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## Profile: Sulak Sivaraksa

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# Anglo-Americans' Jacobin in Thailand

Virtually every individual connected to Thailand's synthetic "democracy movement" directs inquiring reporters to "the man behind it all": Sulak Sivaraksa. The movement, created by Anglo-American intelligence for the purpose of weakening or destroying the military, religious, and political institutions of that nation, is composed of hundreds of NGOs (non-governmental organizations), but is run by only a handful of individuals who overlap these various NGOs. What they all have in common is their funding and direction from U.S. government and intelligence institutions, and their connection to Sulak.

Sulak is now in exile, living mainly in the United States and Canada, with occasional trips to Europe. He is in a familiar environment, since he spent much of his adult life in the West, and, despite his firmly professed Buddhist faith, confirms that "most of my friends are Anglicans." His international organization, the International Network of Engaged Buddhists, was spawned from the American countercultural swamp left over from the 1960s and '70s in Berkeley, California. He espouses the most wretched forms of the British colonial ideology of the "noble savage," demanding that the Thai people be denied access to even the most primitive kinds of technology, in favor of the "joy" of backwardness and poverty. His hatred of science and technology parallels that of Cambodia's Pol Pot and the Maoists of China's Cultural Revolution.

Like the British-controlled Jacobin terrorists Marat and Danton, who directed the 18th-century French Revolution into mob assaults against science, against progress, and against the emerging republican institutions in France, so Sulak and his friends have been deployed to wreck the sovereign independence of the Southeast Asian nations, one of the last remaining areas of economic growth on this planet.

### British education

Sulak was born to a wealthy Sino-Thai business family. He was educated in the best foreign schools in Bangkok before going to England for college. He spent nine years there, first at St. David's University in Wales, then at Middle Temple in London, where he qualified for the bar in 1960.

Asked about his relationship with the British and the Anglican Church, Sulak replied: "This is my identity."

After a year in training as a broadcaster at the BBC, he returned to Thailand. He was set up as editor of the Social Science Association Press of Thailand, and its journal, the *Social Science Review*. The Ford Foundation was actively supporting and expanding the work of the Social Science Foundation throughout the 1960s and 1970s, setting up Social Science Institutes at the universities. Under Sulak's direction, the journal and a bookstore he opened became the focus of radical opposition to the Thai government. As he explained: "I went home in 1961 from Wales with all my Anglicanism. I was supposed to be upper class, but [my magazine] became a torch in the dark world. All the students looked up to our magazine and they all came to see me and I became a small hero among a small group of people . . . and the demonstrations in 1973 started from my bookshop."

### The 'joy' of primitivism

The message Sulak delivers to the Thai youth is that of rabid anti-development forms of environmentalism and iconoclastic attacks on the institutions of state. On the potential for Thailand to emerge as one of the "Little Dragons" of economically powerful states in Asia, Sulak opined: "I, of course, was a very outspoken critic of this. I said that development means human development, means spiritual development, cultural development." This is typical vocabulary of the International Monetary Fund and the U.N. ecological fascists, who justify the economic backwardness imposed by the IMF under the guise of ecological and "human development" frauds. The peasantry should be "self-reliant," without the benefit of fertilizers or "mechanical stuff," Sulak told an interviewer from his home in Toronto. "Let's go back to our buffaloes, go back to growing with joy."

Sulak irrationally equates the Thai military with the most hideous forms of fascist and communist dictatorships. Thailand, despite severe problems of corruption, is generally considered to suffer, not from authoritarian dictatorship, but from an overabundance of libertarianism and lawlessness. Still, Sulak says that the Thai military accommodation to the Japanese in World War II (when the British offered no assistance whatsoever to Thailand's defense) shows their inherent fascism, and that the Thai military imitated the Nazis by accusing the Chinese minority in Thailand of being an inferior race, an enemy of the Thai people. "All this is never acknowledged," he says, and traces the military leaders of the postwar period to these imaginary roots. The Thai military, he insists, is on a par with the ex-Soviet and Chinese communist tyrannies.

