

Forcing Change

A People's World Government: Who's Fooling Whom?



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By Carl Teichrib



The following article was originally penned in the late 1990s after attending a small, but intense meeting on ways to implement a world parliament.

The reason for re-publishing this item is straightforward. A recent, global call has been issued to create a world parliament attached to the United Nations. Presently, more than 500 Members of Parliament, from Canada to New Zealand to South Africa to Argentina, have endorsed this move. Other notables such as Edgar Mitchell, former Apollo astronaut; Boutros Boutros-Ghali, former UN Secretary-General; Ken Livingstone, Mayor of London; and John Turner, former Prime Minister of Canada, have come out in favour of this proposal.

Last fall, a preparatory meeting between major

non-government organizations re-ignited the UN Parliamentary Assembly idea – a concept that has been in quiet circulation for decades. Now, world government advocates and UN support groups are engaging in lobbying efforts to bring political pressure to bear. And it is anticipated that media attention will begin to focus on this development in the near future.

How serious is this movement? Although the concept isn't new, it has never managed to grow wings. Today, that's changing. Momentum has intensified since 2005, with last year's NGO meeting adding significant clout to the program.

In order to help understand what this means, I've decided to re-print an article based on my personal experiences at one of the earlier People's Assembly/world parliament events. Some changes have been made from the original (which was published in Gary Kah's *Hope for the World Update*), including extra details that pertain to the situation at hand.

Something else to note is that two of the organizations mentioned in this article are now defunct. In the case of the Action Coalition for Global Change, the organization has morphed into a web-site network, *Empower the United Nations*. And in the case of the United Planetary Federation, the

group is no longer operational. However, the work of these organizations helped lay the foundation for today's United Nations Parliamentary Assembly campaign.

Watch for more information in coming issues of *Forcing Change*.

A People's World Government: Who's Fooling Whom?

By Carl Teichrib

To the residents of a weathered looking section of north Chicago, I must have looked lost. After the fourth drive around the block, I still hadn't found what looked like the right building. The sun had set hours before, and the street lighting was poor. Large hardwood trees lined the sidewalk, and all the houses looked the same – dark.

This was where elite global movers and shakers were supposed to meet, in an old residential section? This was where, for the next two days, world thinkers would develop directives towards bringing Chicago on-line with global government? Something didn't seem right.

Finally, after 20 minutes of frustrated searching in the gloom of a November evening, I stopped the car and ran up the steps of the only building that vaguely fit what I was looking for. No lighted signs, billboards or banners announced my location; just a plain piece of paper with simple type posted on the door. Walking in, I was welcomed to "DreamHouse."

Unknown to all but a handful, Chicago was the setting for a small but intense conference on world government in early November 1997. For two days (7th and 8th), the United Planetary Federation (UPF), under the leadership of Glen Nuttall,

hosted the United Peoples Advocates and Global Virtual Assembly – a visioning event for global governance.

The meeting place, as already alluded to, was very low profile. DreamHouse, as the place was called, was a former Salvation Army chapel. It was from this location, still equipped with a podium embossed with a wooden cross, that the message of global consensus was preached.

A few months earlier I had talked to Mr. Nuttall, the conference organizer, about the upcoming Assembly. Optimistic, he explained that this meeting was meant to unite the peace movement and work to bring Chicago to the forefront of the emerging global system. He also hoped to have a substantial crowd for the conference. The crowd never showed. Less than twenty people were in the building.

A Meeting of Minds

At first it seemed to me the UPF Assembly was a washout. With so few attending, what could happen? Little did I know that those in the room were some of the most influential players within world government circles. [Note: the following short list reflects the positions these people held in 1997.]

- Lucile Green: member of the World Constitution and Parliament Association (WCPA), 4th signer of the WCPA Constitution for the Federation of Earth, founder and co-chair of the World Government Organization Coalition, member of the American Humanist Association, the World Future Society, and on the executive of the Action Coalition for Global Change (ACGC).

[Note: Since Lucile Green's death in 2004, ACGC has morphed into a new organization: Citizens for a United Nations People's Assembly. However, from the mid-1990s until 2004, the ACGC was



Chicago, Illinois

a key United Nations empowerment advocacy group.]

