

agrarian reform.” Christian Aid director Michael Taylor headed a protest campaign in Europe against the Brazilian government, sending a protest letter to Brazil’s President Fernando Henrique Cardoso.

Kooks and royals

Following the MST’s early links to Christian Aid, other organizations of that stripe have followed suit. In 1991, for example, the **Right Livelihood Foundation** (RLF), linked to the Swiss nobility, gave its annual award to the Pastoral Land Commission’s Father Ricardo Rezende. The RLF is part of the British House of Windsor’s apparatus, and is associated with the **Gaia Foundation**, created to spread the pagan theology of the New Age. This support comes as no surprise: The RLF sponsored the research of MST leader João Pedro Stedile, published in his book *The Fight for Land in Brazil*. The Spanish-language edition was published in Barcelona, Spain, by an MST support committee.

The MST is linked to various international institutions primarily through the CPT, dominated by the Theology of Liberation wing of the Catholic Church. It maintains relations with the British oligarchy through the **Catholic Institute of International Relations** (CIIR) in London, which coordinates the activities of the Theology of Liberation worldwide. The CIIR maintains intimate relations with the World Council of Churches. One of its founders was Lady Barbara Ward Jackson, who is responsible for introducing radical environmentalism into certain European Catholic circles. The leaders of the CIIR count among their associates Peruvian theologian Gustavo Gutiérrez and Brazil’s Leonardo Boff, as well as Cardinal Evaristo Arns — all founding fathers of Ibero-America’s Theology of Liberation movement.

One of the members of the CIIR’s network is British Cardinal Basil Hume, who in 1992 granted an award of the **Anti-Slavery International** to CPT mouthpiece and MST ideologue Father Ricardo Rezende. Founded in 1787, the ASI describes itself as “the oldest human rights organization” in the world. Among its leadership are represented such British oligarchical families as the Wilberforces and the Buxtons. Lord Buxton is today one of the vice presidents of Prince Philip’s **World Wide Fund for Nature** (WWF). This is the same international network which created the so-called **Brazil Network**, headquartered in London, whose purpose has been to coordinate the activities of the various NGOs with regard to British campaigns against Brazil.

The Brazilian subsidiary of Brazil Network is the **Institute of Socio-Economic Studies** (INESC), which receives financing from the Crown’s **Canadian International Development Agency** (CIDA), for the purpose of lobbying for their interests within the Brazilian Congress.

In February 1997, the MST received the King Baudouin Award, granted by the royal house of Belgium, which is related to the House of Windsor. The ridiculous argument in favor of the award was that the MST promotes “the socio-

economic development of a Third World country.” This same Belgian monarchy, through King Leopold, promoted Adolf Hitler in the 1930s.

In 1980, the King Baudouin Award was given to Brazilian pedagogue Paulo Freire, the MST’s principal ideologue, whose famous work *Pedagogy of the Oppressed*, a manual to train brainwashed activists and terrorists, has become a virtual bible in every MST camp. Freire, until his recent death, was a member of the editorial board of the magazine *América Libre*, the official mouthpiece of the **São Paulo Forum**. Along with Gnostic existentialist Leonardo Boff and liberation theologian Fray Betto, Freire created the MST’s belief structure, based on pagan worship of “Mother Earth” (see article on Freire, in this section).

The MST was linked, since its inception, to the movement that in Ibero-America promotes the “Black Legend,” attacking Spain for the evangelization of the New World. In the book cited earlier, Stedile argues that injustices in Brazil originated 500 years ago. The MST leaders practice a Gnostic religious cult which combines a justification of violence with worship of the land, and exaltation of the Theology of Liberation in rejection of Christian traditions and Western European civilization. Before each action of the MST, its militants carry out a “mystic,” a ceremony with chants and symbols. They often sing a hymn entitled “500 Years of Black People’s Resistance,” which promises that, through their struggle, they will put out the torch that Christopher Columbus lit on the continent.

More than anything else, this anti-Christian ideology is what identifies the MST with the British Crown.

Paulo Freire: massacring the mind

by Dennis Small

The following is excerpted from a longer report on “London’s Africanization of Ibero-America,” presented at the Schiller Institute-International Caucus of Labor Committees Conference, in Reston, Virginia, on Aug. 31.

Britain’s real control over Brazil’s Landless Movement (MST), as in the case of Yoweri Museveni’s hordes in Africa, lies more in the realm of the invisible than the visible — more in the realm of ideas, than of money and awards.