Sulak's training in the modern form of CIA intelligence operations through NGOs was carried out during the mid-1970s in the United States. He was in the United States to lecture at the Smithsonian Institution, when he learned that

he had been arrested *in absentia* in Thailand. He spent the next few years lecturing at the University of Toronto, Cornell University in New York, and at the University of California at Berkeley.

At Berkeley, he met up with the myriad institutions that emerged out of the countercultural hey-day in Berkeley. The "New Religion Project" at the Berkeley Divinity School was actively profiling and shaping a wide variety of sects and cults for various purposes, while U.S. intelligence operations for Asia were using Berkeley as a major base for its operations.

One of the groups that emerged was the Buddhist Peace Fellowship, founded in the late 1970s, composed primarily of aging hippies who were "experimenting" with Buddhism. Later, in the 1980s, this group sought out Sulak to head a new international organization, providing him with backing and direction. This organization, the International Network of Engaged Buddhists (INEB), according to one of its spokesmen, was based on the principle that "the Buddhist practice of wall-gazing was a selfish pursuit, and that Buddhists should become 'engaged.'" Their first "engagements" were efforts to stop nuclear power in Asia, save the whales, and other operations linked to such radical environmentalist groups as Greenpeace.

### **'Buddhist socialism'**

Sulak had been influenced by a Thai Buddhist sect headed by a monk named Buddhadasa, who was an advocate of "Buddhist socialism." Buddhadasa argued that a "dictatorial Buddhist socialism" was justified—in fact, necessary—provided only that the dictator was righteous. While this is a point of debate among Sulak's followers, it does not prevent him from denouncing the leaders of the current government as vile dictators, and even declaring that General Suchinda is not a Buddhist—despite the fact that the ruling council of the Thai Buddhist Sangha visited Suchinda with a pledge of support as the legitimate head of state. Sulak boasts that the rural monks he has helped organize "take no notice of the hierarchy."

Sulak also attacked the king, specifically his involvement in the economic development of the country, claiming that this had "spoiled the monarchy." This earned Sulak the charge of *lèse majesté*, which is one of the reasons he is now in exile.

As for the NGOs in Thailand which ran the recent violent revolt, Sulak claims to have instructed virtually all of their leaders, especially those behind the scenes. Fully aware of the source of their funding in the Anglo-American intelligence community (in fact, he is responsible for much of the fundraising), he brags that they "have now become very much respected . . . so the people are captured by them. . . . These NGOs have now become the democracy movement. Nobody trusts the government; they trust the NGOs."

## Sulak boasts, 'I have become a hero again'

*The following are excerpts from two interviews with Sulak Sivaraksa that were made available to EIR:*

*On his British identity:* I was brought up in an Anglican college, in Wales. In fact, I am to have dinner with the primate of Canada tonight. This is my identity.

In 1961, having returned from Wales with my Anglican background, I started an intellectual magazine. Before I returned, there was no intellectual publication whatsoever. Anybody who criticized the military government was considered a communist. I did not know that. I went home in 1961 from Wales with all my Anglicanism. I was supposed to be upper class. But I became a torch in the dark world. Then, of course, all the students looked up to our magazine and they all came to see me and I became a small hero among a small group of people. So I started a coffee club, and that was the place where all the student leaders came, for 10 years, from '63 to '73.

I started a bookshop, and the demonstrations in 1973 started from my bookshop. It started with 11 persons, and it ended up just like this time, but even more than this time. It was half a million people. I am supposed to be, you see, the originator of all this.

*Founding the NGOs:* From 1978 onward, for the last 14, 15, 16 years, I have been very active in founding various non-governmental organizations. Non-governmental organizations have now become very much respected, because they are honest, composed of young people. They hardly get paid properly, and they work for an alternative. So the people are captured by them. I founded the first one 25 years ago. I usually was not the founder; I usually got more respectable persons to be the founders. People know I am behind the scenes.

We sent all this information to the Asia Watch, to the Asia Resources Center, so they came. The Children's Foundation—I am not really in the forefront, but the managing director was my secretary. All three of our organizations—they were all raided. All these organizations, in their opinion, are clandestine and anti-government. But we are working for the people, for justice, truth, and nonviolence. We have them all over the country now. In the north, there is a kind of networking—in the northeast, in the south. That is why this time, unlike October 1976, the demonstrations took place all