- Nari Safavi: President of the World Federalist Association of Chicago and on the World Federalist Association National Board.
- Tom Hudgens: President and CEO of the Association to Unite the Democracies (an organization that was influential in the early history of NATO), a member of the World Federalist Association, and a member of the World Citizens Assembly.
- Robert Stuart: Chairman of the Board of the Association to Unite the Democracies, member of the World Federalist Association.
- Howard Cort: member of the International Public Policy Institute, and a task force member to organize a United People's Assembly under the guidance of the Action Coalition for Global Change.
- Roy Corr: member of the World Federalist Association and Worldwatch.
- Amos El-Roy: key developer of the Grassroots World Government (GWG) web site and author of GWG working papers.

Summing up the gathering of these individuals, Lucile Green, in her Saturday morning speech, stated,

“I feel that I’m speaking to a room full of VIPs. Robert Muller loved to quote Margaret Mead, saying, ‘You know it takes only a few committed people to change the world.’ And it’s the only thing that ever does change it. So I think we have here a few important people, this is an important event, and we could change the world.”¹

In some respects it was a “federalist family” atmosphere. Because of the small size, and because most of those in attendance knew one another, the discussion and planning time was overt to the cause of world federalism. For myself, an unknown to the group, it was a time of education concerning the goals and principles of global government.

The Voice Of Special Interest Groups

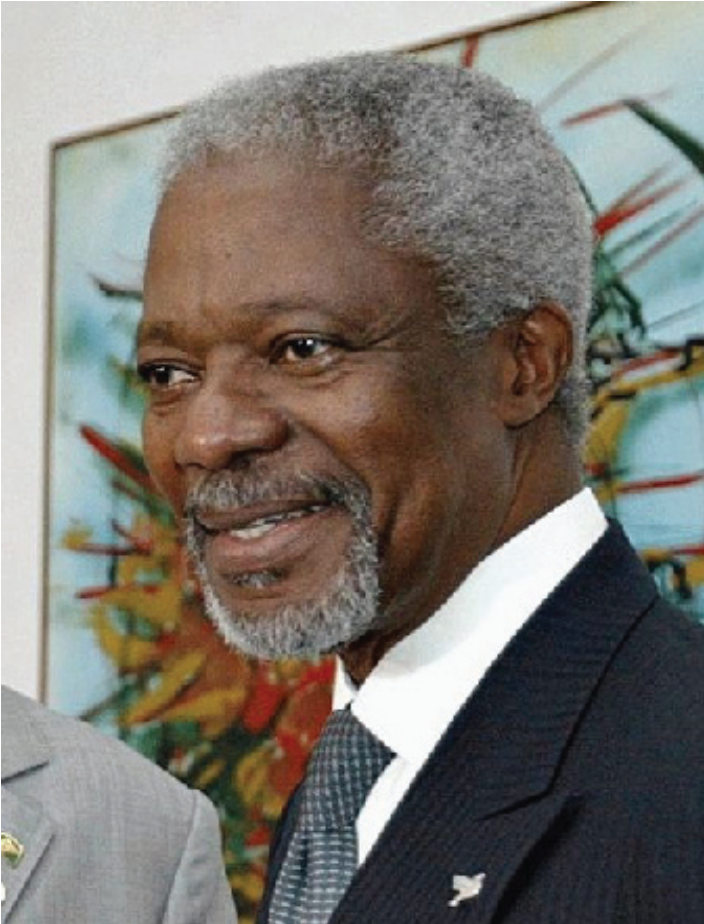
Key to the UPF meeting was the development of strategies to bring Chicago into a unified world’s People’s Assembly. Even though the concept was new to me, I soon discovered that the idea of a People’s Assembly spanned decades.

