

Charles III and ELIANT — Anthroposophy on the Path to “Inclusive Capitalism”

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The comparison between the official banners of E.L. Rothschild, the Council for Inclusive Capitalism (under the patronage of the Rothschilds and the Vatican) and ELIANT reveals a series of conceptual, compositional and symbolic correspondences that are difficult to ignore. (<https://bougre.bg/assets/files/fdtobabttsoaic.pdf>) To these we must add a subjective factor whose influence is of decisive importance: the figure of the British King Charles III who is known both for his long-standing commitment to biodynamic agriculture and his direct contacts at the highest level with the Anthroposophical Society in Dornach, and for his active participation in the Inclusive Capitalism project launched by his close friend Evelyn de Rothschild.



Fig. 1

In reality it is Charles himself who sets the tone for Inclusive Capitalism with his opening speech at the first conference on Inclusive Capitalism, held in 2014 in the City of London. It is held under the auspices of E. L. Rothschild and the City of London (Fig. 1), and is attended by hundreds of representatives of the global political, financial, and corporate elite, who manage assets with a total value of around one-third of the world's investment income, or approximately 30 trillion dollars. The second such conference, held the following year, in 2015, again in the City of London, consolidates what has been achieved and leads further to the emergence of the Coalition for Inclusive Capitalism of Lynn and Evelyn de Rothschild, and later to the establishment of the Council for Inclusive Capitalism with the participation of the Vatican in 2019.

Historical significance for the emergence of this new, not yet well-known form of capitalism may be attributed to Charles's opening speech at the first conference on Inclusive Capitalism in 2014. At the very beginning, he shares an old *feeling* of his, dating back to the fall of the Iron Curtain in 1989 — a time when the prevailing sentiment in the West was one of the historic triumph of capitalism and the definitive collapse of the communist model. Yet at that time Charles experienced not satisfaction at this triumph, but the opposite — an irrational feeling of unease at the possibility that communism might return.

This “feeling” is particularly interesting because it predates by more than two decades the official formulation of the idea of Inclusive Capitalism, which Charles now regards as a solution. As early as 1989, when the old ideological conflict appeared to have come to an end, he alone among others raised the question of whether communism might return, although clearly not in its old form, but in a new one, which he merely hints at without defining precisely. Here are his exact, more than enigmatic words:

*“I remember when the Iron Curtain came down there was a certain amount of shouting about the triumph of Capitalism over Communism. Being somewhat contrary, I didn't think it was quite as simple as that. I **felt** that unless the business world considered the social, community and environmental dimensions, **we might end up coming full circle**. Hence my efforts to build effective partnerships between the private, public and N.G.O. - or civil society - sectors.”* (<https://www.youtube.com/watch?v=fa9FnoZeOF4>) (<https://www.royal.uk/clarencehouse/speech/speech-hrh-prince-wales-inclusive->

capitalism-building-value-renewing-trust-conference)



Fig. 2 Lynn de Rothschild, Charles III and Christine Lagarde

Charles's "feeling" about an impending new communism is more than remarkable, and according to his own words, it prompted his years-long efforts to prevent it, ultimately leading to the new form of Inclusive Capitalism proposed at the conference in the City of London in 2014. So it turns out that a new spectre of communism — similar to the old one of 1848 described in Marx and Engels' *Communist Manifesto* — is haunting Europe, and it is precisely this that his "feeling" warns of. The same spectre also appears in the speech of Christine Lagarde, today's Governor of the European Central Bank (Fig. 2), at the same conference — namely, in her assertion that Inclusive Capitalism should be "*the ultimate response to Karl Marx*", even though, in her words, it is itself an "absolute oxymoron" — a term later also used by Lynn de Rothschild during one of her presentations.

Lagarde's participation in the conference, among other things, demonstrates the support for, and the degree of involvement of, key European institutions in the Inclusive Capitalism project. This contains one of the keys to understanding the

subsequent development. As early as 1989, Charles not only identifies a “problem” with existing capitalism, but also sets himself the goal of changing it. And twenty-five years later, this idea is given a specific name by the Rothschild family, beginning to be institutionalized through the two conferences in 2014 and 2015. Thus, a personal “feeling” that emerged at the very end of the Cold War gradually begins to develop into a series of calls for the “fundamental transformation of global capitalism,” such as the one in his opening speech in 2014:

*“These changes [in Nature] threaten to undermine all of the progress we have achieved, unless we can create a much more sustainable and inclusive approach. The key to forging such a new approach has to be, I would have thought, a **fundamental transformation of global Capitalism.**”*

And now, what is remarkable and less well known is that Charles makes similar appeal to the participants in the international conference on biodynamic agriculture held at the Goetheanum in Dornach from February 1 to 4, 2017 under the title “Creating fertile soil - from nature to culture”. (https://www.sektion-landwirtschaft.org/fileadmin/landwirtschaft/Tagung_17/Landwirte-Tagung-2017-EN_web.pdf) He participates with a pre-recorded video address in which, in keeping with his words from twenty-eight years earlier, he emphasizes the need for a “*fundamental change of approach*,” by which he means, as he himself puts it, today’s “*prevailing economic system*” (Fig. 3). This is the capitalism, which three years earlier in London he had called for to be transformed, with only the context having changed. While in London his concern is prompted by the damage being done to nature, here it concerns the problems faced by farmers, with regard to whom the “*prevailing economic system*” “*fails.*” Fundamentally, however, it is one and the same thing — the planned replacement of one form of capitalism with another.

