
Nigeria

'Body Shop': cosmetics, or royal intelligence cover?

by R. Chamberlain

An *EIR* investigation has confirmed that the cosmetic company Body Shop International Plc was used by circles around Britain's royal household to create Ken Saro-wiwa's vigilante movement as a wedge to split apart Nigeria. In light of the tribal fault lines in Nigeria created by Britain during the colonial period, in order to fragment Nigeria, it were only necessary to achieve the breakaway of a single region; others would then follow. One of the "fairy godmothers" of Saro-wiwa's Ogoni secessionist movement has been Anita Roddick, the public representative of Body Shop International. The chairman of the cosmetics business is her husband, Gordon Roddick, who has been Prince Charles's polo partner since school days. One of Gordon's behind-the-scenes tasks is to coordinate operations between the royal household and the anthropologist networks. Anita, who supplies large amounts of funding to indigenous and other separatist groups, has received numerous awards, including the Order of the British Empire.

The former personal assistant to Saro-wiwa, Deebi Nwido, made clear in a recent interview, who Ken Saro-wiwa's Movement for the Survival of the Ogoni People (MOSOP) have discovered as their allies in Britain. "There is an arm of the British government back in the queen's palace, a very important arm." He noted that "Prince Charles and Prince Philip do lean in the right direction on some of these issues." The significance of Body Shop? "Body Shop has been of *immense* assistance to us!" Anita Roddick, he exclaimed, is a real businesswoman and "she cares about our environmental problems."

More dead pawns

Deebi Nwido is at least alive to talk about the horror show he calls the "Ogoni separatist struggle," and how Body Shop and the Unrepresented Nations and Peoples Organization (UNPO) "made our case to the world." Eight other members of this Pol Pot-like vigilante grouping, including environmentalist- and human-rights darling Saro-wiwa, were executed last November after having been found guilty of murder. British-influenced media outlets call them "martyrs." Closer to the truth, is that they were one more group of pawns set up to

play out British geopolitical designs. The result of this game is that the nine are as dead as the four Ogoni elders chiefs who they took part in murdering, in May 1994, because of the Ogoni chiefs' opposition to Saro-wiwa's UNPO- and Body Shop-dictated plans. It is this 1994 murder for which they were tried by a non-military tribunal and found guilty.

The deaths upon which the conviction rested, were however, not the only murders at the hands of Saro-wiwa et al. In the early 1990s, Saro-wiwa's MOSOP took 3,000 to 4,000 youths, who were put through bizarre initiation rites and blood oaths of loyalty to the Ogoniland "president." Schools were shut down; law enforcement ceased. Fourteen-year-olds were given military training. Saro-wiwa's own statements again and again called for an independent Ogoniland, of which he would be "president" once the "vultures"—the elder Ogoni chiefs—were done away with.

The Roddick connection

To find Anita Roddick, Amnesty International's London office suggests that reporters contact the Ogoni Foundation in London. Lazaras Tamana, who describes himself as president of the Ogoni Foundation, told a reporter in late November that a lot of the Saro-wiwa crowd was in London, and that "we have run the Ogoni operation from here for at least the last three years." Why was the operation coordinated from London rather than elsewhere in Europe? he was asked. "Well, as you know, London is closer to Nigeria; it is easier for those of us who are stationed here to communicate with Nigeria and Ogoni directly. And from London, we control the whole of Europe."

The founder of MOSOP, Dr. Garrick Leton, who later resigned once it became clear that the Saro-wiwa youth mob was destroying MOSOP, notes that a MOSOP organization, as well as a "League of Ogoni People," had been formed in London from the early 1990s, and that these groups "contributed huge sums of hard currency direct to Ken [Saro-wiwa], which contributions never featured in the financial secretary or treasurer's ledgers."

Deebi Nwido, in the interview that follows, makes clear that the Roddicks' Body Shop has been, and is financing the

entire current London operation.

To all appearances, the Body Shop is a cosmetics company that benefits from resources found in rain forests and indigenous areas for “natural” body creams, etc. Anita Roddick is closely interlocked with British- and Canadian-controlled non-governmental organizations, in particular. She has held a U.N. post, won a series of British awards for marketing, was awarded an Order of the British Empire, and won the “Global 500” award from the United Nations Environment Program.