As far back as 1978, Lucile Green recommended that non-governmental organizations (NGOs are a akin to a global lobby group) form an official institution attached to the world community. This was expressed during an NGO forum – a “People’s Assembly” – running parallel to the 1978 United Nations Special Session on Disarmament. After the Special Session was over and the People’s Assembly closed, Green publicly suggested the following line of action,

“...the Peoples Assembly...will continue as a precedent and possible nucleus for forming a truly global institution to represent the common interests of people rather than the competing interests of nations. A Peoples Assembly will be held every time and place the U.N. special sessions are held on problems that concern people in general, such as the future of the oceans, technology, and childrens [sic] rights. The Peoples Assembly should be...soundly incorporated into the structure of the U.N. as a permanent house – a Peoples Assembly with the voting power to change the no-win game of dis-united nation...”²

In 1997, the idea of a People’s Assembly witnessed a renewal. Lucile Green, Robert Muller (former UN Under Secretary General), Douglas Roche (Canadian Senator), and Lady Rhyl Jansen (president of the UN Association of New Zealand), started to organize an NGO network with the goal of creating a People’s Assembly. That same year, UN Secretary General, Kofi Annan, gave the call for the formation of a People’s Millennium Assembly in the year 2000. NGOs such as the World Federalist Association and Green’s Action Coalition for Global Change recognized this historic opportunity, anticipating the time when NGO’s would act as the collective voice of people around the world.

So what does this mean? NGOs with United Nations status would have a direct say, on “your behalf,” in determining international policies. Groups such as Planned Parenthood, the Global Futures Network, the World Federalist Movement, the World Wildlife Fund, Greenpeace, the Bahá’í International Community, and Lucis Trust (an occult educational group formerly known as Lucifer Publishing), among other likeminded organizations, would act as the official voice of humanity in the international arena.



Former UN Secretary General, Kofi Annan

All of this would be done through elected local representatives – a global Member of Parliament – holding a seat in the newly formed United Nations People’s Assembly. And as NGOs such as the World Federalist Movement formed the backbone of this official body, so too they would be the channels through which these MPs gained influence and power.

Targeting Cities and the Year 2000

Developing the foundation for this not-so-distant People’s Assembly was one of the main purposes for the Chicago meeting. Moreover, the Chicago People’s Assembly was only one of many similar gatherings being convened worldwide. At Dream-House, we were given lists of major cities that were planning similar events. Places such as Boston, Bombay, London, Los Angeles, Madrid, New

Delhi, Paris, Philadelphia, Tokyo, The Hague, and Wellington are scheduled to host events that will lead towards the creation of an Assembly. Cities such as San Francisco and New York have already held their conferences, and NGOs in these cities are moving forward.

In Perugia, Italy, People’s Assembly organizers were hoping to have 80,000 participant march from Perugia to Assisi in support of this global cause. But because of an earthquake in the area, *only* 10,000 showed up. Even as the UPF conference in Chicago was taking place, a high level NGO/People’s Assembly meeting was being conducted in Geneva, Switzerland. On Saturday morning, Lucile Green presented personal greetings from the Geneva group, as well as from the Perugia Assembly organizers.

But why target cities? At Chicago the reason became obvious. Cities are strategically significant. To illustrate, UPF participants were given a list of 94 of the largest cities in the world. We were told that these were “global cities,” representing major portions of the planet’s population. Hence, these cities are the economic, political, corporate and academic hubs for their represented regions and nations. By bringing cities on-line as players in a UN People’s Assembly, governance on a planetary scale could be ramped up.

Ms. Green provided extra context,

“...the idea of a People’s Assembly has gone from a long, long dream, (from) at least ‘78 and probably earlier than that...into an embryo. It’s no longer a question of if it will happen but a question of what will it be like? And there are already signs of life in all of these Assemblies around the world...life signs of this embryo about to be born. We even know the date when it will be born, which will be the year 2000. And between now and then, my friends, we are in labour. And there will be pain in labour. Plenty of it, I’m sure. But our labour pains will bring forth a new life in the year 2000.”



The Future Home a world Parliament?

Glen Nuttall was confident in the realization of this People's Assembly, but thought the year 2000 might be too soon before the necessary pieces are in place. However, he did see the millennium year as being valuable to the build-up of a future parliamentary assembly.

