Forcing Change

Engineering a New World:

Technocracy and Transformation - Part 1

Note: This article is Part 1 of a multi-part series. It is historically oriented. That said, it's also one of the most important articles published in *Forcing Change*, as it tackles an historical worldview that is seldom discussed, yet vitally important to understanding today's global transformation.

By Carl Teichrib (www.forcingchange.org)

Introduction

> "Rugged individualism must go… The individual must subordinate himself to the community…" – Graham A. Laing (1)

Those disturbing words didn't spring out of Nazi Germany, Benito's fascist Italy, or Stalin's heavy-handed Soviet Union – although the text was common to that era. Rather, the idea that "individualism must go" was the language of a very American movement, one that rapidly spread during the 1930s. From Columbia University to newspapers coast-to-coast, Technocracy was the buzzword for a new way of organizing humanity.

Mention "Technocracy" today and a mix of responses emerge.

"It's in a lot science fiction books," explained one younger friend. "It's a model for a utopian world run by technology."

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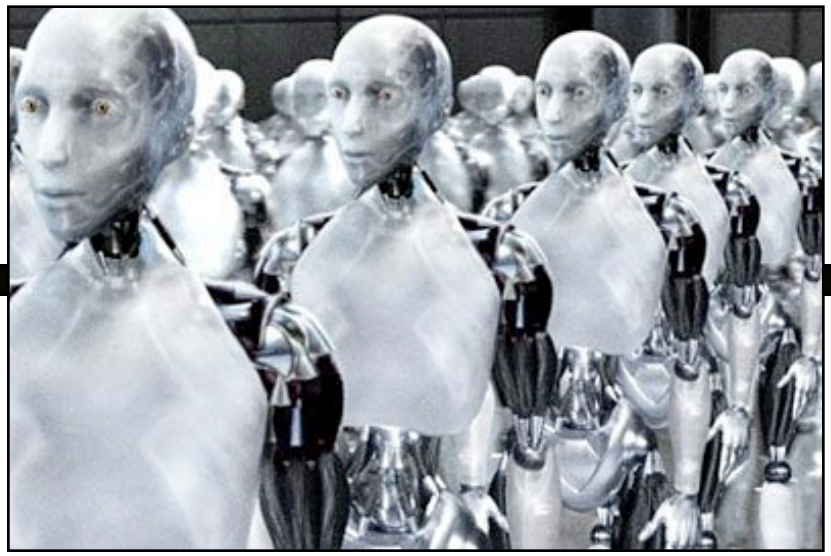
Carl Teichrib, Editor.



An older gentleman, a product of the 1940s, laughed when I mentioned the word; "It was a crack-pot idea with a cult following. Thankfully it died long ago."

Another friend who was a child during the Great Depression remembers hearing about it at the kitchen table, and seeing Technocracy literature in the house.

Technocracy was all of the above: a utopian dream, a cult-like movement, and a concept that captured the public's attention. But it was and is much more; it's the *prime motivator*. Today, the fingerprints of Technocracy are deeply impressed upon the political, economic, military, social and spiritual landscape. There isn't anything that Technocracy hasn't touched, chiefly because as a type of meta-philosophy, it rests on the most basic principle of human rebellion: By pursuing god-like illumination, Man can become as God.

Man, *not God*, is the ultimate engineer of human destiny – therefore, *Man is God*. Technocracy represents the pinnacle of Man's quest for self-deification: The perfectibility of Man through the thoughts of his mind and the subsequent works of his hands. It's the cosmic taunt, stemming from the most ancient of days. *What God can do, Man can do*. The Garden of Eden will be re-made.

At the personal level, the first Techno-fingerprint came to view in 2009. And after seeing it, I couldn't believe I had somehow overlooked Technocracy in my past research. Ironically, I had published many articles touching on the subject, including a well-circulated piece in 2004 titled "Social Engineering for Global Change." Yet I hadn't realized that a specialized meta-movement existed that gave energy to the changes being described. I had chocked it up to "globalism" and "world citizenship," which wasn't inaccurate. But I had missed a bigger picture.