In fact, “invisible” is just a manner of speaking, and, in some ways, a misleading one. Ideas are actually far more real, and more potent as historical forces, than the mere individuals or groups which promote them. And they are clearly visible, at least to the mind’s eye.



Paulo Freire, one of the founding ideologues of the Landless Movement, and the father of “deschooling” in Ibero-America.

What is the concept of man, of God, and of the created Universe, that the British have promoted as the belief structure of the Musevenis, the Kabilas, and the MST’s of this world?

Take the case of the three founding ideologues of the MST: the Dominican New Age fanatic, Frei Betto; the Franciscan defrocked theologian and all-around lunatic, Leonardo Boff; and the architect of “deschooling” menticide, Paulo Freire. All three are Brazilian; all three are key actors in the global British-orchestrated New Age paradigm shift introduced in the mid-1960s. They are components of a broader Tavistock Institute tapestry, with principal assigned responsibility for Third World menticide.

Freire was a Brazilian “educator” and linguist. He is widely known, especially in the Third World, for inventing the idea of “de-schooling”—that you have to deliberately deconstruct people’s minds, and force them to undergo “class suicide.” He also coined the absolutely meaningless phrase “empowerment.”

Freire was born in Recife, Brazil in 1921, and he died earlier this year. He wrote his doctoral dissertation on “The Philosophy of Education” for the University of Recife in 1959. He was expelled from Brazil after the 1964 military coup, and he went to work for Julian Huxley’s Unesco in Chile during 1964-69. While there, he wrote his most famous book, *Pedagogy of the Oppressed*, a manual for recruiting Jacobin hordes based on menticide, in the same genre as Frantz Fanon’s *Wretched of the Earth*.

From Chile, Freire went to Harvard in 1969-70, where he was a visiting lecturer at the School of Education, and participated in various “field experiments” conducted in poor

regions of the United States. In 1970, he became a Special Consultant to the Office of Education of the World Council of Churches (WCC), operating out of Geneva on their behalf for the next 20-25 years. For our purposes, we may simply describe the WCC as the ecumenical international front operation of the Queen’s Church of England and the British Colonial Office.

In the 1970s, the WCC paid Freire’s salary and deployed him across Africa to work with, and help recruit to, their various terrorist “liberation” movements. As Freire himself was quick to admit: “The World Council of Churches had lent strong support to many African liberation movements even before my participation. I was not the one who initiated the involvement of the World Council with these movements. . . . The World Council never ceased to give assistance to those liberation movements.”

The WCC project included deploying Freire to Dar es Salaam University in 1970-71, the factory where Uganda’s Museveni and company had recently been manufactured. In reality, Freire and Museveni come out of the same cookie cutter. The very 1971 collection of essays from Dar es Salaam which featured a hair-raising essay by the young Museveni promoting “revolutionary” blood-letting, bears an introduction which hails Paulo Freire because he “has elaborated on Fanon’s theory and broken new ground,” adding: “There is a strong case for a new guerrilla armed only with the kind of teaching and learning techniques described by educationalists like Freire.”

Freire went from Dar es Salaam to work with the top leadership of Mozambique’s Frelimo guerrilla fighters, scarcely months after Museveni did his own “field work” with them. What did the WCC have Freire doing there and elsewhere in Africa? He was introducing so-called adult literacy campaigns as an integral part of London’s liberation movements. As Freire himself wrote about his visits to the Frelimo training camps: “The literacy campaigns were under way at the same time as the war for liberation. An important highlight of this training was the emphasis on not dichotomizing the struggles for freedom and literacy.”

Why would the British want to run literacy campaigns in the middle of a guerrilla war? Freire argued that literacy and education could be used to “de-condition” people, to “de-school” them, i.e., to deconstruct their minds, to turn 95% of the population into zombies of the sort pleasing to the British oligarchic plan.

Freire in fact developed a pedagogy which successfully recruited Jacobin hordes by inducing in them British philosophical nihilism, or existentialism, in country after country in the Third World: Mozambique, Cape Verde, and Angola in Africa; Cuba, Nicaragua, and Brazil in Ibero-America. In this he was following closely in the footsteps of the Nazi philosopher Martin Heidegger, the intellectual father of fascist existentialism (including that of the nauseating Jean-Paul Sartre and his protégé Fanon), which is the philosophy of

rage and cultural pessimism which the British have promoted throughout the 20th century.

Death to Plato

Freire polemicized against Socrates and the Platonic method in education, arguing that that method emphasized the communication of concepts or ideas, rather than supposed knowledge of *things*, that comes from experience: “Socratic intellectualism — which mistook the definition of the concept, for knowledge of the thing defined, and this knowledge as virtue — did not constitute a true pedagogy of knowing. Plato’s theory of dialogue failed to go beyond the Socratic theory.”