Author's Note: In 2000, I participated in the UN Millennium Forum, which in many ways represented Kofi Annan's earlier idea of a Millennium Assembly. During that event I was involved in the working group tasked to find ways to empower the United Nations system. One of the primary focus areas was on the creation of a United Nations People's Assembly/world parliament structure. This recommendation found its way into the United Nations Millennium Forum concluding document.

Problems

Twice during the UPF conference I over-heard participants talking about the Christian problem. Simply stated, Biblical Christianity doesn't fit in the new global paradigm. Christianity is built on the exclusivity of Jesus Christ – a narrow view that doesn't mesh with a pluralistic world.

Another problem Christianity poses is that of childrearing: children are "infected" with a "backwards" worldview. Glen Nuttall explained what the new ideal should look like,

"We need to teach children about global government, global governance, and the world at large. We must encourage them to devise and explore alternatives to modern realities."

During the lunch hour, Lucile Green expressed suspicions of my presence. Because of the small size of the group and the fact that everyone, except myself, contributed to the discussions, I stood out. Within a few minutes, Robert Stuart from the Association to Unite the Democracies, along with Ms. Green, openly questioned my silence and lack of participation. Pulled aside and questioned by these two, I explained that I was attending because I felt this meeting would be of historical value – a true statement. I also explained that as an obvious outsider, I didn't feel comfortable contributing to the discussions.

At this point I was given an interesting insight. They explained that what we were doing was secretive, and that the general public was not aware of world government developments. This work, I was told, was theoretical in nature.

Somehow this didn't fit with the political ideal of "representation."

Democracy & Representation in a World Government:

Tom Hudgens, CEO of the Association to Unite the Democracies, gave an alternative scenario; Hudgens outlining how NATO could be used as a framework for a unified world democratic system. If NATO nations would come together on a macro-level (politically, economically, militarily, etc.), he believed other countries would feel pressure to join this global "democratic" system. Others in the audience thought this approach had merit, and suggested pursuing it further.

Another gentleman who contributed heavily at the UPF meeting was World Federalist Nari Safavi.

"I cannot hide my sense of excitement and exultation because I think a lot of the goals

and principles that the World Federalists have been advocating now are coming to fruition. The historical forces are aligning...All of a sudden what was unachievable, what was unthinkable, is thinkable and is achievable."

Mr. Safavi elaborated on the connections between world government and a People's Assembly,

"To the idea of a world government, World Federalists nowadays basically respond that the world government is already here. When you look at organizations such as the World Trade Organization or IMF (International Monetary Fund) or...the World Bank; what are these? These are instruments of global governance. World government is here, but we just don't have any voice in them...if we want to have a Federation to be democratic, we need to have people's representation...so we hope to see a People's Assembly ultimately to evolve into the Constituents Assembly body of the world government, where the citizens of the world, their representatives, will have the power to legislate for the whole world."

During our talks, somebody asked about the electoral process of a global People's Assembly. What values and ethics would be required in a global Member of Parliament? After some lengthy discussion, it was obvious that a global MP would have to meet a certain set of criteria.

- No pro-nationalism or country specific patriotism. First and foremost, a global MP must hold allegiances to the Earth community.
- Western views of development and economics, primarily capitalism, would have to be downplayed. Instead, a more holistic approach would be necessary in a global MP.

- A global MP couldn't be someone who held narrow religious and philosophical beliefs. Rather, he/she must embrace spiritual pluralism and a wider set of ethics.

- His/her focus must be on the Earth first: environmental concerns must supersede human growth and development.

- A global MP must be lock step with the agenda for world government. Period.

Democracy? Representation? The words rang hollow.

Getting To The Point

Deborah Burris-Kitchen, an overt Marxist who teaches at the University of LaVerne, California, gave a speech outlining the dangers of global capitalism. Her presentation added much to the discussion, but it also caused uneasiness within the group.

Was it that her message acted as a type of mirror for the other participants, revealing the real nature of world government? In any case, even as participants disagreed with Burris-Kitchen, the general "consensus" was that a global system must be not Westernized, but based on a larger methodology.

Lucile Green demonstrated what this would look like in her book *Journey to a Governed World*,

"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."³

Before the Chicago event ended, a special survey was passed around. The questions presented painted an interesting picture of world government and global democracy. And it caused me to reflect: what kind of world will my children inherit? [Note: The survey is reprinted in its entirety in this issue of *Forcing Change*.]