Two quotes immediately come to mind from that 2004 "Social Engineering" article.

> "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." – Arthur C. Clarke (2).

> "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." – Scott Nearing (3).

A double irony exists, as these two quotes were the inspiration for the title of my web-based research journal, *Forcing Change* (www.forcingchange.org). And these two quotes describe the heartbeat of Technocracy: Man's desire to re-shape humanity in *Man's image*.

So what was the "fingerprint" that caught my attention in 2009? *Carbon*, and a phone call.

In a report titled "Cash for Clunkers," now published by the Science and Public Policy Institute, I had mentioned the potential for a coming global currency based on carbon credits, and quoted from the *Harvard International Review*.

> "A new currency is emerging in world markets. Unlike the dollar, euro and yen that trade for tangible goods and human services, this new money exchanges for pollution – particularly emissions of carbon dioxide…Carbon credits, as they are called, are poised to transform the world energy system and thus the world economy." (4)

Consider this: In 2006, the UK's Centre for Sustainable Energy suggested citizens be granted a CO2-credit account, "based on a carbon credit card debited whenever carbon is consumed."(5)

"Whenever carbon is consumed" translates to *whenever energy is used*. The implications are staggering.

And then the telephone rang.

"Carl, the idea of an energy currency isn't new… I've traced it back to the 1930s, to a movement called Technocracy." Pat Wood, a friend and research associate (www.augustreview.com), had been likewise digging into the development of a carbon economy. "During the Great Depression this group was lobbying to replace the price-based system with a new economic order. This was to be done by substituting physical money for energy certificates."

Months before Pat had asked what I knew of Technocracy. The word had rattled around in the back of my mind in that vaguely familiar, can't-put-my-finger-on-it kind of way, but I didn't grasp its significance. *Now I was paying attention*.

Technocracy, it turned out, was far more than a science fiction plot.

Freemasonry of Science

At its core Technocracy seeks the "engineered society" – not through conventionally understood ideologies such as capitalism or socialism, but through a scientific/engineering mindset. In this sense *technology* plays a defining role in society, and "social engineers" wield the technical means to transform a population. From economics and industry to population size and general education, the desire of Technocracy was to remake the world in a way that exemplified "efficiency" and guaranteed social harmony.

But it would be a grave mistake and oversimplification to say that all scientists, technicians, and engineers are *technocrats*, a specialist who adheres to technocracy. And not every follower of technocracy is a specialist, as numerous non-technical individuals have supported the concept. Nor would it be wise to say that technology is morally reprehensible. It can be used for good or evil. Now, technology can challenge our worldview; it can culturally redefining ideals and cherished positions. (6) This knowledge prompted Professor Neil Postman to ask, "…to whom will the technology give greater power and freedom? And whose power and freedom will be reduced by it?" (7)

Technocracy as envisioned by the movement's leaders in the 1930's didn't have a traditional political agenda. In fact, part of its sales-pitch was its disdain for governments, politicians and bankers. It wasn't looking to form a government, it was looking to replace the entire system with the *totally engineered society*. This was to be called a "Technate," and under a Technate you wouldn't be *governed*, you'd be *managed* by "the brotherhood of efficiency, the freemasonry of science..." (8)

The term "freemasonry of science" could hardly be accidental, and indeed is pregnant with meaning. Used H.G. Wells' movie, *Things to Come*, a propaganda piece that heralded a Technocratic utopia arising from the ashes of a world crisis, this phrase proclaimed that a Brotherhood would oversee the transformation of society. And in the movie, advanced technology wielded by this "Brotherhood of Efficiency" overcame those who opposed "progress." Not unlike the Masonic Lodge with its "Brotherhood of Man," Wells' Brotherhood would be bound by the common goal of *bettering humanity*.

