

*F*rcing Change

Welcome to *Forcing Change*

by Carl Teichrib



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“We have to completely revise our western understanding of what it is to be an inhabitant of the planet Earth, our human story and the western story...We must pass from a human-centred to an earth-centred sense of reality and value.”¹

In 1953, author and scientist Arthur C. Clarke wrote, “Fifty years is ample time in which to change a world and its people almost beyond recognition. All that is required for the task are a sound knowledge of social engineering, a clear sight of the intended goal – and power.”²

Any questioning whether or not social change has occurred since 1953 can only be viewed as rhetorical. Yes, we have changed, “almost beyond recognition” – with the scope of transformation impacting all fields of human interaction. Indeed, our world’s socio-religious, political, and economic fabric has experienced so many turbulent twists that radical alterations pass by seemingly unnoticed, viewed as a normal part of our global makeup.

Most importantly, this transformation has deeply influenced core principles. Today, historical benchmarks of Western society are increasingly considered archaic relics of a bygone age: traditional family structures, Judeo-Christian values, and the notion of altruistic national leadership. We have now replaced these building blocks with dysfunctionality, the emergence and blossoming of neo-paganism, and either outright political apathy or, conversely, a Machiavellian approach to governance.

Articles to Watch for in Upcoming Issues of *Forcing Change*

- Manipulating the Masses: Penetrating Psychological Operations.
- Earth Day: A Radical Religious Agenda
- Utopian Politics: International Socialism and the Rise of Global Governance
- Cult of Green: The UN Earth Sabbath
- Fundamental Fears: Biblical Christianity as a Factor in Global Instability

But is this larger social change a result of consumer-oriented indifference, leaving in its wake a philosophical vacuum filled by whatever fad sweeps across the landscape? Or is world transformation a natural process inherent to the clashes of civilization?³

Certainly our world does move and sway as diverse cultures collide with each other, with different political economies, and with new technologies. In fact, the one thing constant about change is that it’s constantly changing. But to say that these root societal transformations are only the result of happenstance or cultural clashes is to ignore the role of calculated social engineering. Already in 1944, socialist Scott Nearing boasted of this intentional reshaping,

“A world society cannot be haphazard. Since there are no precedents, it cannot be traditional at this stage in its development. It can only be deliberative and experimental, planned and built up with particular objectives and with the aid of all available knowledge concerning the principles of social organization. Social engineering is a new science.”⁴

Vance Packard wrote something similar in 1977, albeit as a warning: “...dramatic efforts are indeed under way to reshape people and their behavior. These obviously have profound implications. In quite a few instances the implications are disquieting.”⁵

Packard went on to say, “Human engineers are at work in a variety of fields. They are increasing the capacity of a relatively small number of people to control, modify, manipulate, and reshape the lives of a great number of other people.”⁶

Was Mr. Packard overstating a paranoid scenario? Hardly. The idea of molding society to achieve specific transformational objectives has been openly discussed by multitudes of “change agents,” from smaller players such as Desmond

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E. Berghofer⁷ to such notables as Mikhail Gorbachev. However, the language of this global engineering typically has an antiseptic feel, such as Gorbachev’s 1995 comments,

“The whole world is at the threshold of dramatic changes. Moreover, this will not be just one more transformation from one stage to another, of which there have been so many in history. Many signs indicate that it will be a watershed of historic scope and significance, with a new civilization coming to replace the existing one.

*The time has come to choose a new direction of global development, to opt for a new civilization.”*⁸ (italics in original)

Another Gorbachev example can be found in his book, *On My Country and the World*,

“Obviously the goals of global management cannot be achieved all at once, in a single leap. Even with a ‘great leap forward,’ we could not coordinate the efforts of the international community and establish some form of management or administration of worldwide processes. Thus it is necessary to approach this goal step by step, to try to enhance the role of existing institutions and encourage coordination of the efforts of various governments.

Above all, we are thinking about the United Nations.”⁹

Occasionally the language is stark – even when wrapped in seeming complexity. Consider the following statement by Lucile Green,

“A wholistic, one-world view is emerging from space travel and other miracles of modern technology and from communication. A new consciousness is also emerging from a growing awareness in the West of the wisdom of the Eastern world-view.

Buddhism, Hinduism, Taoism and Shinto, while they differ in many respects, portray the world as a multi-dimensional, organically interrelated eco-system of which man is one of many inter-dependent parts. Perhaps we can learn through them to see the world whole, as it really is, and together – West and East – begin to build the foundations of a new world order.

