in a series of activities that could fairly be described as sabotage. The most recent edition of the U.N.'s population project directory, for example, lists a series of "three-day orientation seminars on population and family planning" that were conducted in Indonesia by Pathfinder for "120 religious leaders representing 70 conservative Islamic religious schools toward a goal of motivating them to become active supporters of the family planning movement."³³ In Bangladesh, Pathfinder is accountable for an "Islam and Family Planning" project in which 20 publications addressing ideas about birth control are to be prepared and distributed, as well as another activity that involves staging "receptions to honor two-child couples" and otherwise to "promote the two-child family as a social norm" and stress the health benefits of birth control—"all within the context of Islam."³⁴ In Gambia, the Pathfinder fund operates a "male motivation project" and a campaign to recruit and train "peer counsellors" to breach cultural inhibitions against using birth

control.³⁵

● A Nov. 14, 1986 memorandum to Pathfinder included a draft action plan for circulation of the Omran text which revealed that the program was intended to counter an inclination on the part of Nigeria's Muslims "to be especially conservative and traditional" about matters involving human procreation. The draft included this warning: "Any tendency toward politicization in this matter might have serious effects." This cover memo was written by Moye W. Freymann and Linda Lacy of the Carolina Population Center in Chapel Hill, North Carolina,³⁶ another major actor in the effort to curb birthrates in the South. Under contract with USAID, the center drew up the plans for a \$100 million population program in Nigeria which was inaugurated in 1987 and is widely credited with having brought about a reversal of Nigeria's pro-natalist public policy the following year.³⁷

According to a computer database of USAID population activities, the center is also active in the design and evaluation of population control activities in several other countries, including Indonesia, Egypt, and Jordan.³⁸

The backlash

In April 1993, the United Nations held an Arab nations population conference in Amman, one of a series of five regional meetings intended to prepare government officials to participate in the world conference in Cairo.

The United States was represented by State Department population officer Nancy Carter, a holdover from the Bush administration. Carter, apparently dismayed at the cold reception given her by the delegates, waited until a section about women's rights was up for debate before introducing herself. Her remarks were limited to a brief recommendation that every nation ensure that all couples have access to modern family planning as a "prerequisite for sustainable development," preceded by a smug announcement that the American voters had just elected an unprecedented 58 women to their national legislature.

A Sudanese woman immediately stood up and proclaimed defiantly to the assembly that women have been at the forefront of commerce, civic life, agriculture, and the family in Sudan for 3,500 years. To a standing ovation, she attacked those who refuse to know "the truth about Islam."

The conference was punctuated with attacks on western "reactionary interests," self-serving motives, devious tactics, unwanted interference, and Zionist influences.³⁹

Elsewhere, the situation is similar. Western population reduction schemes are the subject of mounting attack in Bangladesh, India, the Philippines, and throughout North Africa. Across the Atlantic, new controversies have erupted, particularly in Latin America. Brazil, for example, launched a parliamentary inquiry into wholesale sterilizations after a formerly classified U.S. National Security Council document outlining the political motives for the population program was leaked to the press.

In Nigeria, the opposition has been particularly creative. Five years after the introduction of large-scale population control in this West African nation of almost 90 million people, Muslims and Catholics joined together in an unprecedented alliance to sponsor a day-long seminar on "Family Planning, Birth Control, and Western Imperialism" at the University of Ibadan. The meeting, which was videotaped and published as a book, featured experts who discussed the authentic religious traditions of Islam and Orthodox Christianity, the geopolitics of population control, foreign intervention as racism, and, above all, an effective response to the by then well-rooted population offensive against Nigeria.⁴⁰

The Ibadan symposium has formed the basis for a nationwide organized resistance well into the future, and may well prove a model for the world as a whole. Indeed, conference planners at the U.N. are already worried about just such a development.

"U.N. Population Conference under Fire," read a headline in the July 2 Dallas, Texas *Morning News*; "Planners Fear Muslim-Vatican Alliance," it reported. The article cited attacks on the conference agenda from spokespersons of the

world's two largest religious groups. It noted that a combined resistance might "stir confusion that could affect the opinions of donor countries," but added that conference organizers insist that the meeting will go on as planned.

But the aftermath of the conference may be a different story. The stated goal of population "stabilization" is impossible without the forceful imposition of birth control on persons who oppose it. And more and more religious leaders are becoming aware of the devious tactics and unscrupulous goals of donors—a situation which can only intensify with the enormous press coverage the Cairo meeting is bound to receive. It may well turn out, a few years down the road, that those most anxious to hold the event now will be the ones who later come to regret its outcome.