It is precisely here that the essential question arises — if in London Charles speaks openly of the need for the “transformation of global capitalism,” while in Dornach he speaks veiledly of a “fundamental change” in the prevailing economic system, it is difficult not to notice the similarity between the two messages. The difference is that, before the anthroposophical audience, he does not specifically name the “Inclusive Capitalism” project, even though it has already been publicly declared by him. Before the Anthroposophists, he does not reveal this connection, but leaves his call for change in a more general form.



Opening Message from Prince Charles

Videomessage from HRH, Prince of Wales

Ladies and Gentlemen, I was most touched to be asked to contribute a few thoughts to the opening of your international biodynamic conference and all the more so when I learned that your theme this year is soil – an issue about which I care very much indeed.

Now it hardly needs me to tell a conference of biodynamic farmers that the way in which we manage farmland in general and our soils, in particular, is of central importance to ensuring the future ecological health of our planet. Indeed Rudolf Steiner was one of the first people in the modern era to recognise explicitly the principles of inter-connectedness in relation to farming and to describe the links between the fertility of the soil and the health of plants, animals, and people. It is truly remarkable that so many of the farming principles and practices highlighted in Steiner's 1924 agricultural lectures are still so pertinent today. If only the visionary advice

connections and know in their heart of hearts that agrochemicals and monocultures are doing long term harm. In an ideal world, they would much prefer to care for the land in their charge in ways that would maintain and improve it through adopting a more holistic approach. The problem they face is that the prevailing economic system fails to put a price on the benefits of such approaches leaving the majority of farmers trapped on a treadmill of intensive production with little choice but to produce food whose apparent cheapness fails to reflect the true costs of its production.

The question, of course, is whether anything can be done to change this situation. Well, fortunately for us, nature is remarkably resilient and there is no doubt in my mind that the natural capital which has been lost during the chapter of intensive farming could be rebuilt if only there was a

fundamental change of approach.

Fig. 3

Here we should also mention the first instance in which Charles officially addresses anthroposophical circles. This takes place in February 2016 again through a video address with which he opens the 34th International Conference on Biodynamic Agriculture (<https://www.youtube.com/watch?v=liC6ZKBP1h4>), held in Milan, where the Italian *Associazione per l'Agricoltura Biodinamica* is based. The economically oriented title is significant: “*For the Economy of the Earth: Our Common Home*,” in the context of which Charles once again makes an elaborate appeal — this time for a “**fundamental shift in perception**” and a realization of “the vital importance of an agro-ecological approach to restoring soil health and biodiversity.” He also shares his impressions from the Paris Summit, where he became acquainted with the French government’s soil initiative “*4 per 1000*” (4 per 1000). The program aims to promote agricultural practices that retain carbon in the soil rather than release it into the atmosphere — a concept which he incorrectly assumes to be in absolute harmony with the recommendations of Rudolf Steiner. The politically correct and conceptual resonance does not take long to emerge: already the following year, in 2017, the Agriculture Section at the Goetheanum organizes a conference on a similar theme under the title

“Creating Fertile Soil – From Nature to Culture,” to which Charles sends the message already discussed for a *“fundamental change of approach”*.

In the same year, 2016, also in Italy, the connection between the Rothschild initiative for Inclusive Capitalism and that of the Vatican begins to take shape within the framework of the Vatican *Fortune-Time Global Forum*, held on December 3, 2016. (<https://time.com/collections/vatican-global-forum/4589745/fortune-time-global-forum-report/>) At that time, Pope Francis officially calls for the first time for a fundamental renewal of the global economic system and outlines several key objectives for the business elite, including the establishment of a new social pact and the creation of a more humane and *inclusive economy*. Particularly noteworthy is the presence of Evelyn de Rothschild (Fig. 4) at the forum, as a result of which, in 2019, the Council for Inclusive Capitalism emerges with the participation of the Vatican.



Fig. 4

The connection with the biodynamic conference held in Italy in 2016 should not be overlooked, as it was precisely at that time that the idea of a new type of capitalism was finalizing its public name and beginning to transform into a large-scale, albeit not yet fully operational, economic project, while Charles III chose that very country for his first official address to the anthroposophical audience. In Milan, he officially revealed to them for the first time his interest—at that point spanning over thirty years—in biodynamic agriculture developed on his Duchy Home Farm in Tetbury, Gloucestershire, despite the fact that the agricultural produce was not certified under the 'Demeter' brand, but as a kind of

'state within a state' was sold under another brand.