But the "freemasonry of science" comment is important in that it takes this ideal of human advancement to a deeper level: It expounds the *science of mysticism* – the perfectibility and ascendency of Man. This is evident in the symbols of the Lodge, such as the Perfect Ashlar, and is ex-

pressed in the writings of Freemasonry's most eminent philosophers including Albert Pike, Manly P. Hall and Henry C. Clausen, who reminded his fellow travelers,

> "…science and religion will be welded into a unified exponent of an overriding spiritual power… The theme in essence is that the revelations of Eastern mysticism and the discoveries of modern science support the Masonic and Scottish Rite beliefs and teachings." (9)

> "Science and philosophy, especially when linked through mysticism, have yet to conquer ignorance and superstition. Victory, however, appears on the horizon. Laboratory and library, science and philosophy…outstanding technicians and theologians are now uniting as advocates of man's unique quality, his immortal soul and ever expanding soul." (10)

Did H.G. Wells understand this spiritual/scientific link? Whether or not he was a Freemason is debatable, but he did have some understanding of the Lodge. (11) Moreover, he was a Fabian Socialist and a member of the Coefficients – a socialist dinner club with technocratic leanings. Wells believed that the "supreme duty" of the individual was "subordinating the personal life to the creation of a world directorate." (12) He envisioned a world civilization that would replace socialism and communism; "It will be more, it will be a world religion." (13)


H.G. Wells

Putting Mr. Wells and his movie aside, the public high-point for this "freemasonry of science" took place at Columbia University in 1932 and early '33. It was during this brief period that the Committee on Technocracy, a small group who preached the collapse of the price-based system and called for the technical ordering of North America, was legitimized by one of the most prestigious schools in the United States. Although the group's existence in Columbia was short lived, the concept of social engineering by technical experts has since ingrained itself into academia and government. Technocracy *as an ideal* never died.

Today, technocratic elements are observable in the push towards global governance, in organizations such as the Club of Rome and UNESCO, in the European Union and the United Nations, and in the maze of specialized agencies that surround governments. Its heartbeat can be discovered in the eugenics and trans-humanist movement, which seeks to reshape humanity by "directing evolution." It's embedded in the military culture and is visible in the rise of the security state. World order and global peace fall under its rubric, our educational system basks in it, and religious leaders and the spiritually interested paradoxically despise and embrace it.

Technocracy works within and often transcends the political structures of the day. It attached itself to the Soviet apparatus, and it worked well in the fascist culture of Nazi Germany. Although it's more observable in totalitarian regimes, Western republics and democracies are not immune. Indeed, the Western world – which played the leading role in fostering the modern version – is rushing headlong towards the Technocratic vision. It's a political chameleon because the fountain of our hearts waters its roots. We have all participated at some level: The ends justify the means, and if the means don't exist, we'll devise a tool that will take us to that end. *Perfectibility is the goal*.

What does this mean for society? Hint: think "social control" through the management of large populations. At its extreme end, Technocracy shoulders the weight of a deadly heritage, a lineage of technical proficiency – a family tree where the branches of Social Darwinism are pruned with lethal efficiency, and the poisonous fruit it produces has names like Auschwitz and Treblinka.

It is important, therefore, that we wrestle with this "freemasonry of science." In so doing we will better grasp the words of B.F. Skinner, "We have not yet seen what man can make of man."(14)