It was nearly six p.m. when I was questioned again regarding my purpose for attending the meeting. The message was clear: I was viewed as an infiltrator."

Knowing when your time's up is important. I gave myself an hour more and then headed for the door. In the space of a comparatively few short hours, DreamHouse had allowed me to catch a glimpse of the bigger picture – a vision of pseudo-democracy and the desired centralization of power.

In the future, watch as a United Nations-inspired "People's Assembly" gains momentum and comes to public light. When it does, I fully expect that the media spin will be primarily positive, selling the idea to a public ill-equipped to comprehend the true nature of the global dream.

A people's world government...who's fooling whom? *FC*

Endnotes

¹ All quotes, unless otherwise noted, have been taken from the audio recordings of this event.

² Lucile W. Green, *Journey to a Governed World: Thru 50 Years in the Peace Movement* (The Uniquist Foundation, 1991/92), p.39.

³ Ibid, pp.34-35.

Heresy in High Places

By Berit Kjos

Editor's Note: The following article, written by my friend Berit Kjos, exemplifies the clash of Biblical Christianity with the new, globally accepted spiritual paradigm. Although written in 2003, this article is as relevant today as it was then, especially as Tony Blair (former leader of Great Britain) has recently announced the creation of his Faith Foundation, which will seek to bridge religions in an age of globalization.

Berit Kjos is author of *A Twist of Faith* and *Brave New Schools*, two excellent resources detailing how our world is changing, and offering encouragement to meet these cultural shifts in ways that reflect integrity, insight, and truth. Her website, www.crossroad.to, contains a wealth of articles and analysis.

By Berit Kjos

“Lift us to the level of the universal...Chant the names of the gods. Start with om: Om Krishna...Om Buddha...” – The leader of a United Religions worship service.

“A highlight for me was being asked to perform a ‘traditional Wiccan foundation blessing’ in the closing ceremony...I specifically invoked Hekate and Hermes by name, and [Episcopal] Bishop Swing was right there

raising his arms in invocation with the rest of the Circle! We have, indeed, come a long way. – Don Frew, National Interfaith Representative.¹

**“Have no fellowship with the unfruitful works of darkness, but rather expose them.”
– Ephesians 5:11**

While Christians around the world lament the election of a homosexual Bishop at the recent Episcopal General Convention, few realize that this denomination has condoned outright paganism for years.

Majestic Episcopal cathedrals built long ago to honor God have welcomed the world's pantheon of deities. Occult rituals at New York's Cathedral of St. John the Divine and San Francisco's Grace Cathedral have spread the twisted message that the Biblical God is only one among a multitude of equal deities, spirits, forces and ascended masters.²

While their respective bishops have turned a blind eye to the pagan intrusion, California's Bishop William Swing went a step further. In 1996, he founded the United Religions Initiative (URI), a global organization designed to bring *all* religions together to dialogue and seek common ground.³

“You can work in terms of the model of the UN,” he explained, **“where you have the General Assembly and the Security Council.”⁴**

Bishop Swing's ambitious quest has found favor among others who share his vision for spiritual unity – a oneness designed to replace the old “divisive” Biblical absolutes blamed for war and conflict. Both President Bush and California Governor Davis (2003) have expressed their appreciation,



Bishop William Swing, founder of the United Religions Initiative

“Both the United Religions Initiative and the International Diplomacy Council exist to foster a greater understanding among peoples. I salute these organizations for their roles in facilitating interaction among people and nations.” – George W. Bush, President of the United States of America, November 2001.⁵

“Reverend William Swing, It is a great pleasure to recognize you as the International Diplomacy Council of San Francisco honors you with the 2001 Citizen Diplomacy Award.” – Gray Davis, Governor, November 2001.⁶

By 1999, Bishop Swing had moved his headquarters to the Presidio, a former U.S. military base overlooking the entrance to the San Francisco Bay. The Presidio’s other tenants included the Gorbachev Foundation, FEMA and the Thoreau Center for Sustainability – an office complex that would unite a multitude of globalist, environmental, spiritual and educational organizations in a common pursuit: to establish a new world order based on universal beliefs and values.