This first anthroposophical “revelation” by Charles in Italy is reinforced the following year, 2017, now in the very heart of biodynamic agriculture — in Dornach, where he once again declares his sincere interest in Steiner and his work and, again in the form of an insinuation, sends a hidden message to the anthroposophists about the necessity of a transition from one economic system to another (and hence toward a new world social order). With this, the sequence of events begins to take on clear contours: in London, in 2014 and 2015, Charles begins to speak of the transformation of global capitalism, followed at the beginning of 2016 in Milan by his appeal before the anthroposophists for a “fundamental shift in perception,” and only a few months later, in the Vatican, Pope Francis also raises the same question, after which, in 2017 in Dornach, Charles once again speaks, in veiled terms, of a “fundamental change” in today’s economic system. This line of development acquires its final institutional form in 2019, when the Rothschild and Vatican Council for Inclusive Capitalism emerges:

**London 2014 — London 2015 — Milan 2016 — Vatican 2016 — Dornach
2017 — Vatican 2019**

Viewed individually, these events may appear to be unrelated initiatives, but placed in chronological sequence, they outline a gradual movement from an idea to a formulated program, from a program to international dialogue, and from there to an institutionalized model. This sequence demonstrates the gradual convergence of the two seemingly different lines — the London-Vatican line and the Dornach line, with Charles III serving as their focal point on the personal level. And ELIANT on the institutional level, which began to operate precisely during the key and most eventful year of 2016.

It is precisely on the pages of its official website, under the section “Economics” (Fig. 5), that the entirely undefined “*Call for a change of thinking in economics*”, formulated in the spirit of Charles, is published. It reads as follows:

*“However, our call for a **rethink of the economy** is particularly acute: just as there is no living organism that can grow indefinitely, economic life based on the ideal of unlimited growth will do more harm than good to planet Earth and its inhabitants in the long term, not least by constantly fueling the battle over the distribution of resources and thus promoting growth will do more harm than good to planet Earth and its inhabitants in the long term ...”* <https://eliant.eu/>

en/newsletter-archiv/unsere-arbeits Themen/call-for-a-change-of-thinking-in-economics/



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Call for a change of thinking in economics

Economy of Love:
„We Believe in
Creating Balance“

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The balance of power is currently shifting around the world – including in Europe. The latter is seeking a new place in the power structure of the new world (dis)order that is currently emerging. At its core, Europe embodies diversity and inclusivity and the great challenge of working towards a common values-based identity. The rules-based value system of democratic social systems is wavering and giving way to authoritarian structures that do not shy away from attacks on legislative bodies either.

In order to protect Europe from renewed fragmentation and anti-democratic endeavours, reforms from below – broadly supported by civil society – must promote transparency and inclusive participation and demand it from their democratically elected parliamentarians.

ELIANT would like – wherever possible together with other initiatives – to pursue such a cultural change 'from below' by democratic means: we demand an education system that places the healthy development of children and young people at the centre and subordinates the demands for adaptation and performance from politics and business to this. This promotes a civil society that can advocate participation, co-operation and direct democracy instead of fitting in with the predetermined structures. **However, our call for a rethink of the economy is particularly acute: just as there is no living organism that can grow indefinitely, economic life based on the ideal of unlimited growth will do more harm than good to planet Earth and its inhabitants in the long term, not least by constantly fuelling the battle over the distribution of resources and thus promoting**

Fig. 5

This call by ELIANT is entirely in the spirit of the ideas developed by the Rothschild and Vatican Council for Inclusive Capitalism, Charles, and the

Vatican, as well as those of other global institutions, such as the Club of Rome, which was the first to formulate the concept of the harmful effects of unlimited growth. Thus, it turns out that just as Charles continuously calls for a change in the economic model — including before an anthroposophical audience — the same call is reproduced within ELIANT's own informational framework. In neither case is it specified what exactly the economic system should be that is to replace today's economy, leaving the same gap that we have already seen in Charles's addresses in Milan and Dornach: a (un)clearly formulated need for change, but without naming the specific model to which this change should lead. At the same time, nothing is said about Dr. Steiner's Threefold Social Order!

All these facts — just like the facts from the preceding section — outline a sequence that can hardly be regarded simply as a collection of coincidences. Gradually, the presence of Charles III becomes apparent, on the one hand, within the anthroposophical applied sphere, on the other, within the financial-corporate line of Rothschild's "Inclusive Capitalism," and, thirdly, within the Vatican's Council for Inclusive Capitalism. What is significant is that he is not active in only one of these spheres, but in all three simultaneously. The three lines do not completely merge, but they intersect in his person. He is precisely the point of intersection, and here the question is no longer merely whether he has an interest in biodynamics, whether he supports the idea of "Inclusive Capitalism," or whether he is close to the Vatican project, but rather the fact that he appears successively in all three spheres, and at key moments in their development. This outlines not simply separate biographical episodes, but a threefold chronological coincidence and a common line of development, the ultimate result of which is the convergence with a subordination character of the anthroposophical applied sphere centered around ELIANT, the financial-corporate project of "Inclusive Capitalism," and its institutionalization through the Vatican. In other words there is a process of gradual institutional redirection of the applied anthroposophical initiatives, and hence of anthroposophy as a whole — away from the independent search for a social and economic model, such as the one embodied in the idea of the Threefold Social Organism, and toward the adoption of a different, externally formulated socio-economic paradigm.