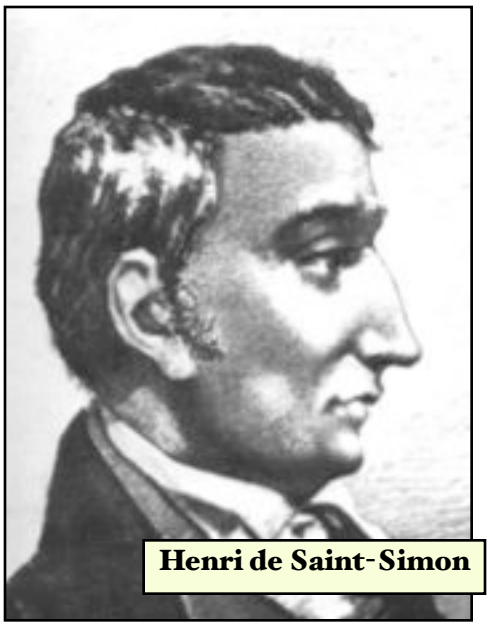
The Religion of Science

Technocracy *in the modern sense* is an idea that came to prominence during the early decades of the 20th century. A pair of little-remembered French philosophers who had a teacher-student relationship, Henri de Saint-Simon (1760-1825) and Auguste Comte (1798-1857) are deserving of special attention. Simon, a progenitor of modern socialism, (15) and Comte, the father of "Positive Philosophy" (16) are the co-founders of modern sociology. Both men envisioned a science-based "new age for mankind." (17)

Saint-Simon believed that the "scientists and captains of industry will replace the priests and feudal lords as the natural leaders of society." (18) Finding the idea of God defective, (19) he saw a day when science would shape and rule mankind.

> "…it is obvious that when the new scientific system has been constructed, a reorganization of the religious, political, ethical, and educational systems will take place; and consequently a reorganization of the church." (20)

Auguste Comte expanded his teacher's worldview into an identifiable "Religion of Humanity." Understood through the laws of science, Humanity was the "only true Great Being," and thus Humanity should "direct every aspect of our life, individual or collective." (21) Comte called this Positivism, and viewed it as the pinnacle stage of human development; scientific laws determine truth, therefore only a scientifically enlightened elite should guide humanity. Positivism was a "regenerating doctrine," an "all-embracing creed" that would lead the world out of ignorance, corruption, and anarchy through a positive, scientific worldview. (22)


Henri de Saint-Simon


Auguste Comte

Building upon his theology of Man, Comte appointed himself the "High Priest of Humanity" and the "Founder of Universal Religion." (23) In the process he created a system of rituals to mark the stages of life, "from birth to 'incorporation' or 'transformation' in the Great Being." (24) This included "positivist marriage ceremonies." And foreshadowing "group therapy," Comte devised "a system of group worship designed to reinforce social feelings…" (25)

Individualism in the "new age for mankind" would have to be replaced by a scientifically derived collectivism. Comte boiled this down to a question: "Men are not allowed to think freely about chemistry and biology, why should they think freely about political philosophy?" (26) Science would birth a political and social priesthood: a technocratic ruling class.

This notion of scientific rule in social affairs appealed to the Darwinist thinkers of the 19th century. Men like Francis Galton – the pioneer of eugenics and cousin to Charles Darwin – and Karl Pearson, the father of mathematical statistics and a promoter of eugenics, believed that the "herd" needed training. (27) Darwinian evolution, after all, logically dictated that certain "races" and even social classes could be viewed as superior or inferior based on the science of Social Darwinism. (28) Therefore, enlightened leadership backed by the blazing "truth of science" will determine the course of human evolution. How else can we manage our upward progression? Who should be allowed to breed and who should be sterilized? Such thinking led William Bateson, President of the British Association for the Advancement of Science in 1914, to announce that certain types of "lower" persons shouldn't be allowed to procreate,

> "The union of such social vermin we should no more permit than we should allow parasites to breed on our own bodies." (29)

Evolution provided a "scientific" alternative to the "myth" of Genesis, and Man could now "play God." (30) Hence, evolutionary management through eugenics ("racial hygiene") and "population control" found a technical justification. This was the drive for "nothing less than the scientific breeding on a universal scale of the Nietzschean superman." (31) (Note: Fredrich Nietzsche was a German philosopher who taught the death of God and the rise of the Ubermensch – the evolved superman, or Over-man).