Notes

1. "Global Demographic Trends to the Year 2010: Implications for U.S. Security," by Gregory D. Foster et al., *Washington Quarterly*, Spring 1989, p. 8. Foster's report, according to a publisher's note, is derived, "sometimes verbatim," from a series of studies done for the Commission on Integrated Long-Term Strategy under the Office of the Director of Net Assessment, Department of Defense.

2. *World Population at the Turn of the Century*, the United Nations, 1989, p. 8.

3. U.N. estimates presented in "The Tale of Two Birthrates," by Ben Wattenberg, *International Herald Tribune*, March 3, 1983; cited in *Unconventional Warfare and the Theory of Competitive Reproduction: U.S. Intervention and Covert Action in the Developing World*, Information Project For Africa, Washington, D.C., 1991, p. 4.

4. "The Unprecedented Shortage of Births in Europe," by Jean Bourgeois-Pichat, from a chapter in *Below-Replacement Fertility in Industrial Societies: Causes, Consequences, Policies*; supplement to Vol. 12, 1986, *Population and Development Review*, based on papers presented at a seminar held at the Hoover Institution, Stanford, California, Nov. 7-9, 1985, p. 25.

5. "Population Change and National Security," by Nicholas Eberstadt, adapted from a report prepared for the U.S. Army Conference on Long-Range Planning, reprinted in *Foreign Affairs*, Summer 1991, p. 115-116.

6. "Family Planning Programs in Africa," a paper presented by Dr. Pierre Pradervand at an Expert Group Meeting held at the Development Center in Paris, April 6-8, 1970; published as a booklet by the OECD's Population Program in Paris, p. 13.

7. Ben J. Wattenberg, from a chapter titled "Islamic Explosion" in *The First Universal Nation*, The Free Press/Macmillan, New York, 1991, p. 167.

8. *Ibid.*, p. 167.

9. *Ibid.*, p. 167.

10. Pierre Lellouche, "France in Search of Security," *Foreign Affairs*, Spring 1993, pp. 123-124.

11. "The Africanization of Europe?" by Jean-Claude Chesnais, *American Enterprise*, May/June 1990, p. 22.

12. Yahya Siddyk, "The Awakening of the Islamic Peoples in the Fourteenth Century of the Hegira," quoted in *The Rising Tide of Color Against White World-Supremacy* by Lothrop Stoddard, Charles Scribner's Sons, New York, 1922, pp. 62-65.

13. *The United Nations and the Population Question 1945-1970*, by Richard Symonds and Michael Carter, A Population Council Book. McGraw-Hill, 1973, p. 96; quoting the report of the U.K. Royal Commission on Population, p. 134.

14. For a history of the U.N.'s activities in the field of demographics, the role of western leaders in promoting population activities, and the opposition of the Holy See, Latin America, and the East bloc, see, *World Popula-*

tion and the United Nations, by Stanley P. Johnson, Cambridge University Press, 1987, and *The United Nations and the Population Question*, by Richard Symonds and Michael Carder, McGraw-Hill, 1973.

15. "Demographic Studies of Selected Areas of Rapid Growth," Proceedings of the Round Table on Population Problems, Twenty-Second Annual Conference of the Milbank Memorial Fund, April 12-13, 1944, New York City, pp. 146-158.

16. *Planned Birth Campaigns in China 1949-1976* (Case Study No. 5), by Leonard L. Chu, August 1977, East-West Center, East-West Communication Institute, Honolulu, pp. 7-8.

17. Alfred Sauvy, "Le faux problème de la population mondiale," in *Population*, the journal of the Institut national d'études démographiques, Vol. 4, no. 3, July-September 1949; reprinted in *Population and Development Review*, Vol. 16, No. 4, December 1990, p. 766.

18. Notestein, in Proceedings of the Round Table on Population Problems, Twenty-Second Annual Conference of the Milbank Memorial Fund, *op. cit.*, pp. 146-158.

19. *A Psychological Warfare Casebook*, by William E. Dougherty, Operations Research Office, Johns Hopkins University Press, Baltimore, 1958, intro., p. 2.

20. See *Propaganda, Cultural Imperialism and Population Control*, Information Project For Africa, Washington, D.C., 1993, p. 39.