The most urgent item on the planetary agenda is to set the limits of freedom and order in supra-national, global affairs. A constitution for the world is needed which combines the achievements of both hemispheres: that is, constitutional limitations and a bill of rights from the West and a spacious world-view from the East.”¹⁰

So what does all this mean? To the vast majority of the population, global social change either holds little significance (apathy) or is demoted to nothing more than “conspiracy theory” – a straw man position deflecting any real analysis or factual review.¹¹

For others such as policy researchers and community leaders, the concept of intentional modification cannot be brushed off so easily. After all, the breadth of organizational energy directly related to global change is enormous. Here are a few examples,

- A multitude of national and regional lobbying organizations (also known as Non-Governmental Organizations, or NGOs) directly exist to promote, educate, and influence such change at leadership levels. In the United States, Citizens for Global Solutions – formerly the World Federalist Association – is one example, lobbying and interacting with congressional players, United Nations officials, media personalities, and various government agencies such as the State Department. The WFA is/was the largest pro-world government lobby-

ing group in the US, and is part of a much larger international movement.

- Specific international political unions and associations openly advocate global governance/socio-transformation. The Socialist International (SI) represents one such entity, with 161 member political parties worldwide. Great Britain’s Labour Party is a full member, with Prime Minister Tony Blair acting as a Vice President within the SI. Canada’s New Democratic Party, which forms the government of two provinces and holds 29 federal seats, also holds membership in the Socialist International.

- A variety of multilateral bodies actively engage in advancing macro-change, often influencing member governments and adding more leveraging capabilities to supporting NGOs. The United Nations is one example, with UNESCO operating specifically within a global change framework.¹²

- A myriad of think-tanks exist, on all sides of the ideological spectrum, conceiving and debating aspects of socio-global transformation. Two examples are The Centre for the Study of Global Governance (based in the London School of Economics), and The Aspen Institute (headquartered in Washington, DC).

- Numerous religious organizations, such as the World Council of Churches, actively engage in promoting global social recasting – sometimes for the better, sometimes for the worst. Likewise, religions themselves may be influential in molding world order. An acute illustration is the Bahá’í faith, which sees itself as a driving force in the creation of a world governance system, a global faith, and a single international economic program.¹³

While the above points are lacking in specific detail, they do demonstrate the scope of propagation: namely that massive social change is real, broad, and internationally encompassing. As Nearing, Clarke, Gorbachev, and many others have attested, this is not an accidental transformation; nor is it limited in venue. Politics, economics, geostrategy, and socio-religious endeavors are ripe for the picking.

It's this last aspect; the intersection of social and religious modifications, that *Forcing Change*, a new online monthly publication and web portal, is primarily focused on analyzing and documenting. Essentially, *Forcing Change* recognizes that the foundational characteristics of our world – beliefs, behaviors, ethics, morals, and values are the keys to understanding the sweeping transformations impacting much of the rest of our religious, cultural, civic, and economic landscape.

But *Forcing Change* isn't the only one to recognize this vital link between “beliefs” and the larger international shifts taking place. World personalities such as Mikhail Gorbachev, Maurice Strong, Robert Muller, Stephen C. Rockefeller, Shridath Ramphal, and Walter Cronkite all hold to the imperative connection between values and beliefs with the bigger picture of global governance.¹⁴ The position of these men, and of many others, however, advances global changes that run antithetical to historical Christian worldviews and traditional civic and societal foundations. Case in point: each one of the above mentioned gentlemen strongly advocate a form of global political management within the context of an altered planetary ethics, often running counter to long-held views of the human position in the world.

So how can a response be given to these monumental shifts? Where do these engineered changes protrude into our social fabric? What are the agendas and initiatives that propel global transformation, and which institutions and individuals are setting the trends?

Thankfully there are a number of Christian-oriented organizations and web projects seeking to

inform others to the dangers and pitfalls associated with these paradigm shifts. *The August Review* (www.augustreview.com), headed by Pat Wood, is one such organization. Gary Kah's *Hope For The World* (www.garykah.org) is another, as is the website of Berit Kjos (www.crossroad.to). Each one of these organizations and sites contain valuable information and each tackle the issues from different angles and backgrounds.

Now, entering the arena of global analysis work is a new online publication and portal, *Forcing Change* (www.forcingchange.org), headed by Carl Teichrib. Utilizing first source experiences and documentation, *Forcing Change* is positioning itself to be a seminal research, analysis, and documentation project on global social transformation. Each month, the *Forcing Change* journal reviews and documents significant facets of globalization, with a special focus on its social and religious components. Furthermore, the membership section also contains a growing library of PDF documents, e-reports, audio files, and other beneficial resources – all with the aim of educating and equipping.

