

called Malmö International, founded in 1951 by Per Engdahl in Sweden. Engdahl also belongs to the "Nation Europa" group in Coburg, West Germany, which was created in 1952 by former SS officers and other Nazis. A self-proclaimed fascist, he says of his relations with the ecologist "left": "We have to rejuvenate our movement. We tried to recruit young people from the extreme right, but we saw that they were too primitive. In the past few years we have, with some success, worked with young people from the extreme left who realized their old ideas of 1968 went in the wrong direction." Genoud and Amaudruz are part of this "Nation Europa" organization, whose aim is the overthrow of "the system," and which has on the one hand devoted so much attention to the Green movement, and on the other has for some years received an influx of people from extreme leftist circles.

### Robert Jungk and the Greens

It is also worth placing under the magnifying glass one of the principal ideologues of the whole ecological, anti-technology movement: Robert Jungk, who calls the president of the Club of Rome a "great humanist."

He has been crucial at every historical juncture in the post-war development of anti-technology movements, since his books have always been widely read. He was among the first journalists to get permits to visit the classified Los Alamos nuclear complex immediately after the war. His first book, *The Future Has Already Begun*, published in 1952, slandered the scientists working at and for Los Alamos as a caste working toward totalitarian power—the target of the anti-nuclear and anti-industrial movements, the so-called "military-industrial power complex," a phrase Jungk claims was invented by him.

Jungk's 1956 book, *Brighter Than 1000 Suns*, and his 1958 book about Hiroshima helped whip up the international "ban the bomb" movement led by Lord Bertrand Russell. Jungk's basic idea is that "all big technologies are a vital threat to human freedom," and many of the German mass demonstrations against nuclear power and the nuclear industry in the 1970s were organized under the deceptive slogan that "nuclear power will lead to fascism and a police state."

Apart from his role in the building of the ecology movement, Jungk is promoting an international campaign against the Third World under the guise of "protecting the indigenous populations" against "extinction" by the industrial nations. One of these "indigenous tribes" favored most by Robert Jungk is the American Hopi Indians, whose central cult symbol is a magic ring with an inscribed swastika. The second central cult symbol of the Hopi looks very similar to the cult symbol of the German Thule Society, which groomed Adolf Hitler. Jungk is also a close friend of Aurelio Peccei.

Jungk is presently working on a book to be published soon, *The Mankindquake*, which will describe "how a general upswing of man against the institutions will, like an earthquake, shake up these institutions, and lead to new institutions," as Jungk remarked recently.

## The Greens' program: back to the Stone Age

by Charlotte Vollrads

"It is not our goal to put everybody back on the payroll. . . . This industrial economy can never be rebuilt. . . . There are not too few people working, but far too many."

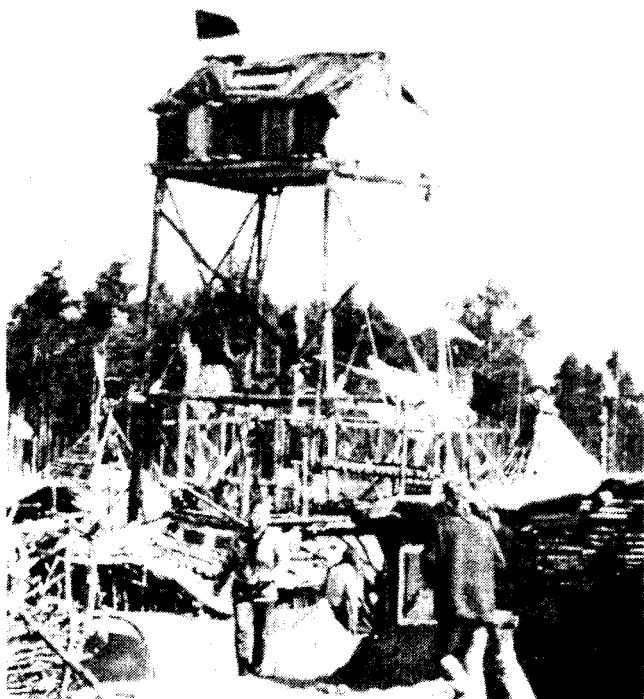
This is a policy statement from Green Party leader Rudolf Bahro. His program, which he formulated at the end of 1982, is readily available to the public. The Nazis, too, clearly stated their program before they ruled Germany: they wanted a return to a "pre-capitalistic form of society."

On Jan. 30, 1983, the fiftieth anniversary of Hitler's takeover, there was much discussion in West Germany of the Nazis' "legal seizure of power," and whether it might have been prevented. But public figures said nothing about the new green-fascist danger; on the contrary, hardly had the first Greens been elected to the Bundestag on March 6 when respectful words were heard from their fellow parliamentarians. Prominent politicians such as Social Democrat Georg Leber demanded that the Greens no longer be regarded as troublemakers, but be given respect as duly elected members of the Bundestag.