21. See *Jordan Times*, April 7, 1993, "Group Alleges Western Subversion in Third World Population Policies," p. 3.

22. Reuters news dispatch, July 28, 1993.

23. See *Unconventional Warfare and the Theory of Competitive Reproduction*, *op. cit.*, pp. 51-55.

24. Numerous exposés, updates, and commentaries about this specific project and other similar ones have appeared in such periodicals as *The Citizen*, *The Democrat*, the *New Nigerian*, and *Gaskiya tafi Kwabo*, beginning in the spring of 1991 and continuing for nearly a year, if not longer.

25. June 27, 1986 memorandum titled "Working Group on Islam and Family Planning," directed to Muhiddin Haider and John Paxman of the Pathfinder Fund, a USAID surrogate group based near Boston. The memorandum is quoted in *Unconventional Warfare and the Theory of Competitive Reproduction*, *op. cit.*, p. 52.

26. *Unconventional Warfare and the Theory of Competitive Reproduction*, *op. cit.*, p. 53.

27. *Nations and Needs*, the newsletter of the Center for International Development and Conflict Management, College Park, Maryland, Vol. III, No. 1, Fall 1989; cited in *Unconventional Warfare and the Theory of Competitive Reproduction*, pp. 54-55.

28. For the full text of the CSIS report, see "Global Demographic Trends to the Year 2010: Implications for U.S. Security," *Washington Quarterly*, Center for Strategic and International Studies, Washington, D.C., Spring 1989, pp. 5-24.

29. *Guide to Sources of International Population Assistance 1991*, Sixth Edition, United Nations Population Fund, New York, p. 225.

30. U.S. Agency for International Development Cooperative Agreement no. 620-0001-C-00-8013-00, "Statement of Work," pp. 5-20.

31. *Inventory of Population Projects in Developing Countries Around the World*, United Nations Population Fund. This particular Pathfinder project appears in the Nigeria section of at least two editions, beginning with 1988-89.

32. See *Population Program Assistance*, USAID, Washington, September 1968, p. 52; *Nature Against Us: The United States and the World Population Crisis, 1965-1980*, by Peter J. Donaldson, University of North Carolina Press, 1990; and numerous histories of the eugenics movement in Great Britain and America.

33. *Inventory of Population Projects in Developing Countries Around the World, 1990/1991*, UNFPA, New York, p. 277.

34. *Inventory of Population Projects in Developing Countries Around*

the World, 1990/1991, UNFPA, New York, p. 38.

35. *Inventory of Population Projects in Developing Countries Around the World, 1990/1991*, UNFPA, New York, p. 213.

36. Carolina Population Center memorandum of Nov. 14, 1986, and attachment titled, "Islam Population Policy in Nigeria."

37. Cited in *Unconventional Warfare and the Theory of Competitive Reproduction*, p. 54.

38. U.S. Agency for International Development, Center for Development Information and Evaluation, AID Development Information System, No. 9, March 1994.

39. *Population and Politics in the Middle East*, Baobab Press, Dakar, Senegal, April/May 1993.

40. *Family Planning, Birth Control and Western Imperialism*, proceedings of a national symposium at the Conference Center, University of Ibadan, Ibadan, Nigeria, Oct. 17, 1992, ISBN 978-32106-0-2.

Documentation

The Cairo '94 agenda

The United Nations world population conference, formally called the International Conference on Population and Development, will take place at the Cairo International Conference Center on Sept. 5-13. Its objective is to pass a "program of action" for global population activities over the next 20 years.

A draft action plan, released by the United Nations earlier this year, includes strong language about contraceptive targets, the elimination of "cultural" barriers to birth control, the collection of demographic data, and the dissemination of propaganda.

Below are excerpts from the draft:

Governments should make it easier for individuals and couples to take responsibility for their own reproductive health by removing unnecessary legal, medical, clinical and regulatory barriers to information and to access to family planning methods. . . . [P]olitical leaders at all levels and community leaders of all types must play a strong, sustained and highly visible role in promoting and legitimizing the practice of family planning. Governments at all levels must provide a climate that is favorable to the expansion of good quality public and private family planning services and facilitate the availability of information through all possible channels, including the mass media. [Paragraphs 7.15 and 7.16]

Countries must remove legal and regulatory barriers to reproductive health care for adolescents and must ensure that the attitudes of health-care providers do not restrict the access of adolescents to the services they need. [Paragraph 7.38]