Why is this important? As the inescapable waves of change roll forward, it is imperative that we recognize their impact on our families, businesses, churches, and communities. If we are to make a difference today and tomorrow, it is vital that we are equipped with accurate intelligence, allowing us to meet these challenges with wisdom and knowledge. That's the role of *Forcing Change*.

Global transformation is occurring, and Clarke's 1953 statement remains true today; “All that is required for the task are a sound knowledge of social engineering, a clear sight of the intended goal – and power.”

Change is being forced. Hence, our response cannot be one of apathy, ignorance, or naivety. Instead, our position must be built on knowledge, intelligence, and wisdom.

To that end, *Forcing Change* is excited to be a major player in your information network. **FC**

Endnotes:

¹ Budd Hall and Edmund Sullivan, "Transformative Education and Environmental Action in the Ecozoic Era," *Empowerment for Sustainable Development: Toward Operational Strategies* (Halifax: Fernwood Publishing, 1995, on behalf of the International Institute for Sustainable Development), p.102.

² Arthur C. Clarke, *Childhood's End* (New York: Ballantine Books, 1953), p.69.

³ See Samuel P. Huntington, *The Clash of Civilizations: Remaking of World Order* (New York: Touchstone, 1996/97).

⁴ Scott Nearing, *United World* (New York: Island Press, 1944), p.221.

⁵ Vance Packard, *The People Shapers* (Boston/Toronto: Little, Brown and Company, 1977), p.3.

⁶ *Ibid.*, p.3.

⁷ Berghofer was the Assistant Deputy Minister of Advanced Education in the Government of Alberta. His novel *The Visioneers*, is a 500+ page outline of social, spiritual, economic, and political change focused on the creation of a global utopian society. In 1997 Berghofer co-hosted the Global Citizenship Youth Congress, which sought to implement Robert Muller's World Core Curriculum into the Canadian educational structure (Muller was UN Assistant-Secretary-General and now plays a role at the UN University of Peace, his curriculum postulates an Eastern mystical framework). In the past Berghofer has worked with UNESCO and the Canadian Council of Ministers of Education. Currently he is the president of Creative Learning International.

⁸ Mikhail Gorbachev, *The Search for a New Beginning: Developing a New Civilization* (San Francisco: HarperSanFrancisco, 1995), pp.68-69.

⁹ Mikhail Gorbachev, *On My Country and the World* (New York: Columbia University Press, 2000), p.227.

¹⁰ Lucile Green, *Journey To A Governed World: Thru 50 Years in the Peace Movement* (Berkeley: The Uniquet Foundation, 1991), pp.34-35. Green, who passed away in 2004, was a delegate to the first World Constitution Convention, president of the Association of World Citizens, vice-president of the World Constitution and Parliament Association, co-chair of the Action Coalition for Global Change, and an active member of the World Federalists of Northern California (now known as the Democratic World Federalists). She was highly influential in the movement to create a United Nations parallel People's Assembly, a type of world parliament attached to the UN, an idea still circulating in global governance circles.

¹¹ Global socio-political transformation into a system of international governance cannot be deemed a "conspiracy theory," for global governance is an open endeavour able to be documented, analyzed, and explored through mountains of open source material. If it is a conspiracy, it is an "open conspiracy" – as dubbed by H.G. Wells (*The Open Conspiracy: Blue Prints for a World Revolution*, 1928).

¹² See, Julian Huxley (first UNESCO director), *UNESCO: Its Purpose and its Philosophy* (Washington, DC: Public Affairs Press, 1947).

¹³ See, John Ferraby, *All Things Made New: A Comprehensive*

Outline of the Baha'i Faith (London: Baha'i Publishing Trust, 1975); *The Proclamation of Baha'u'llah* (Baha'i World Centre, 1967); and *Baha'i Teachings for the New World Order* (New York: Waldorf Enterprises, 1992).

¹⁴ For Mikhail Gorbachev, see his book, *The Search for a New Beginning: Developing a New Civilization* (San Francisco: HarperSanFrancisco, 1995); for Maurice Strong – former Senior Advisor to the UN Secretary-General and member of the Foundation Board of the World Economic Forum – see his book, *Where On Earth Are We Going?* (Toronto: Knopf Canada, 2000); for Robert Muller – former UN Assistant Secretary General – see his book, *New Genesis: Shaping a Global Society* (Anacortes, WA: World Happiness and Cooperation, 1982); for Stephen Rockefeller – Advisory Trustee and former Chair of the Rockefeller Brothers Fund – see his speech, "Ecology, Religion, and Global Governance" posted in the *Forcing Change* membership area; for Shridath Ramphal – former Secretary-General of the British Commonwealth and Co-Chair of the Commission on Global Governance – see his speech, "A World More of People" posted on the *Forcing Change* membership area; and for Walter Cronkite – former CBC anchor and now spokesperson for the Interfaith Alliance – see his complete acceptance speech for the 1999 Global Governance Award, posted in the *Forcing Change* membership area (www.forcingchange.org).