A many-country operation

The central role of the Body Shop in funneling money to indigenists in Brazil, and its collaboration and coordination of the anthropologist/Green apparatus from the top, was exposed by Canadian investigative journalist Elaine Dewar, in her book *Cloak of Green*. Dewar concluded, in detailing the Brazil story, that the tightly run network, of which the Roddicks were a part, had its own agenda: to destroy the institution of the nation-state, break up nations, and seize the natural resources from the squabbling tribes that inherit the land.

Dewar notes in passing, in recounting the Roddicks’ early history: “While Anita got the first Body Shop going, her husband Gordon fulfilled part of his ambition to ride by horseback through South America from tip to top. . . . He arrived in Argentina just in time for the military coup that deposed Mme. Peron. . . . He then stayed in Buenos Aires for two months making contacts, then went on to Uruguay.”

In the case of Brazil, Anita Roddick explained to Dewar that Body Shop supplied money by “setting up foundations through Cultural Survival,” which was headed by David Maybury-Lewis, the head of the Harvard Anthropology Department. Maybury-Lewis, from the British upper class, went to Oxford for his doctorate and, in 1960, joined the Harvard faculty, which wanted a tribal specialist. Cultural Survival is an offshoot of the London-based Survival International, founded in 1969, another project of the royal family.

Cultural Survival hopes to, eventually, but does not yet have operations in Africa, so they say. In manipulating the Ogoni, Body Shop appears to have teamed up predominantly with the Unrepresented Nations and Peoples Organization, based in The Hague, Netherlands. Body Shop is also known to fund UNPO, and, indeed, last year UNPO was the recipient of a Body Shop award. UNPO is one of the international command centers for secessionist movements. As documents, written by some of the murdered Ogoni chiefs and MOSOP founders, recounting the 1990s make clear, Saro-wiwa would return from his overseas trips with increasingly wild decisions made by the UNPO on how MOSOP should proceed to establish an “independent” Ogoniland. Once such a decision was made by the UNPO, Saro-wiwa and his youth vigilantes would push the decision through against all opposition, utilizing whatever dishonesty or violence the situation required.

The following interview with Deebi Nwido fills out the picture as to how, and by whom, the movement is run.

We trust the royals, says MOSOP leader

Deebi Nwido, the former personal assistant to Ken Saro-wiwa, was interviewed on Jan. 18 by a journalist who made the interview available to EIR.

Q: I didn’t know there was an office of the Movement for the Survival of the Ogoni People [MOSOP] in Lagos.

Nwido: Yes, there has always been one in Lagos. Mr. Ken Saro-wiwa was into business before the Movement for the Survival of the Ogoni People started. What eventually became the MOSOP office in Lagos was his business office. He was into publishing. The business is still on. MOSOP shares the office with the business.

Q: Is there a MOSOP office in Ogoniland at this point, in Rivers State, or has that been closed down?

Nwido: The MOSOP office there is closed down; that is the real home of MOSOP. The business office in Port Harcourt is also closed down.

Q: Some leaders of MOSOP have ended up in London?

Nwido: Dr. Owen [Saro-wiwa] is the main activist there. He is Ken’s brother.

Q: I heard he was underground someplace in Nigeria and the Body Shop people helped get him out?

Nwido: Yes, that is true.

Q: What are your plans now? What is happening to the idea of an independent Ogoniland?

Nwido: It is not right to talk of an independent Ogoniland. Ogoni is part of Nigeria. We have an environmental problem because of oil drilling by Shell and other multinational companies. What we want is an autonomy within Nigeria, that would give us a fair share of that oil, so that we can address that environmental problem. It is not that we want to become separate of Nigeria; that is not true. That is a distortion by government propaganda, and it’s being believed in the U.S.

What we are talking about is the Ogoni people ruling themselves; we must have autonomy to do this—within Nigeria. We need the resources given to us from the oil so that we can now address our environmental problem. We should be paid royalties.