The envisaged reduction of unmet needs for family planning information and services in the period up to 2015, implies that the number of couples using contraception in the

developing countries and countries in economic transition would rise from some 550 million in 1995 to nearly 640 million in the year 2000 and 880 million in 2015. . . . In its entirety, the projected resource requirements of national population programs described in paragraphs 13.14 to 13.17 above (in 1993 U.S. dollars) would total: \$13.2 billion in 2000, \$14.4 billion in 2005, \$16.1 billion in 2010 and \$17.0 billion in 2015. [Paragraph 13.8]

Information, education, and communication pave the way for behavioral change. . . . Most importantly, it paves the way for public discussion and consensus and thereby makes possible the mobilization of strong political commitment and popular support for needed action at the local, national and international levels. Effective information, education, and communication activities include a range of communication channels, from the most intimate levels of interpersonal communication to formal school curricula, from traditional folk arts to modern mass entertainment, and from seminars for local community leaders to coverage of global issues by the national and international news media. . . . [These will be used to] increase awareness, understanding, and commitment at all levels of society so that individuals, groups, nations, and the international community will take those actions necessary to address population issues within the context of sustainable development; and . . . to alter attitudes in favor of responsible behavior in family life; and to encourage individuals and couples to make informed choices and to take advantage of family planning and reproductive health services. [Paragraphs 11.2-11.5]

Information, education, and communication efforts should rely on up-to-date research methodologies to determine the information needs and the most effective ways of reaching target audiences. [Paragraph 11.8]

The tremendous potential of both print and electronic media should be harnessed to promote and strengthen public understanding of the interrelationships between population and the environment and other population and development issues. Countries are invited to consider making greater use of the entertainment media, including radio and television drama, as a source of role models and for encouraging public discussion of important but sometimes sensitive topics. Teachers, religious leaders, traditional healers, health professionals, and older relatives should become active participants in public education campaigns. [Paragraphs 11.11-11.13]

Over the next 20 years, the international community will also need to give greater attention to the special problems of countries with very low fertility and aging populations. [Paragraph 1.18]

[A program goal is to] reduce disparities in national and regional population growth and achieve stabilization of the world population as soon as possible. . . . [Paragraph 6.3]

[Under this proposal,] it is expected that average contraceptive use would rise to an average of 69% in the developing world, close to the levels seen in the developed countries. [Paragraph 7.13]

Al-Azhar center is nest of corruption

by Hassan Ahmed and Aminata Demba

In the fall of 1983, the journal *Population Studies* carried an article giving a rare insight into an aspect of population control usually kept secret. An abstract of the *Population Studies* report appears on a database of information about international "family planning" efforts (Popline) maintained for the U.S. government by a special research team at Johns Hopkins University in Baltimore. That report advises that, from the start of a major American-financed population control project in Egypt, "some socio-cultural obstacles, mainly from misunderstanding and misinterpretation of religious beliefs and traditional values of illiterate people, have impeded family planning use."

The report describes a propaganda effort aimed at "Islamic leaders who oppose the family planning program." The goal of the project, says the Johns Hopkins summary, is to convince these leaders "that Islamic religion does not oppose, in any way, family planning and contraceptives." It describes the elaborate effort to revise religious teaching in the following words:

"Reference to the Quran and Hadith (sayings of the Prophet) will help support this concept. . . . [Some] 450 Islamic leaders opposed to family planning are to be chosen from the 25 governorates in Egypt, because of their public influence and the possibility of changing their negative attitudes toward contraception. These attitudes include the idea that contraceptives kill fetuses and that the strength of Muslim society is relative to its size. The campaign aims at correcting such views. The plan for interpersonal communication will include group discussion, teaching, counseling, public meetings and debates. . . . Evaluation of each campaign will be by a predetermined evaluation questionnaire designed by the campaign manager. The success of such campaigns depends on a well prepared program."

The use of western "aid" money to target hundreds of religious leaders for intensive "reeducation" is not unique to Egypt. Indeed, the success of the worldwide population control program depends on the ability of sponsors to erode orthodox views and replace them with a porous, western-influenced "theology" open to direction, and manipulation, from far beyond the borders of the Muslim world.

The most visible part of the worldwide scheme to discredit traditional Islamic beliefs is located in Egypt, at the Al-Azhar University. Officially, at least, it all began at an international conference in Rabat, Morocco, organized by the London-based International Planned Parenthood Federation (IPPF) in December 1971.