Underpinned by Comte's "religion of Humanity" and Simon's "new scientific system," a progressive concept of elite, science-based social planning took shape: Technocracy. One prophet of this movement proclaimed that Technocracy "should in time produce a race of man superior in quality to any now known on earth." (32)

The premise was straightforward; Science will empower humanity – "in which man may become more than man." (33) Technology will save us from life-sapping labor, and engineers will efficiently re-build the Garden. Technocracy was and remains a modernist-type of *faith* with scientists and engineers acting as the new priesthood. The uncritical masses enjoy the fruits of technology while finding themselves inextricably bound to it, and in turn, genuflect to these priests. Life hangs on the sacred words of *specialists*. After all, who knows better then the experts?

At the *contemporary level*, the dogma goes like this: global resources are maxed out, the world's environment is collapsing, and humans are to blame. But if you listen to us, the experts claim, and grant us the right to co-manage alongside enlightened political leaders, *we can save the Earth*. In this pseudo-religion, *green* technology is married to the *global economy*, producing the energy of *change*. Your role as a *world citizen* will be to revolutionize your *values* and radically alter your *lifestyle*; but this is a small price to pay in the name of *sustainability* and *progress*. The solution is *Technocratic*: social engineers, using a systematic approach will work to transform your behavior – even what it means to be human – while new social technologies will collectivize the system.

Over and over this script is repeated to the masses, and if it's not the environment then some other crisis is dangled as justification. Either *real* or *perceived*, the crisis demands action, and our behavior needs to be adjusted for the "sake of the planet." In actuality it's the advancement of the "Religion of Humanity."

John L. Reed, a critic of the Technocratic ideal, reminds us,

> "The only salvation is to design a culture in accordance with the facts uncovered by behavioral scientists. It follows as a truism that behavioral scientists should be the designers of the New Order." (34)

B.F. Skinner, the father or behavioral psychology, a thoroughly technocratic mindset, described this scientific utopianism as "a religious movement freed of any dallying with the supernatural and inspired by a determination to build heaven on earth." (35)

Heaven on earth? Man's utopian dreams typically turn into bloody nightmares. And when Man declares that Man is nothing more than a biological entity that can be molded (and numbered) by the science of elite planning, then Man becomes an expendable cog in Comte's "Great Being."

Great Leaps and Grand Visions

Society from the 1880s to the 1940s witnessed a technical/scientific leap of mind-bending proportions. All one has to do is consider the jump from horse-and-buggy to human flight, and from coal-oil lamps to the electric light bulb. Today we're still enamored with technology, but that earlier period had a fresh vibrancy; engineering marvels that we now take for granted were changing history.

This excitement was evident in the great World Fairs and expositions of Paris, Brussels, St. Louis and Chicago, where inventions were unveiled to the waiting eyes of the world. It was a time where science and engineering merged with the theatrical, creating a sub-culture of *show inventors*. These fairs provided incredible entertainment, and they fueled society with anticipation for the technically marvelous and *great change*. One writer, comparing the Paris fair of 1900 with the 1893 Columbian Exposition, tells us; "In these seven years man had translated himself into a new universe which had no common scale of measurement with the old." (36) (If only he could have seen 100 years into the future!)

Momentum for technological progress was further demonstrated through industrial research laboratories and the scores of scientific facilities that sprang into existence. Consider the following: In 1920 America had some 300 research-based science and industrial labs, by 1940 it had more than 3400. (37) Universities, governments, and bankers jumped on board, as research and development was both costly…and very lucrative.

The need for highly skilled workers grew exponentially, and a multitude of engineering and technical associations were formed during those early decades, both in the United States and abroad. Universities created specialized departments that acted as nurseries for "progressive" ideas: Science found itself married to the new concept of socialism, for this was viewed as an

"engineering-scientific approach to civilization." (38) Equity and solidarity could be fostered and managed through a planned economy, and a planned economy meant a designed community. Finally, planning boards and advisory councils were formed, bringing an ever-widening stream of experts into the halls of government. It was the birth of a growth industry that bridged science, economics, and the weight of law. (39)

Germany, Britain, France, America and Russia (40) all witnessed this ascendency of technical influence, and each country experienced diverse outgrowths of Saint-Simon's worldview. In the United States a new power-base emerged: philanthropic foundations.