Visiting San Francisco in 1999, I stopped by the Presidio. As I searched for the new URI headquarters, I took note of some of its neighbors. They included:

- Resource Center for the United Nations
- The Institute for Sustainable Development
- Partnerships for Change
- Rudolf Steiner Foundation
- International Forum on Globalization
- Tides Center (had what seemed to be a Buddhist altar in its large reception room)⁷

I finally found the URI center. Inside, I pondered a large poster with a ring of symbols representing the religions of the world.⁸ Then I introduced myself to the receptionist and was invited to attend an interfaith worship service a few hours later.

After much prayer – and information gathering – I sat down in the back of the Presidio’s small interfaith chapel to watch. The leader began. “We are all branches of the one tree,” he intoned. “Lift us to the level of the universal...Chant the names of the gods. Start with om...”

The URI worshippers obediently chanted the repetitive words in unison to their gods. I watched, praying silently to my Lord for guidance and protection. “Visualize whatever form [shows] your understanding of the divine,” urged a woman in a soft, hypnotic voice. “Realize that you express the same as all others...”



The Presidio, San Francisco

A musician played an ancient accordion-like instrument while his wife explained the meaning of the word “mantra.” Then they introduced the final chant.

“Each sound has a spiritual meaning. [Our] prayer is asking the Divine to purify us so that we can become illuminated, self-realized or one with the divine.”

The worship ended with an invitation to write our responses, bring them to the altar, burn them over a candle, and offer a prayer to the universal god. As the participants returned from the altar, some glanced at me, the sole abstainer in a ceremony where full participation was obviously expected.

I had been praying for boldness and words to express my concern. Obviously, these worshippers considered their pantheistic beliefs both tolerant and all-inclusive. How could I show them that a ritual to a universal god could not include my God? And how could I demonstrate the love only found in Jesus Christ?

Finally, I asked with some trepidation, “May I share why I didn’t participate?”

Several people nodded, so I continued, “As a Christian, I want you to know that my lack of participation was not a sign of disinterest or lack of caring. I believe my Lord calls me to demonstrate His love, but He also tells me to worship no other god. You seem to believe that all gods are one. Would you want Christians to disobey their God and renounce His uniqueness in order to join in universal rituals?”

“No, no, that’s not the case,” protested one of the leaders.

“I’m a Christian too,” said another.

“So am I,” said a young man who teaches yoga and transpersonal psychology.

“Please lead us in a prayer you are comfortable with,” suggested a fourth.

“But my faith and prayers are based on the cross,” I protested. “The apostle Paul wrote in Galatians 2:20, ‘I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me...’”

“We agree with that...” insisted the group.

I didn’t want to pray words that others would filter through their own pluralistic perspective and then apply to themselves. So I asked the Holy Spirit to give me words that would be grounded in Christ’s work at the cross and would bring conviction to those who claimed to be Christians. Above all, I wanted to express the wonder and majesty of my Lord to those who didn’t know Him.

Reluctantly, I began to pray. I don’t remember the words, I only know He gave them to me. But most of the group seemed not to have heard. Since they professed to be tolerant, they had to affirm my expression of faith. But I suspect they knew as well as I did that we shared no common ground.

The fact is that those who base their faith on the Bible can’t join Bishop Swing’s converging streams toward planetary oneness. This uncompromising group of believers would include those Episcopalians who still trust in the unchanging validity of God’s Word. They know only one God, only one sacred Book, and only one Door to eternal life. Since they can accept nothing less, they must reject an all-inclusive global spirituality.