Q: MOSOP is also part of the Unrepresented Nations Peo-

ples Organization [UNPO]. Many countries who are part of this organization are seeking independence?

Nwido: Yes, a number of the countries who are involved in that organization are seeking to form independent countries.

Q: What were you seeking to achieve by affiliating with UNPO?

Nwido: What we seek to achieve relating to the UNPO is: One, we wanted to be heard in the international community. The UNPO has served as a window through which the Ogoni struggle came to the world. When the struggle started, we first approached Greenpeace. Greenpeace told us they had no program in Africa; that was the initial reaction of Greenpeace to the Ogoni struggle; that was about 1990-91.

We were seeking an opportunity to let the world know what was happening in Ogoni. The UNPO was *extremely willing* to help us. The UNPO readily accepted us, and from the UNPO our case was made!

Q: I gather Ken got to be an official of UNPO?

Nwido: Yes. He was the vice president, the vice chairman of UNPO General Assembly.

Q: I gathered that a certain number of people from MOSOP travelled to Europe. Did UNPO help this happen?

Nwido: I, as his personal assistant, travelled to Austria in June 1993, during the World Human Rights conference. Another activist, who is right now in California, Barike Idamkue, has regularly been affiliated with the United Nations; has regularly attended the U.N. Commission on Human Rights.

Q: What about Body Shop and the Roddicks? Anita Roddick obviously has a pretty big name all over the world, and has helped a lot of indigenous groups; was she a help to the Ogoni cause?

Nwido: Yes. Body Shop has been of *immense* assistance to us. We met Anita in Austria during the World Human Rights Conference. That's what I told you about UNPO; the UNPO, we owe everything to them.

Q: Is there a connection between UNPO and Body Shop?

Nwido: When we were in Austria, there was this UNPO official who knows Anita Roddick well—Anita Roddick is known the world over, when it comes to environmental problems. So, the UNPO official arranged a meeting between us and Anita Roddick in Austria. We went to Anita Roddick's hotel in Austria and talked with her and two other fellows. I was in that meeting. This was in 1993.

Q: That was the first time that MOSOP had known her?

Nwido: First she was showing pictures and holding a seminar on the environmental problems of Papua New Guinea.

This is when we first saw her before the UNPO official set up a meeting.

Q: So at that point you established some sort of an ongoing relationship with her?

Nwido: Yeah. After that point, Anita came into Port Harcourt, because she saw our dilemma. She decided to help us. She wanted to come into Ogoni to see in particular what assistance she could give to the women, especially in establishing an industry where the women could do something. She also came in, wanting to assist us, with our environmental program, with her own money. But events happen very fast; and we were waiting for her to come back, but then she was not allowed to come to Nigeria. She wanted to set up industries—you know Anita Roddick's philosophy is that you could do business without harming the environment; that is the philosophy of the Body Shop.

Q: The kind of business she wanted to do in Ogoniland was exactly what?

Nwido: She wanted to determine what the environment of Ogoniland could offer and whether that could provide an industry—they are into body-cream and things like that.

Q: What does Ogoniland have, as far as resources? It obviously has oil.

Nwido: It has a great deal of oil. The interest in Ogoni is not because of oil. Oil in Nigeria is found in the delta. Ogoni just happens to be a little unit of the delta. We are a little over 400,000 people. The difference between Ogoniland and the rest of the delta, however, is that we had a real intellectual leader, a very, very intelligent man, who could package his ideas and sell them to the world.

Q: You mean Ken [Saro-wiwa]?

Nwido: That was how the struggle came to the limelight of the world, with the assistance of UNPO. Oloibiri was the first place that oil was discovered in commercial quantities; that's in Rivers State, too. Today, Oloibiri oil has dried up. Oloibiri has been forgotten. We happened to be led by an intellectual leader, very adequate. He knew that a time would come in Ogoniland, also, when oil would dry up, and we wouldn't have anything for it. So stop these people; let them come and tell us what they are going to do for us. What we have in Ogoniland is acid water. Our problem was gas flaring. . . .