There's More to a City: Changing Loyalties, Shifting Values, Embracing Global Governance

by Carl Teichrib

Standing on the public promenade of the Canada Place Vancouver Convention Centre, I was a overwhelmed by the magnitude of my surroundings. To my front and across Burrard Inlet was the city of North Vancouver, complete with a spectacular mountain backdrop typical of beautiful British Columbia. Behind rose the skyscrapers, towers, and construction cranes of Vancouver, one of the most successful growth-cities of North America. And all around me flowed a sea of humanity.

More than 10,000 participants from over 100 countries had converged on Vancouver for the week of June 19-23, 2006. The reason for this massive influx of politicians, world leaders, lobbyists, and government-types was the third interna-

tional session of the United Nations World Urban Forum (WUF3) – a product of the United Nations Human Settlements Programme (also known as UN-HABITAT).

Turning to my agenda package, I leafed through the material hoping to organize my week. Like the event itself, the WUF3 programme was immense; daily plenary sessions, a multitude of roundtables and dialogue meetings, and over 160 training and networking events scattered over five days. Added to this mix were cultural festivities, side meetings, and guided tours – all meant to build international solidarity.

As page 48 of the official conference program stated, “...the first steps towards global change start with us!”

International Bed-partners

Cities are more than just places of work, places of residence, business and culture. They contain the majority of the world’s population, and are



New York City:
How will global urban politics impact your city?

therefore focal points for political power: leverage used to advance “global change.” International players recognize this immense political potential,

World Urban Forum Documents

A number of WUF3 documents are available for download in the Forcing Change member’s area. Go to www.forcingchange.org and sign up today!

and over the course of the WUF3 it was evident that cities were to undergo a more unified partnership within the global community.

Throughout the World Urban Forum, cities were upheld as strategic allies of the

United Nations system. And it wasn’t hard to understand the context; we were told, on more than one occasion, that if nations would not uphold their international agreements, then individual cities should lead the way. To this end, mayors, city planners, politicians, and UN leaders emphasized key urban-international partnership areas, including,

- Localizing UN Millennium Development Goals. MDGs are a multipoint program that incorporates vague poverty-eradication promises, and more overarching designs for world education and global development. The MDGs (which were an arrangement made between sovereign countries and the United Nations) have become a type of global-socialist mantra, and cities were encouraged to firmly step into the MDG arena.

- Local UN Agenda 21 programs. Back in 1992, the Agenda 21 program was released as a major leg of the UN Earth Summit, held that year in Rio de Janeiro. It was a comprehensive “sustainable development” framework designed to act as an influencing agent regarding land use and the environment. Ultimately

this framework impacted property rights, the way in which governments managed environmental issues, and subsequent economic progress (and often regress). Since 1992 thousands of local

Agenda 21 committees have cropped up in cities and municipal regions around the world. The Agenda 21 concept played perfectly into the UN World Urban Forum. After all, the WUF3 official motto was “Our Future: Sustainable Cities – Turning Ideas into Action.” So it wasn’t a surprise to see that a significant effort was being made to tighten the integration between Agenda 21 ideals and global city planning.

In case you’re still unsure how Agenda 21 operates, especially in relationship to local activities, allow Mark Edward Vande Pol – a former Agenda 21 planner for Santa Cruz County – to explain the process,

“This is Agenda 21. The UN intends to control your life, through incremental mandates instituted by your local government bureaucracy. You will never see it. You will never vote on it. No matter which path they use, the agencies can pen the new regulations under ‘threat’ of lawsuit and down the pipe it comes: enforceable administrative rules without legislation.”¹

- UN Convention on Climate Change. Over and over again, climate change and global warming were given as the single most important international problem requiring a worldwide solution. From podium speakers to floor questions, climate change was clearly a uniting factor for WUF3 participants. In fact, it seemed that every ill in the world was placed at the feet of global warming, with the West automatically shouldering the burden of responsibility. Here too, cities were encouraged to lead the way in calling for global economic and social change. The shift was obvious: allegiances are no longer exclusively nationalistic, but rather international in scope, and cities will have to lead the way if countries won’t.