No wonder interfaith leaders like Bishop Swing see such Christians as narrow and intolerant “extremists” who block their vision of unity. Not only do we clash with the URI, we violate UNESCO’s

1994 “Declaration on the role of religion in the promotion of a culture of peace,” a “soft” international law. Eventually, we may be part of a small minority who will resist the spiritual oneness planned for the 21st century. It may even cost our lives. “If they persecuted Me,” said Jesus, “they will also persecute you.” (John 15:20)

Yet, we are on the winning side. Neither the UN nor the URI can fulfill their vision of spiritual unity, for they scorn the only God who can make us one. “Why do the nations rage, and the people plot a vain thing?” asked the psalmist who saw the absurdity of arrogant little humans mocking their almighty Maker. But “blessed are all those who put their trust in Him.” – Psalm 2:1,12. FC

Endnotes:

¹ Don Frew, Elder, Covenant of the Goddess, National Interfaith Representative, 21 July 2000, *1999-2000 Interfaith Report* at www.cog.org/interfaith/cogdf00.html (note: this link is no longer active).

² For illustrations and documentation, go to www.crossroad.to/Books/TwistofFaith/1-Father-Mother.html#goddess, www.crossroad.to/Books/TwistofFaith/5-Give.html#eros and www.crossroad.to/News/NewYork.htm#1.

³ See www.uri.org/abouturi/wes/index.asp and www.uri.org/religions. The URI form of dialogue (between diverse members) is based on the occult teachings of Georg Hegel. His dialectic process was embraced by Marx, Lenin and Stalin as a means to social change.

⁴ Quoted by Richard Scheinin, religion reporter for the *San Jose Mercury News*, February 3, 1996.

⁵ The International Diplomacy Council, a non-governmental organization (NGO) that helps State Department officials welcome foreign groups of dignitaries. While the entire letter was posted on a separate page earlier (www.diplomacy.org/PresLet.html), only a sentence is left on this new page: www.diplomacy.org/quotes2.html. (Source: Lee Penn, 1-5-02, “Bush Praises URI Initiative,” *The Christian Challenge*, Washington, DC).

⁶ Ibid.

⁷ “The Tides Center, although distinct from the Foundation by the letter of the law, itself takes in substantial amounts of money to ‘manage’ various radical-left projects... For example, if someone wants to fund a left-wing movement, they make a fully tax-deductible donation to the Tides Foundation, for which the Foundation will take its share as mentioned. The Foundation will pass the funding along to the Tides Center, which will manage the organization, including hiring program and support staff, providing office space, financial management, employee benefits and

legal advice; all for an 8 percent fee... The largest funding source for Tides, however, is the Pew Charitable Trusts. Pew has given almost \$109 million between 1990 and 2002... Since the September 11 attacks on the U.S., the Tides foundation has actively worked in support of Islamists and their advocates.” *How Ford Funds the Left* (www.frontpagemag.com/Articles/ReadArticle.asp?ID=7835).

⁸ That circular list of 14 symbols has now been changed to a linear list of 15 religious symbols. See www.uri.org/religions.

Survey on a Global People's Assembly

Editor's Note: the following is a survey distributed to participants of the 1997 Chicago People's Assembly meeting. It was meant to prompt thought and dialogue, and wasn't intended to be a scientifically accurate assessment. Hence, some of the text is grammatically inaccurate and/or worded poorly. Regardless, this survey provides a window into the developmental stage underpinning the Global Peoples Assembly movement.

DISCUSSION ON ORGANIZING A PERMANENT GLOBAL PEOPLES ASSEMBLY And ESTABLISHING A LEGITIMATE PEOPLES AGENDA

What are your thoughts on these issues?

Issue One: – What should be the purpose and function of a permanent Global Peoples Assembly?

A. A “voice of the people on a continuing basis”

☐ Yes ☐ No ☐ Undecided

B. Relate to local-global issues (since institutions already exist for the people on local, state, and national issues)

☐ Yes ☐ No ☐ Undecided

C. Reinforce the trend toward democracy and foster new global ethics as symbols of an emerging world community

☐ Yes ☐ No ☐ Undecided

D. Assist in the implementation of treaties between indigenous peoples and nation-states

☐ Yes ☐ No ☐ Undecided

E. Become a legislative body parallel to the UN General Assembly

☐ Yes ☐ No ☐ Undecided

F. Act independently of the UN, as is deemed appropriate

☐ Yes ☐ No ☐ Undecided

G. Give advice to UN agencies, but without a vote

☐ Yes ☐ No ☐ Undecided

Issue Two: – How should a permanent Global Peoples Assembly operate?