As against the Platonic method of hypothesis, Freire countered: “To be an act of knowing, then, the adult literacy process must engage the learners in the constant problematizing of their existential situations. This problematizing employs ‘generative words’ chosen by specialized educators in a preliminary investigation of what we call the ‘minimal linguistic universe’ of the future learners. The words are chosen for their pragmatic value, i.e., as linguistic signs which command a common understanding.”

Against the Platonic view that education consists of inducing the student to re-create concepts or hypotheses in his own mind (for example, the way in which Socrates helps a slave boy discover basic geometric concepts in the *Meno* dialogue), Freire counterposes forcing people to learn only the names of objects — and only of a handful of objects, at that — thus turning them into slaves, and glorifying that condition. This is the “minimal linguistic universe” to which Freire wishes to reduce the human mind.

This is pure nominalism of the most extreme sort: the British Aristotelian view that reality is only that which can be named and labeled. Cardinal Nicolaus of Cusa was devastating on this subject, back in the mid-15th century. In his Platonic dialogue, *The Layman: About Mind*, for example, Cusa argues that the very fact of being able to name something requires a prior activity of Mind, which he calls “the activity of reason.” He elaborates: “Genus and species, insofar as they are matters of naming, are mental constructs which human reason has made for itself.” This prior activity of the creative human mind occurs on a different, and higher level of existence than what it produces: mere names.

Cusa explains: “Mind is the power in us which embraces conceptually the exemplars of all things. . . . Mind is a living substance. Its function in this body is to give it life, and because of this it is called soul. Mind is a substantial form of power.”

In summary of his argument on this point, Cusa says: “Our mind is the image of that infinite being. . . . Knowledge of God, his ‘face,’ is accessible only in mental reality whose object is truth. It is not further accessible except through mind, so that mind may be the image of God.”

Freire, on the other, descends even further into hell than

radical nominalism. Freire believes that language, as such, is a form of colonial oppression that were properly done away with. Pantomime, he insists, is the natural form of communication for Africans — shades of Al Jolson. Freire was so far out, that he had factional brawls with his Frelimo comrades, in the Portuguese colony of Mozambique, because they insisted on teaching his brainwashing literacy campaigns in Portuguese, whereas Freire demanded that it be done in Creole, “a linguistic creation that combines African languages and Portuguese,” which would then become the ersatz national language — in much the same way that Museveni’s masters promoted Swahili.

At points, the debate got nasty. When the revolutionaries from Cape Verde (another Portuguese colony) also wanted to use Portuguese in their indoctrination sessions, Freire retorted: “This is a resistance to re-Africanization, or perhaps a subtle refusal on the part of assimilated Cape Verdians to commit class suicide.” You may not know it, but that is a very serious crime in the terrorist lexicon.

Boff and Frei Betto

Leonardo Boff, the second of the MST’s three ideologues, presided over the so-called mass at the funeral of his close friend and colleague, Paulo Freire. Boff is, if anything, worse than Freire. Boff is a defrocked Franciscan priest, a schismatic Catholic theoretician of the Liberation Theology and Gaia cults. In a 1994 book, he wrote: “Mankind is in a difficult transition — from the nation-state to the world-state, from the worldwide to the cosmic; from mass to energy to information and communication; from macro to micro, from materialism to holistic spiritualism. . . . We are standing before a new planetary civilization.”

Besides advocating the destruction of the nation-state, and promoting New Age holism, Boff has defended Nazism. This is because, like Museveni and Freire, he is a follower of Heidegger. According to a Jesuit priest present at weekly seminars on Heidegger, Boff would argue: “Nazism can also be a mediation of the absolute. . . . In Heideggerian thought, a person in jail can be more free than a person outside, because prisons are inside the person; human beings attach themselves to their own selves, and not to external reality.”

The third MST ideologue, the New Age guerrilla Frei Betto, is a close friend of Boff’s, and equally committed to destroying Western “rationality” and replacing it with every imaginable form of mysticism and superstition. “In the West,” Betto recently complained, “the universities remain closed to methods of learning and symbolic living, such as intuition, premonition, astrology, tarot, I Ching, and, in the case of Latin America, the religions and the rites and myths of indigenous and African origin.”

Freire, Boff, and Betto: This is London’s ideology of irrationalism and pessimism behind the MST, and which fears nothing so much as the contrary, culturally optimistic worldview imbedded in the Platonic Christian notion of *imago viva Dei*.