
Book Reviews

Ford Foundation operative promotes fascist 'alternative' to globalization

by Mark Burdman

When Corporations Rule the World

by David C. Korten

Kumarian Press, Inc., West Hartford, Conn., and Berrett-Koehler Publishers, Inc., San Francisco, Calif., 1995

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The 1990s has been a decade in which "globalization" has unleashed a process of destruction around the world, the which can only be likened to a plague. Sovereign nation-states are being crushed, and populations subjected to untold suffering, in the name of such catch-words as "the free market," "privatization," "International Monetary Fund (IMF) structural adjustment," and "outsourcing." This has produced, in reaction, considerable rage, from populations who have suffered unemployment, poverty, and various forms of chaos.

It is hardly surprising that, in such a situation, false prophets, sorcerers, and witch-doctors reminiscent of Simon Magus described in the Acts of the Apostles, would emerge, to manipulate and misdirect such sentiments. It is also not surprising, if regrettable, that well-meaning persons, in various countries, would be tempted by some of these contemporary fakers.

David C. Korten is one noteworthy example of the Simon Magus species. *When Corporations Rule the World* has become somewhat of a popular manifesto, among individuals and groups in eastern Europe, Southeast Asia, Mexico, and elsewhere. Although he has a different background from the late wheeler-dealer Sir James Goldsmith, Korten's devious impact is reminiscent of what happened when Goldsmith wrote *The Trap*, his 1994 manifesto against "free trade" and globalization. That book, indeed, trapped many well-meaning individuals into support for Goldsmith's brand of demagogic populism. In both cases, what we see are classic British

"countergangs," deployed to siphon off support that would otherwise orient toward the policies for global reconstruction of Lyndon LaRouche. Not surprisingly, Korten quotes Sir James favorably at one point, and one of the endorsers of the book is Teddy Goldsmith, Sir James's brother, the ecologist who supported the policies of Cambodia's Pol Pot during the 1970s.

When Corporations Rule the World has been endorsed by Nobel Prize Laureate Archbishop Desmond Tutu of South Africa; Klaus Schwab, founder and president of the Davos, Switzerland World Economic Forum; and U.S.-based New Age guru Willis Harman. It has received funding from the Ford, Rockefeller, and Charles Stewart foundations, as well the Deep Ecology Foundation, which promotes projects for the massive reduction of the human population.

To the extent that Korten is taken seriously, as providing an alternative to the current disastrous course programmed by the globalizers, he can become extremely dangerous, like injecting pneumonia into a person with a seriously weakened immune system.

The ghost of McGeorge Bundy

It is instructive, in reading Korten's book, to reflect on the naïveté, or in some cases sheer idiocy, of those activists who like to scream about "the CIA" as the source of their problems. Korten's is a classic "counterinsurgency" program, dressed up in modish, politically correct verbiage. He worked, for years, as an operative of the Ford Foundation, particularly in the Philippines. He is quite proud of this, as the biographical account in the book notes: "Disillusioned by the evident inability of USAID [the U.S. Agency for International Development] and other large official aid donors to apply the approaches that had been proven effective by the non-governmental Ford Foundation, Korten broke with the official aid system." His alternative to globalization, is "local community control."

"Local community control" is the term for a social engineering project developed by the British Empire, particularly

its London Tavistock Institute, and implemented through such British intelligence fronts in the United States as the Ford Foundation.

Followers of LaRouche initiated a battle against proponents of “local community control” in 1968, during the New York City teachers’ strike, when the local-controllers were setting about to “balkanize” the city into conflicting ethnic communities. The leading “local control” proponents were financed and directed by the Ford Foundation, headed at that time by McGeorge Bundy, the late godfather of the Anglo-ophile “treason” wing of the American policy establishment. During that period, LaRouche authored a piece (under his *nom de guerre* Lyn Marcus) entitled, “The New Left, Local Control, and Fascism.” The argument he made, then, that local control necessarily leads to fascist policies, holds true, now, as evidenced in the rise of such movements as “communitarianism.” If further proof of the point is required, one need simply read Korten’s book.