A. Consensus or modified consensus

☐ Yes ☐ No ☐ Undecided

B. Consent or 2/3 majority

☐ Yes ☐ No ☐ Undecided

C. Simple majority vote

☐ Yes ☐ No ☐ Undecided

D. Weighed voting according to population represented or other factors: possibly GNP, contribution to UN, etc

☐ Yes ☐ No ☐ Undecided

E. Integrated procedures with several specific UN agencies

☐ Yes ☐ No ☐ Undecided

F. Integrated procedures with UN

☐ Yes ☐ No ☐ Undecided

G. Not empowered until a “revitalized UN General Assembly” exists, meanwhile establish a “Civil Society Forum” and “Right to Petition”

☐ Yes ☐ No ☐ Undecided

Issue Three: – What criteria should be utilized when nominating delegates?

A. Evidence of global world citizenship either by formal declaration or reputation

☐ Yes ☐ No ☐ Undecided

B. Monitored elections for fairness, freedom, etc

☐ Yes ☐ No ☐ Undecided

C. Validated credentials of those elected

☐ Yes ☐ No ☐ Undecided

D. Through simple majority elections, in general

☐ Yes ☐ No ☐ Undecided

E. From elections conducted through democratic countries (or democratic organizations) only

☐ Yes ☐ No ☐ Undecided

F. Through accepted “Elections” from authoritarian regimes, at least on an interim basis

☐ Yes ☐ No ☐ Undecided

Issue Four: – From what constituency should delegates be elected?

A. Direct elections organized on a global scale, using computer satellites, the internet, and other telecommunications technologies

☐ Yes ☐ No ☐ Undecided

B. Geographical areas of approximately equal population, that may cut across national or state boundaries (such as the world’s largest cities)

☐ Yes ☐ No ☐ Undecided

C. Worldwide non-governmental organizations (NGOs) and other non-profit organizations (NPOs)

☐ Yes ☐ No ☐ Undecided

D. Some delegates-at-large nominated for their global statesmanship

☐ Yes ☐ No ☐ Undecided

E. Regional elections, possibly as an intermediate stage

☐ Yes ☐ No ☐ Undecided

F. "Electoral college," possibly through existing democratic national parliaments

☐ Yes ☐ No ☐ Undecided

G. Nation-states through existing democratic elections

☐ Yes ☐ No ☐ Undecided

Issue Five: – How should a permanent Global Peoples Assembly be financed?

A. Direct taxation on the world's people

☐ Yes ☐ No ☐ Undecided

B. Fees for use of our Common Heritage, including oceans, air, water, and the total biosphere

☐ Yes ☐ No ☐ Undecided

C. Dues from electoral contributions, via NGOs, NPOs, governments, regions, etc

☐ Yes ☐ No ☐ Undecided

D. Taxes on international money exchanges via legitimate world trade

☐ Yes ☐ No ☐ Undecided

E. Existing UN funds as well as "People's Movements" (NGOs, NPOs, and other movements) according to their respected resources

☐ Yes ☐ No ☐ Undecided

Issue Six: – What next steps are needed to continue the development of Global Peoples Assembly?

A. A council formed to pursue these issues and options and follow up actions on the UN mandate resolutions of peace, equality, development, and justice

☐ Yes ☐ No ☐ Undecided

B. Mobilize public opinion and "power of the people" through education, media, peace movements, NGOs, NPOs, and other legitimately empowered groups

☐ Yes ☐ No ☐ Undecided

C. Initiate and participate in a series of local-global meetings (Citizens Peoples Assemblies) to include ones already scheduled, leading to the year 2000 and beyond

☐ Yes ☐ No ☐ Undecided

D. Meet initially once a year during and after the UN General Assembly to debate and adopt comments on UN sessions

☐ Yes ☐ No ☐ Undecided

E. Write a mission statement/preamble

☐ Yes ☐ No ☐ Undecided

F. Work on an updated list of fundamental freedoms, individual rights, and legitimate responsibilities

☐ Yes ☐ No ☐ Undecided

G. Promote a global world constitution convention

☐ Yes ☐ No ☐ Undecided



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