Major tax-exempt foundations were, and still are, indispensable tools for cultural transformation, giving academic and government leaders access to vast sums of private wealth earmarked for social change. The Carnegie and Rockefeller groups, and their different agencies, are particularly noted for their work in promoting internationalism. The 1954 *Dodd Report to the Reece Committee on Foundations,* along with the final Reece Committee reports, noted that these organizations have historically focused on "social engineering" and "techniques of control." According to the *Dodd Report*, these groups and their social scientists tend towards the control of human behavior, international planning, centralization of power, and the substituting of individual freedom with groupthink. (41)

Both the Carnegie and Rockefeller groups came to fruition *before* World War I. Andrew Carnegie's pet project, one that dovetailed with his Endowment For International Peace, was the creation of the Peace Palace at The Hague. Carnegie called it a "Holy Temple of Peace," and the doors officially opened in August 1913. (42)

It was a grand vision, and Carnegie had grand dollars to see his Temple built. Hendrik Andersen wasn't so fortunate.

Far fewer people know of Hendrik C. Andersen, but what he proposed demonstrated the level of excitement in human advancement felt at the turn of the century. Calling for an "International Society for the Creation of a World-Centre," Hendrik drew up plans for a global city. Gardens, towers, and temples would be built, and the world would centralize around Man's achievements. Consider part of his plan.

> "The Scientific Centre is connected with the Centres of Art and Physical Culture by the broad Avenue of Nations, flanked on either side by palaces which will house the Ambassadors and Delegates representing their respective nations. It has for its crowning motif a gigantic Tower of Progress, which rises to the height of 320 metres. This Tower, planned on lines of practical utility is capable of providing offices for those international societies known to be beneficial to humanity and to the progress of the world. A World Press will occupy the lower floors of this colossal edifice and will serve to voice international demands… The Tower which will form the

chief feature of both Centre and City was conceived as symbolic of our faith in Unity…

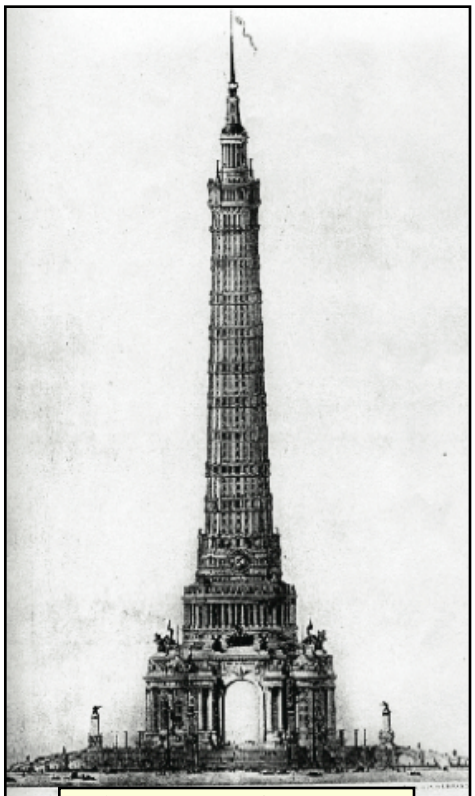
The Tower rises in the midst of a circular space set apart for International Scientific Congress Buildings for Medicine, Surgery and Hygiene, Law and Criminology, Electricity and Invention, Agricultural and Transportation all of which are provided with halls, libraries, museums and accessory offices and are decorated with domes, towers and colonnades. To right and left an International Hall of Justices and a Temple of Religions are planned on generous lines. Completing the conception stand an International Bank or Clearing House and a World Reference Library whilst in gardens near are disposed the International Institutes of Higher Learning." (43)

"Spiritual principles" and unity played a key role in devising this new Babylon. Here are a few excerpts from the planning document Mr. Andersen sent to world thinkers.