Q: British Shell, you and others say, is definitely in collaboration with the Nigerian government, and on the surface it looks like they are.

Nwido: It's not a question of looking like they are; they are.

Q: How do you make sense out of this? If there is one

country at this point that is trying to overturn the [Gen. Sani] Abacha military government, it is Britain. British Shell is not independent of Britain; it is part of Britain.

Nwido: That is not true. If an American wants to say something, he is forthright and says it honestly. But in Britain, they are very cute, cunning people, crafty. This is typically British.

Q: Which side are you saying is just playing a game then, in Britain?

Nwido: Whatever diplomatic efforts Britain is making for the world to see is only window dressing. Beneath it all, the British are firmly behind Shell. Do you think Shell would have been able to have the guts to sign the Liquefied Natural Gas Agreement, if they didn't have the backing of Britain? The whole world was saying: "Don't sign this agreement; stop it." Shell insisted they would sign; and they did sign.

Q: It was [Prime Minister] John Major and the British who were the main pushers at the Commonwealth meeting to expel Nigeria from the Commonwealth.

Nwido: That's true, as far as diplomacy is concerned. There are many window-dressing activities that they are involved in. But covertly, they are part of the problem of Nigeria. Even before now, during the civil war. All the problems we are having today, Britain is the quintessential of them all. For instance, when the northerners wanted to break away from Nigeria, it was Britain who advised them not to.

Q: Going along with your supposition for a minute, let's follow it through. British Petroleum is part of Britain, and they would go the same direction. Okay, but let's keep going. Amnesty International is also part of Britain. Body Shop is also part of Britain. As a matter of fact, Anita Roddick's husband plays polo with Prince Charles; has ever since their school days. All of this is part of Britain. So, if we are saying that, in fact, Britain is supporting the Abacha government, we are also saying that Britain is supporting you. So, is it possible that Britain is just playing all sides?

Nwido: You seemed to have used a very holistic approach in analyzing these people—

Q: —I'm following your logic.

Nwido: You can't use the holistic approach in these kind of matters. You talk about Anita Roddick and her husband. You talk about Greenpeace; Greenpeace is an international organization. The majority of the people who manage the Greenpeace affair are not entirely British; like, for instance, you have Mr. Christman of Greenpeace in the U.S. He is a very strong radical. So we are looking at individuals. There are people who are not quite comfortable with the Abacha government, but they wouldn't say it.

Anita Roddick is not part of the British government—

these are core policies of the government.

Q: Of course, maybe, when we are talking about Body Shop here, we are talking about the influence that they have; they have to have a lot of influence because of what they have done around the world, what they've done with respect to Latin America. So maybe one aspect of this is that Prince Charles, and maybe Prince Philip, also have a tendency to lean in the right direction on the environment. The fact that one of the Roddicks would be playing polo with Prince Charles, means there is some sort of a friendship here.

Nwido: Prince Charles and Prince Philip do lean in the right direction on some of these issues.

Q: Some of the British royalty seem to lean in the same direction that you do? Does that fit? Where John Major might be saying something else.

Nwido: That falls into line fairly well. John Major might have a view different from what the government says; and you know that the British government is not entirely what you see in parliament. There is an arm of the government back in the queen's palace. What I'm saying is that, John Major on Downing Street—what his personal opinion is on some issues might not actually be the position of government. There is an arm of the British government back in the queen's place, a very important arm.

Q: Was Ken [Saro-wiwa] ever given any distinguished awards by the queen?

Nwido: No, he wasn't, but I think he would have [been]. You see, the struggle was just growing and assuming more proportions, when we were trapped in this terrible incident of May 21, 1994. Maybe by the end of the day—the struggle was on the environment; the real context of the Ogoni struggle is on the environment. I'm sure by the end of the day, the queen would have taken notice of him for his struggle on the environment. You know that he was nominated for the 1996 Nobel Peace Prize; He was given the Right Livelihood Award by the Swedish government in 1994. After that, he got the Goldman Award. The European Union also gave him an award.

Q: Are you financing yourself on the basis of selling Ken's books; how are you all keeping going at this point?