At the Wednesday morning Plenary Session titled “Partnership and Finance,” Robert Williams, Mayor of Georgetown, Guyana, stressed the need for the UN to act as a direct, fast-track partner

between cities and world financial institutions. The moderator for this Plenary Session, Katherine Sierra (Vice President for Infrastructure at the World Bank), explained that the World Bank is now looking to go beyond working with national governments and start openly providing individual cities with funding and financial services.²

This is a major shift, with all the implications of debt politics and enforced top-down economic re-structuring at the city level.



UN flags flying over Canadian flags at WUF3

While World Bank loan programs typically deal with major infrastructure projects, such as roadways and water systems, the World Bank is also noted for its economic reform requirements. Primarily this entails “conditionalities” and “structural adjustments,” which are monetary and trade policy conditions and alterations that amend the way nations conduct economic activity. Sometimes these measures are uncontroversial, such as instituting anti-corruption changes. But other aspects may be viewed as problematic, such as public-privatization requirements of national programs and enforced re-arrangements of national industries and financial institutions to achieve World Bank targets.³

Although it’s true that the World Bank has had an urban unit for thirty plus years, and that it loans billions to city-based projects, the larger issue centres on direct debt politics at the city level verses the traditional federal agreement. Fundamentally, urban World Bank loans have historically been part and parcel of national arrangements. Directly dealing with cities, however this will ultimately be conceived, will by its nature up the ante in terms of localizing debt burdens and power influencing – a game where money and politics intersect in

ways that force change.⁴

As one commentator has written,

“Although most of the policy statements of the World Bank deal with economic issues, a close monitoring of its activities reveal a preoccupation with social and political issues. This should not be surprising considering that the Bank was perceived by its founders as an instrument for social and political change.”⁵

Both Williams’ call for greater UN intervention and Sierra’s World Bank revelation are moves that would inextricably bind cities to unaccountable international bureaucrats, more ominous debt burdens, and ensure that cities would stay ensnared within the web of global governance politics – a cause and effect situation.

In reviewing this World Bank development, two quotes come to mind; “The problem of world debt leads ineluctably to the problem of world management...”⁶ And, “The control of money and credit strikes at the very heart of national sovereignty.”⁷

But in the WUF3 setting, where international solidarity was the fixed goal, such troubling global financial bed partnering didn’t raise any noticeable questions or critical comments from the floor. Rather, it was apparent that such a marriage between cities and the world community was relished – and if a choice needed to be made between “world management” and “national sovereignty,” it wasn’t too hard to figure out which way the pendulum was swinging.

Soul City

Going beyond international political games and economic arm wrestling, the World Urban Forum literally searched for the “soul of the city.”

On Wednesday afternoon, religious thinkers convened the “Spirituality Roundtable.” Consisting of approximately 30 spiritual leaders facing each other in a square grouping of tables, with

a much larger audience seated around this inner core, the event’s theme was “Bridging the Gap: Spirituality and Sustainability in the Urban Context.”

Opening this Roundtable was a “First Nations Welcome and Prayer.” Then after panellist introductions, Dr. Michael Hryniuk gave a brief meditation on “vision.”

“At the outset we would like to honour all spiritual traditions here and their insight that one of the great ways to make contact with that source of vision within us, between us, and among us is to enter into silence – into a silence that unites, and it allows our minds to settle into our hearts and into our spirits so that we can access the deeper intelligence, a deeper sense of imagination, a deeper sense of vision.”⁸

Three minutes of silence followed this meditation, which Hryniuk broke with the sound of a small bell. Hryniuk, one of the Christian representatives, came to the WUF3 from the Vancouver School of Theology. Paradoxically, the Vancouver School of Theology’s Vision and Values statement first affirms the calling to be a “faithful and discerning disciples of Jesus Christ,” then proclaims “ecumenical action and interfaith engagement”⁹



as a specific faith value. And “interfaith engagement” was a fitting description of the WUF3 Spirituality Roundtable, where no religion was right or wrong, and where truth followed whatever breeze was blowing.

Some of the spiritual and environmental leaders who participated included,

- Yoland Trevino, Global Council Chair, United Religions Initiative (USA).
- Francesc Rovira, Executive Director, Interfaith Centre of Barcelona (Spain).
- Mae Chee Sansanee Sthirasuta, Buddhist Spiritual Leader, Co-chair of the Global Peace Initiative of Women (Thailand).
- Pritam Singh Aulakh, President, Federation of Sikh Societies (Canada).
- Gwendolyn Hallsmith, Executive Director, Global Community Initiative and leader of the Vermont endorsement campaign for the Earth Charter (USA).
- Pandit Prameya Chaitanya, Head Priest, Mahalakshmi Hindu Temple (Canada).
- Maureen Jack LaCroix, Executive Director, Earth Revival Society (Canada).