Rudolf Bahro was prepared for his role as Green strategist in East Germany, where he was sentenced to eight years in prison, of which he served 10 months; he was then "deported" to the Federal Republic with a ready-made martyr image, and was well received by the left as well as the right. Bahro participated in intimate political discussions with Social Democratic party chief Willy Brandt and radical novelist Heinrich Böll. In the following months, he was built up as one of the leading spokesmen for the Greens. Debates with "establishment" politicians such as Peter Glotz promoted his reputation as an "independent" critic of civilization, neither "left" nor "right," but a unifier of opposition to industrial society.

Bahro was appointed as a lecturer at the University of Hannover, a post which allowed him to work in close proximity to Club of Rome executive member Eduard Pestel, who shares most of his ideas. Bahro's inaugural address at Hannover was a plea for the dismantling of industry and a return to the conditions prevailing—in his own words—ten thousand years ago.

Bahro is the Green leader who keeps his troops focused on their collective goal, a return to blood-and-soil primitiv-



*A "back to the land" encampment revives the blood and soil Nazi mythos.*

ism, disciplining them away from their petty political infights, with the assistance of his friend Böll.

Shortly before the March 6 election, Bahro wrote: "The secret of the rejection, of 'fundamentalism' by many Greens is simply to me shortsighted and small-minded fear that we will be isolated as a sect if we really let the cat out of the bag." He assured the Greens that the decisive fight of the "rising new social movement" is against the "whole institutional system," and not the mythical fight between "right and left." He formulated the program for this fight, which is the perfect carrying out of a fascist program. Fundamentally, the "transformation of our civilization [must be] decided upon, planned, and then carried out step by step."

Apropos of the 2.5 million unemployed in the Federal Republic alone, Bahro stated, "To create new jobs is not our essential goal, even in those instances where transformation of society will actually lead to such jobs. What is foremost to us is to divert the investment and application of human energy away from those great projects. If we decentralize the process of work and create smaller units, then there will arise primarily not new jobs but rather new living relations."

Under Bahro's program, the global complexities of economic relations and division of labor would be dismantled, and a new "post-modern, post-industrial life style" instituted. Tiny communities would be created—in fact on the level of the Stone Age. "Permanent new solutions presuppose that there are already a multitude of communities—basic communities—networked together, and that the social importance and the political influence of these new social forma-

tions suffice to subordinate the still-remaining industrial sector, as well as the other necessary arrangements and organizations of collective social functions, more and more to that networked basis." The already existing economic structures of today are much too much based on division of labor, and are not autarkical enough. "In contrast to those, the only real alternative can be the construction of basic communities, consisting of a proposed maximum of 3,000 human beings, which will incidentally reconcile us simultaneously with the peoples of the Third World. These communities will unify themselves around a simple, 'steady state' mode of reproduction of their material foundations. They will produce their basic needs in nutrition, clothing, housing, education, and health care largely through their own work, deciding on specialized production for barter primarily to surrounding areas, and will contribute, either by means of part of their produce or through the subordination of labor, to the maintenance of the necessary conditions of general communication (transport and exchange of information) and production. . . ."

Bahro does not state what position he will assume in such a "post-industrial" society. Will he take his place in a basic community of 3,000 people who are themselves supposed to produce their necessities for medicine, education, and nutrition? Or will he belong to the superordinate body of "general communication" which exercises the guiding influence over the basic communities? Will he become a new Führer, hypnotizing the population?

Bahro writes in his plan that in these new societies, of course, the material needs of men are not the essential ones, but rather the "immaterial": "The new culture will again possess a spiritual dimension. . . ." Bahro must also be asked about the distinction between the "subordination of labor" and the "forced labor" of ancient times.

The Greens' program also lays out how to use the parliament to sabotage Germany's industry and national security: "Our parliamentary practice must model itself after extraparliamentary practices [the peace movement, citizens' initiatives, the counterculture, the women's movement] to hinder every step which leads in the previous dangerous directions. That concerns especially the construction of large machinery, and thus any military construction, any constructions in the atomic industry, any project for construction of heavy transportation infrastructure, all large industrial projects, also all large projects in primary education or the universities as well as in health care, and the same for the government, the police, computer control over society, and so forth."

In light of global underproduction and underdevelopment, it is clear that the consequences of this "economic program" would be genocide on a massive scale, especially against non-whites. Bahro says succinctly: "The Third World needs no development. Technology and science are too dangerous for the Third World. . . . Our question, which we are further investigating, is this: how can our population . . . reproduce its life on its given land with the existing resources?"