Korten’s support for “local community control” leads him to support the demolition of the sovereign nation-state, and the eruption of British-backed secessionist insurgencies. He exults over the Zapatistas’ armed uprising in Chiapas, Mexico, favorably quoting those Mexican commentators who hail it as the “first revolution of the 21st century”; it is a “revolution” centered around the demands for “greater local autonomy” and “political rights within the borders or their own communities.” Along the same lines, he eagerly awaits the break-up of Canada. With the United States flanked south and north by separatist movements, the break-up of the United States, along the lines of the policy supported by British Royal Consort Prince Philip, cannot be far behind. Indeed, Korten exclaims: “The present political movement in the United States toward greater local authority and autonomy is in part a response to the fact [!] that the United States has reached an unmanageable size and complexity. . . . It makes good sense to devolve to the individual states many of the powers once lodged at the national level, including the power to regulate commerce and trade.”

What this might involve is indicated in his bizarre suggestion that “many localities may issue their own currency to facilitate local transactions and limit the flow of money out of the community.”

And what is the goal of all this? World government at the top, and “communities” at the bottom. Hence, in enumerating his hoped-for “predictions in line with the agenda of the Ecological Revolution,” Korten places, as number one on his list: “the world’s major armies dismantled, in favor of a small unified UN peacekeeping command.” This great critic of “globalization,” is in fact a fanatic supporter of “globalism.”

Political schizophrenia, or a Faustian pact?

All of this is the more insidious, as Korten cleverly seduces the reader, by argumentation that is often quite cogent. It would be charitable to diagnose Korten as politi-

cally schizophrenic, were it not obvious that he has devious motives.

So, on the one side, his attacks on the IMF, World Bank, and the General Agreement on Tariffs and Trade, are, generally speaking, incisive. His warnings of the dangers of the trade in financial derivatives are correct, and his proposal for tight regulation of the derivatives markets is useful. His characterizations of speculators like George Soros and of “corporate raiders” and “asset-strippers,” are on the mark.

But he is crippled by an identifiable emotional problem. Were he to follow through on his apparent compassion for human suffering, he would have to mobilize the adult emotion of *agapē*, and seek real solutions for the entirety of mankind. Instead, the 60-ish Korten feels obliged to propitiate the politically correct views of the “Baby Boomer” generation, and dissolves into an infantile, Mother Earth-worshipping mush. He makes his Faustian pact with Mephistopheles.

We see the problem right at the outset of the book, as he defines his philosophy. On the positive side of the ledger, he attacks “economic globalization,” and writes of the “market tyranny that is extending its reach across the planet like a cancer.” He warns of the “globalized financial system that has delinked the creation of money from the creation of real wealth. . . . The big winners are the corporate raiders who strip sound companies of their assets for short-term gain, and the speculators who capitalize on market volatility, to extract a private tax from those who are engaged in productive work and investment. Faced with pressures to produce greater short-term returns, the world’s largest corporations are downsizing to shed people and functions.” He then speaks of the rise of such problems as crime, violence, societal disintegration, and so on.

So far, so good. But then, in his next sentence, he is blurt-ing out the following incoherent nonsense: “These problems stem in part from a fivefold increase in economic output since 1950, that has pushed human demands on the eco-system beyond what the planet is capable of sustaining. The continued quest for economic growth as the organizing principle of public policy is accelerating the breakdown of the eco-system’s regenerative capacities and the social fabric that sustains human community; at the same time, it is intensifying the competition for resources between rich and poor. . . . Having reached the limits of the materialistic vision of the scientific and industrial era ushered in by the Copernican Revolution, we are now on the threshold of an ecological era called into being by an Ecological Revolution grounded in a more holistic view of the spiritual and material aspects of our nature.”

This passage brings into play the equation “Globalization = greed = economic growth = destruction of the eco-system,” the which is reiterated almost like a Hindu *mantra*, throughout the book. In this regard, Korten is engaging in conscious fakery. As he himself shows in various locations,

globalization *undermines economic growth*, as the globalizers undermine what he calls “real value,” by pursuing their own desire to loot wealth. But, by employing his cited equation, Korten attempts to rope the unsuspecting into seeing the “ecological revolution” as the necessary alternative to the “greedy globalizers,” when reality is that “globalization” and the “ecological revolution” are symbiotic; to the extent that globalization sucks the lifeblood out of the physical economy, the relative potential population density of the planet is drastically reduced, and Malthusian measures of population reduction seem to become “necessary.” It is no surprise, that we find Korten embracing Malthus, and some of the worst Malthusians around today.