This wasn’t just a feel-good meeting; former and active city politicians were in attendance and offered their insights. In the end the consensus was that cities needed to become spiritual magnets, hubs for inter-religious growth and commitment. Therefore, city planning and zoning regulations would need to incorporate interfaith realities, and urban festivals would likewise have to reflect a universalistic philosophy.

For UN-HABITAT, the United Nations specialized agency that was hosting WUF3, the Spirituality Roundtable was a milestone. According to

Points of Action: **Learning from the World Urban Forum**

If you are a city planner – watch for “interfaith zoning” suggestions, and tactfully raise questions as to the legal and ethical validity of such an act, a move that potentially pits city regulations against Christian congregations.

If you are a city politician – educate yourself as to the legal and practical problems of interfaith zoning, drawing attention to the conflict this may cause with Christian churches. Furthermore, consider the fact that exclusive interfaith zoning could raise liability issues, human rights complaints, and serious questions of freedom of association. Make your voice heard in opposition to interfaith zoning, both overtly and in discrete ways. Inform your constituents, including other community and business members, and church leaders.

Regarding World Bank funds and your city: Become educated on how the World Bank operates, and primarily how “structural adjustments” impact local/national decision-making. Be aware of how World Bank loans and payment demands may compromise strategically important urban infrastructures, including banking/financial options. Partner with other community leaders in opposing World Bank influences at the city level, and provide workable funding alternatives where possible. For an informative paper on the World Bank, see the August Review White Paper, *Global Bank: World Bank*, at www.augustreview.com.

If you are a church leader – Be aware of the growing challenge of interfaithism within your community and congregation. Monitor city planning and discussions, and be prepared to tactfully raise concerns with city officials and politicians when and where needed. Inform your congregation so that they too may be discerning and proactive. Carefully monitor city-sponsored festivals and events, with an eye on the spiritual/political motivations that may be underlying.

If you are a layperson – Regardless of what walk of life you travel, become informed of the issues. Monitor your community’s political atmosphere and raise your voice in a way that demonstrates respect, authority, and knowledge. Inform you pastor, business associates, friends/family members, and others of influence regarding the problem areas of globalizing cities.

organizers this was the first time that spirituality and the UN-HABITAT agenda were linked in such a solid manner, offering a working prototype for deeper collaboration.

“Spirituality” was weaved throughout the World Urban Forum. An interfaith prayer room was set aside, devoid of religious symbolism to keep from offending any particular belief system. And during the official cultural arm of the WUF3, the “World Urban Festival,” a 14 foot-high demon effigy was burned to celebrate the summer solstice, followed by a late night solstice dance. More subtly, Earth Charter brochures and other Earth-centred paraphernalia could be picked up at the UNESCO exhibit and other booths scattered throughout the conference site.

Taken as a whole the message was unmistakable: global change requires more than just political and economic restructuring – it requires a complete reshaping of values and beliefs, a spiritual shift that blends the gods and embraces Earth paganism.

Global Cities, Global Perspectives

In 1976, the first United Nations Conference on Human Settlements was held in Vancouver, British Columbia. During that inaugural event, the Secretary of the HABITAT event, Dr. Uner Kirdar asserted, “We must now learn to live with a global perspective.”¹⁰

Three decades later similar sentiments re-vibrated throughout the HABITAT World Urban Forum,



WUF3 Spirituality Roundtable

“...the first steps towards global change start with us!”

This is the new urban-change perspective: a world-view ever pushing towards international solidarity, global governance, and a new planetary spirituality.

FC

Endnotes:

¹ Mark Edward Vande Pol, *Natural Process: That Environmental Laws May Serve the Laws of Nature* (Wildergarten Press, 2001), p.317.

² Audio tape on file.

³ For more information on World Bank operations, history, and conditions, see the August Review White Paper, *Global Bank: World Bank*, at www.augustreview.com.

⁴ An interview by journalist Greg Palast with former World Bank Chief Economist, Joseph Stiglitz, raised some interesting questions and concerns on World Bank/IMF activities. To read Palast’s article on the interview, go to www.gregpalast.com/the-globalizer-who-came-in-from-the-cold.

⁵ G. Edward Griffin, *The Creature from Jekyll Island: A Second Look at the Federal Reserve* (Westlake Village, CA: American Media, 1994, seventh printing, 1998), p.95.

⁶ Anthony Sampson, *The Money Lenders: Bankers and a World in Turmoil* (New York: The Viking Press, 1981/82), p.318.

⁷ A.W. Clausen (former President of BankAmerica Corporation and World Bank president from 1981 to 1986), in an interview with Michael Loyd Chadwick. This interview can be found in the International Banking issue of the *Freeman Digest*. The interview took place on August 27, 1979.