Nwido: We have a lot of financial crises. We also have to operate with a lot of care. Sometimes we take different names, to escape arrest.

Q: Are there any Western foundations that are helping you at all?

Nwido: No, no foundations. In Britain, there is an Ogoni Foundation that, we understand, Anita Roddick and her husband contributed some money [to]. There are a group of

people there, like I mentioned to you Dr. Owen [Saro-wiwa]. In the U.S., I understand Richard Goldman also set up a foundation and paid into it \$20,000; all this we hear by way of information.

Q: But, in other words, that's not money that's coming into helping your group in Lagos?

Nwido: No.

Q: But at least the Body Shop and the Roddicks are keeping this organization going in London.

Nwido: Yes, at least. The Body Shop assisted to get us an office space. They are paying the rent; they pay for the electricity, and all communications, telephones, and fax machines; and they have given money in addition to this to keep the office going.

Q: So, do you think that that office is the biggest place in the West that is still functioning along the lines that Ken would have wanted it to function?

Nwido: No, I won't say that; the Ogoni struggle is here in Ogoni. We feed them all the information; like when the Ogoni Day took place on the 4th of January, they had to wait for us to hear what happened before they could act; all the people who were shot dead; and those who were shot, wounded, and detained; those who were released; all those sorts of information, they are depending on us for, before they can act at all. Once this information gets to them, then their job is to disseminate it to the world.

Q: So you then fax them information?

Nwido: Of course. I can't survive without a fax machine, that is my greatest asset here.

Q: At one point, Ken had made a fair amount of money hadn't he? I remember hearing that he had several companies?

Nwido: No, that's not true; he had just a single company. The other thing about him, though, was that he was a very skillful trader; he was a very prudent fellow, very technical. He went into buying and selling and made a lot of money from that point. The money he made this way, he then invested in the real estate market. So, then, the money used by his staff was rent from his houses. This is still how we survive. I do all that; I transact the business. We put it on a short deposit, and then the interest is what we use to run the office.

Q: So, you mean there is more than one house that you get rent from?

Nwido: Yes. We have a number of houses in Port Harcourt; we have a lot of houses elsewhere. You can do very well in real estate here. If you have some money to invest, bring it to me and I will direct you on how to make a lot of money. You can make a world of money within a short time.

'Mitterrand disease' infects the French political elites

by Christine Bierre

François Mitterrand is dead. For weeks now, the French and international media have devoted their pages to the eulogies for the man who held on to the French Presidency for 14 years. Is there anything to add to what has already been said? Yes, indeed. For one thing, the great majority of the coverage of Mitterrand's political career has been very favorable. In France, left- and right-wing political figures formed a single chorus to mourn the dead President. Internationally, many were the leaders who, like Germany's Helmut Kohl, wept over Mitterrand's grave, in spite of the fact that Mitterrand often betrayed those, including in Germany, who were purportedly his friends. Mitterrand's attempts to undermine German reunification and to stop Germany from launching a powerful policy of industrial reconstruction of eastern Europe, are typical of his relations to his "friends." It is therefore useful to expose the evil that Mitterrand represented, and which he brought upon the French nation.

This is particularly important today for the French population and elites, who elected and tolerated Mitterrand for 14 years. What can explain the fascination of whole sectors of the French population with François Mitterrand? Why is it that for 14 years, Mitterrand enjoyed support that ranged from the far left to the far right? How is it possible that, in spite of the fact that Mitterrand betrayed the ideals of those who elected him, still a majority of Frenchmen continued to vote for him, and are mourning him now? Indeed, the mental disease of "Mitterrandism" has corrupted all those who play his game.

Ironically, this man will enter into oblivion sooner than many others. The reason is that Mitterrand didn't really accomplish anything: Other than lasting 14 years in power, which for some might be considered an accomplishment, Mitterrand's fans can only attribute to him some vague contribution toward "European construction."

The only thing Mitterrand did accomplish, was the destruction of everything that President Charles de Gaulle stood for, leaving France considerably weakened. The two pillars of Mitterrand's Europe are the Single Act, which opened the borders of European countries to deregulated