‘A drastic demographic adjustment’

Once he has endorsed the *Zeitgeist* of the “ecological revolution,” there is no inanity that Korten will refrain from endorsing. He tells the reader that “we are creatures of nature and spirit,” and that our problems stem from the “Judeo-Christian tradition.” He extols the glories of the Global Forum of the United Nations non-governmental organizations (NGOs), which took place in the margins of the UN “Earth Summit” of June 1992 in Rio de Janeiro. This Global Forum demanded “planetary limits to economic growth.” Korten publishes in full, as an appendix, “The People’s Earth Declaration: A Proactive Agenda for the Future,” put out by the Global Forum.

Korten comes up with an array of bizarre arguments, to “explain” the dynamics of the “Ecological Revolution,” going so far as to endorse Thomas Malthus, the British East India’s chief theoretician of genocide. He speaks of “the obvious reality that the human economy is embedded in and dependent on the natural environment. As far back as 1798, Thomas Robert Malthus suggested that environmental limits might make population growth ‘a problem for the future of humanity.’”

Korten thus finds himself in bed with the worst genocidalists around today. Among his citations, are the reports from the Worldwatch Institute of neo-Malthusian Lester Brown, and from Gerald Barney, coordinator of the late-1970s *Global 2000 Report*. His funding from the Deep Ecology Foundation is most relevant. That foundation, the brainchild of U.S. businessman Douglas Tompkins, has provided funding for David Foreman, a founder of the self-professed eco-terrorist group Earth First!, who went on record, in the late 1980s, welcoming the emergence of the AIDS virus as a means of reducing world population. The Deep Ecology Foundation draws primarily on the writings of Norwegian misanthrope Arne Naess, who has called for reducing the world population to somewhere between 500 million and 2 billion people.

Korten goes so far, as to laud the study, presented by Cornell University Prof. David Pimentel to the annual meeting of the American Association for the Advancement of Science in 1994, in which Pimentel and his co-authors, as Korten

writes, “argue for a population of 1 to 2 billion” for the world. Saying that Pimentel’s is exemplary of “the kinds of analyses that are fundamental to any realistic discussion of sustainability,” he quotes the report’s assertion that “a drastic demographic adjustment to 1 to 2 billion humans will cause serious social, economic, and political problems.”¹

New Age populism

In his effort to undermine the fabric of “economic growth,” Korten reserves the brunt of his hate propaganda for an undifferentiated attack against “corporations.” This is critical, in his efforts to portray himself as a “true populist” — never mind his affection for the human-despising Pimentel! — opposed to the meaner variants of populism promoted by the neo-conservatives and “corporate libertarians” in the United States.

While much of what multinational or transnational corporations do is objectionable, and many of his charges about corporations’ behavior today cannot be disputed, his undifferentiated attack is absurd. There is an obvious difference, between a corporation operating according to the traditional paradigm of the American System, motivated by a policy embodied in the famous advertising slogan, “progress is our most important product,” and a corporation operating in a British System/imperial paradigm, committed to pure looting.

Korten endorses the Jacobin, mob-like assault of the rock-sex-drug counterculture against corporations, exulting that U.S. corporations entered the 1970s “besieged by a rebellious anti-consumerist youth culture” and a “mushrooming environmental movement.” In fact, the “rebellious youth culture” was anything but “anti-consumerist”; it was anti-production, and portrayed “consumers” as victims of society’s producers.

Korten confesses to being a believer in “systems theory,” and so the corporation is, in his construct, at the center of manipulation of “the system.” This is the kind of paranoia-inducing brainwashing rhetoric, of the type used by Massachusetts Institute of Technology “linguist” Noam Chomsky, that would be readily familiar to any radical activist of the 1960s. It is no accident that such verbiage was utilized to create the terrorist movements of the 1970s.

British disinformation

It may seem strange to some, that one of Korten’s big heroes in his war against corporations, is Adam Smith, the author of the *Wealth of Nations*. He goes so far, as to portray Smith and the framers of the American Declaration of Independence as being of the same species, authors of two “revolutionary manifestos,” both written in 1776, who “shared a deep suspicion of both state and corporate power.”