⁸ Audio tape on file.

⁹ Vision, Mission, Values and Goals. www.vst.edu/about/values.php. Conversely, the Vision statement for VST reads, “In the Spirit, we are called to be faithful and discerning disciples of Jesus Christ, witnessing to the living God.”

¹⁰ UN-HABITAT, *Habitat Debate*, June 2006, p.2. Quoted by Anna Kajumulo Tibaijuka, Executive Director of UN-HABITAT.

Building the City of Man: Architecture for a World Utopia

By Carl Teichrib

Cities have always been viewed as civilization's crowning achievement – the blended housing of culture, religion, science, commerce, innovation, and government – all solidified in architecture and design.

In 1913, the year before World War I erupted, an unusual publication circulated to government leaders and prominent individuals. Titled *World-Conscience: An International Society for the Creation of a World-Centre* and penned by Hendrik C. Andersen (a Norse-American sculpture living in Rome), this strange document detailed the development of a single global city; an urban jewel designed to elevate international human advancement.

This document, now downloadable in the FC Member Area (www.forcingchange.org), contains numerous drawings, including city plans and structures dedicated to major themes. It also contains maps showing potential world locations for the city, a discussion on the philosophical underpinnings guiding the project, and many letters of support from prominent individuals.

As a type of international capital, this city was to host numerous institutions representing Man's advanced status: a World Reference Library, an International Bank, an International Hall of Justice, various International Scientific Congress buildings, and a Temple of Religion – all surrounding a 320 meter (1049 feet) Tower of Progress.

What is particularly interesting is the philosophical basis for the project. Essentially this "International World Capitol" was to be a unifying concept, bringing the world together in a new age of international peace and harmony. According to the document, "It would encourage the desire,

ever increasing in the world, for unification, and it would give a strong impetus to the progress of religion, science and justice." And religion, of all the foundational components, was a major factor in this grand scheme.

In developing his argument for a world capitol, Andersen traced the history of civilization and religious thought, culminating with Christ and Christianity. However, the depiction of Christ presented doesn't line up with the Jesus of the Bible. In John 14:6 we find Jesus making an exclusive statement, "I am the way and the truth and the life. No one comes to the Father except through me" (Acts 4:8-12 and Acts 10:39-43 likewise attests to Jesus' exclusive divine nature). However, Hendrik's focus on *man's divinity* as the Christ-point for this city project runs counter to the Biblical account.

"He [Jesus] taught men that the kingdom of heaven is within, and that, through love and devotion, through labour and justice, this invisible kingdom would grow strong and imperishable."¹

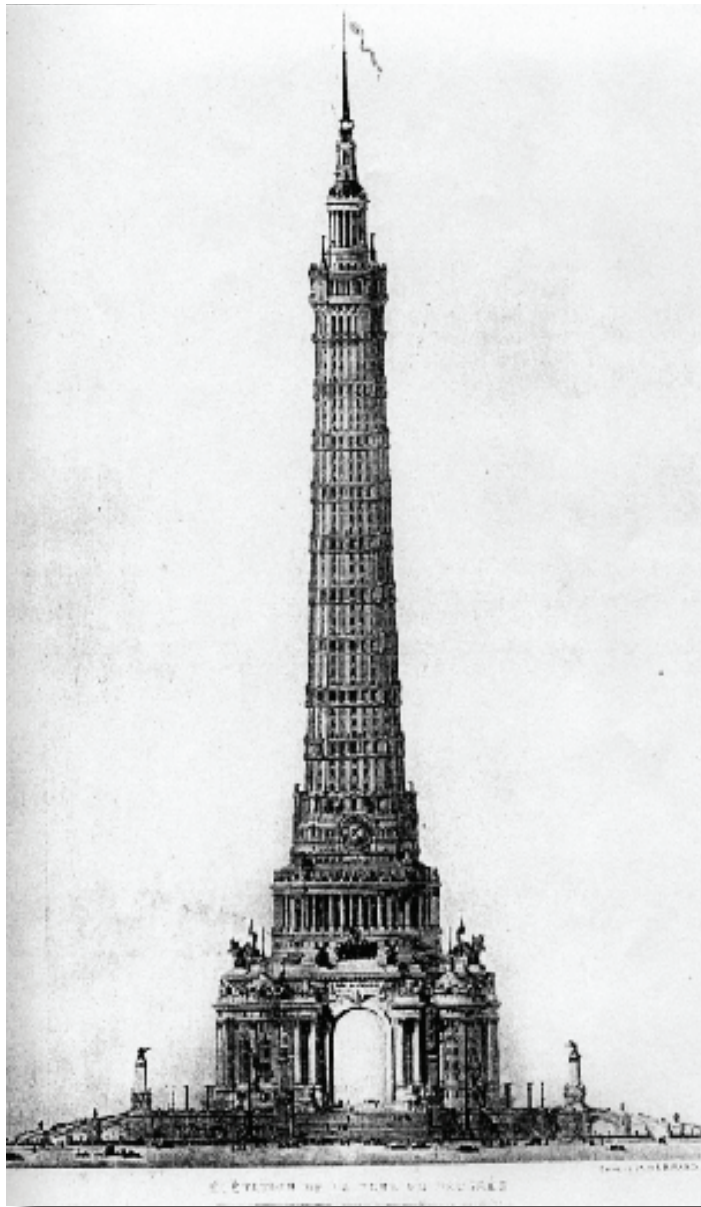
"...the definition, clearly outlined by Christ, of *God in man*, can never pass away."² [italics in original]

"...as we are assured of the divinity of the human soul, we can survey the past with calm and serene judgment, and endeavour to strengthen the future by a deeper comprehension of the God in man and so help through unity, strength and culture, to build the ladder, as in Jacob's dream, that reaches from earth to heaven."³

Today we would say that Mr. Andersen's religious positions would be at home with the esoteric side of spirituality – particularly the New Age camp. Annie Besant, a leader in the Theosophical Society (which birthed the modern New Age Movement), similarly stated that, "Man is not to

be compelled; he is to be free. He is not a slave, but a God in the making.”⁴

Another significant point is that Andersen’s proposal wasn’t new in 1913. The idea of creating a spiritual/unifying world-city under the banner of Humanity’s Ascension has been scattered throughout the pages of religious and esoteric texts.



Andersen’s Tower of Progress

Atlantis, the mythical land described by Plato, was said to contain a great Royal City (known as the City of the Golden Gates), and over the years esoteric scholars have propagated that this city was a global-spiritual center.⁵ And in looking to

the Bible, we find in Genesis 11 the fascinating account of the Tower of Babel, a building complex representing an elevation of humanity’s pride and arrogance to lofty levels. Furthermore, the notion that certain cities act as a spiritual magnet, either through man’s proclamation of divinity or through the influence of outside ethereal forces, crops up time and again.

Benjamin Crème, the spokesperson for the channeled messages of Maitreya the Christ, (a supposedly ascended spirit master guiding man’s evolution) lists New York, London, Geneva, Darjeeling, and Tokyo as the five main city-centers of cosmic energy on Earth, with Rome and Moscow acting in an important but less direct capacity.⁶

In a similar vein, an interesting article on the spiritual symbolism of cities can be found posted at the Theosophical Trust web portal. In this piece titled “The City,” the writer reviews the historical significance of various religiously oriented cities, including Hindu (the Golden City), Buddhist (Kapilavastu), Judaic (Jerusalem), and Roman and Grecian centers. After citing numerous examples, the author concludes by saying, “We can recognize the sacred design nurtured in the united mind of the Builders and, once again, lay down a plan for the City of Man.”⁷

While Hendrik C. Andersen has been relegated to the dustbin of obscurity, his conviction to create a world capital – a City of Man – follows and flows from a long history of humanity’s attempt at self-enthronement. Obviously, Man never learned the lessons from the Tower of Babel (see Genesis 11): When we proclaim ourselves divine, to the point of arrogantly institutionalizing this grand self-delusion, confusion and chaos inevitably follows.

NOTE: The document described above, *World-Conscience: An International Society for the Creation of a World-Centre*, is provided exclusively to *Forcing Change* subscribers, and can be downloaded from the FC Member Area (www.forcingchange.org). **FC**

Endnotes:

¹ Hendrik C. Andersen, "World-Conscious" — *An International Society for the Creation of a World-Centre* (Rome: Communication Office of Hendrik C. Andersen, 1913), p.10.

² Ibid, p.10.

³ Ibid, p.11.

⁴ Annie Besant, *Esoteric Christianity* (The Theosophical Publishing House/Quest, 1901/82), p.220.

⁵ See Manly P. Hall, *The Secret Teachings of All Ages*, pp. 33-34. See also, H.P. Blavatsky, *The Secret Doctrine* (Pasadena: Theosophical University Press, 1988, originally published in 1888).

⁶ Benjamin Crème, *The Reappearance of the Christ and the Masters of Wisdom*, (London: The Tara Press, 1980), p.81.

⁷ "The City," Theosophical Trust, [www.theosophytrust.org/tlodocs/dispreport.php?d=symbols/CityThe-1281.htm]. Accessed June 23, 2005.

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