1. On Pimentel, see Mark Burdman and Roger Moore, “Prince Philip’s Malthusians Launch New Age Killer Cults,” *EIR*, July 18, 1997.

Korten's affection for Adam Smith is most lawful. Smith and Korten's beloved Malthus, were two ideological side-kicks, in the employ of the British East India Company. Both abhorred what the American Revolution, and the Declaration of Independence, stood for. Smith's "deep suspicion of both state and corporate power," was an abhorrence of the commitment of the American Founding Fathers, personified by Benjamin Franklin, Alexander Hamilton, and others, to state-supported development of science, technology, and the infrastructure of the nation.

Korten's admiration of Malthus and Smith is emblematic of his deep commitment to the British imperial obsession, up to the present day, to destroy the American Republic, and all that it stands for. This emerges most clearly in Korten's Chapter 9, "Building Elite Consensus," in which he attempts to elaborate a strategic overview of who or what is behind the corporate monster. After assuring us that "there is no conspiracy" behind the evils associated with globalization, he proceeds to discuss such elitist groups as the New York Council on Foreign Relations (CFR), the Bilderberg Group, and the Trilateral Commission—all in an attempt to prove that, behind the strategy of globalization, lies an *American-authored conspiracy* to rule the world.

The section on the CFR is entitled, "Visions of American Hegemony," and claims that the relevant plot was hatched on Sept. 12, 1939, by the CFR. The CFR, he claims, produced "confidential expert recommendations for President Franklin D. Roosevelt, who, during his tenure as governor of New York, had lived in a townhouse next door to the Council's headquarters." Get it? In case you don't, Korten next writes: "Relations between Roosevelt and the Council continued to be close."

The author never mentions the fact that the CFR, from its inception in the 1920s, was an extension of the London-based Royal Institute for International Affairs. Korten also never mentions the name of British Prime Minister Winston Churchill, and his relentless drive, during World War II, to preserve the British Empire. He doesn't simply ignore the Roosevelt-Churchill brawls over that latter issue; he includes a passage from a CFR report, cynically advising that anti-imperialist rhetoric be used by the anti-Nazi Allies to create a propaganda image that this anti-imperialism is supported by the Allies. (Odd, is that Korten locates the Rockefeller Foundation as being at the center of these CFR plots—the same Rockefeller Foundation that he thanks, in his "Acknowledgments," for funding him!)

His section on the Trilateral Commission is used to convince the reader that President Bill Clinton's policies are a linear extension of those of President George Bush, since both were members of the Trilateral Commission before being elected. This is another "true populist" hoax, one which ignores the persistent conflict between Clinton and that British Empire, the existence of which Ford Foundation operative Korten never acknowledges.

His section on the Bilderberg Group is also used to promote the idea of alleged American hegemonial ambitions, based on the presentation of the most specious evidence. In his anti-American zeal, Korten never mentions the fact, available to even the most amateurish conspiracy buff, that Bilderberg was a creation of the Dutch monarchy. That might raise some unpleasant questions, about the *Anglo-Dutch* oligarchical nexus, that has, yes, *conspired* to impose a neo-feudalist policy on the postwar world, in opposition to FDR's anti-imperial vision.

By avoiding that unpleasant piece of information, Korten can also avoid the question, why the Anglo-Dutch monarchies created the World Wildlife Fund (today the World Wide Fund for Nature) in 1961, and, for that matter, why many of his hated corporations have provided such generous contributions to the WWF over the past three decades, and have thus been instrumental in launching his revered "ecological age." That anomaly would blow apart his entire construct. As Faust cannot attack Mephistopheles, Korten cannot attack Princes Philip and Bernhard.

Korten thereby establishes his pedigree. Honest patriots should beware of this false prophet, who is acting in the service of Her Majesty's project to destroy nation-states and to drastically reduce the populations that inhabit them.

DO YOU KNOW

- that the American Revolution was fought **against** British "free trade" economics?
- that Washington and Franklin championed Big Government?
- that the Founding Fathers promoted partnership between private industry and central government?

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