"…the fact that men have the power to build magnificent temples and to overthrow mountains, fills the soul with a strange pride and a secure faith that what is accomplished in a righteous cause, nothing can destroy." (44)

"…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 this ladder, as in Jacob's dream, that reaches earth to heaven." (45)

"Men in all parts of the earth are becoming ready for this change and look eagerly for its material manifestation. They realise that their strength can only come through world unification, peace and fellowship – a grand coalescence – a world centralization… Such a unity all science tends to facilitate. The fearless and the pure in spirit recognise and welcome it." (46)



The Tower of Progress

Copies of this grand plan were sent around the globe and organizations like the World Peace Foundation, the International Committee of Weights and Measures, the Astronomical Society of France, and the Institute of Physics at the University of Strassburg wrote letters of commenda-

tion. So too did the United States Commissioner of Education, the President of Stanford University, and the President of the Evangelical Lutheran Church in America.

After all, it was a new century of scientific achievement and a year of hope – 1913, the same year Carnegie's "Holy Temple of Peace" was to open.

But in a flash everything changed. One year later the world started to slaughter itself in ways never before imagined.

The Great Technological War

It's hard for us, almost one hundred years after the fact, to comprehend the cultural shock that came with the Great War – better known to us as World War I. Science and technology had promised a horn of plenty and human unity, yet it unleashed indescribable horrors. In August 1914 the might of modern industry, science, and engineering baptized Europe in fire, steel, and blood. In terrible irony the opening battles witnessed French infantrymen marching across fields in "blue breaches and red coats," and artillery officers in bold black and gold dress (47) – throwbacks to a Napoleonic age. The Great War for the French (and others) started with its foot in the romantic past. But this was the era of *science* and *mechanization*; World War I was the first *engineered* slaughterhouse.

Verdun, Vimy, the Somme, Ypres and many other places experienced the technology of mass annihilation: poison gas, tanks, flamethrowers, machine guns, and spectacular advances in artillery techniques were hallmarks of the time. Almost a century after the War, one démineur, a professional bomb sweeper who works to clean the battlegrounds of France (a multi-generational task!), had this to say regarding the gas shells and shrapnel bombs of the Great War,

> "…with these two weapons, whole armies could be killed without their opponents ever seeing them. When the power to destroy faceless men came into our hands, men learned that God can abandon them. With these weapons, a religion without God had arrived." (48)

On the first day at the Battle of the Somme, Britain took *50,000* casualties. In less than a year at Verdun, total battlefield casualties numbered over *700,000*. And the region of Flanders has been called "one of the most vast graveyards on earth," with more British killed in Flanders "than the entire number of Americans killed in action during all of World War II." (49) German and French casualties in Flanders, and in other battle-zones, were mind bending – never before had such masses of men been obliterated so effectively. Likewise vast numbers of Austrians, Turks, Italians and Russians were swallowed up in this machinery of death. "Missing" on the battlefields of the Great War was "a terrible euphemism for the men blown to pieces by shells, those left to rot beyond identification, those who simply vanished into the mud." (50)

"Among the living lay the dead. As we dug ourselves in, we found them in layers stacked on top of one another. One company after another had been shoved into the drum-fire and steadily annihilated."
- Ernst Junger, German officer.

"The appearance of the trench is atrocious... In places pools of blood. On the protective wall, in the communication trench, stiff corpses covered with tent canvas... An unbearable stench poisons the air... I have not slept for 72 hours."
- Charles Delvert, French infantry captain.

One historian writes; "Twentieth-century mass slaughter began in earnest with World War I. About 6,000 people were killed every day for over 1,500 days." (51)

I cannot fathom the mountains of flesh or the rivers of blood this represents, nor can I comprehend the collective pain of so many families divided by death. Horrifying? Sobering? Somehow this rings hollow. Thankfully I have never witnessed such carnage, and yet as I read the accounts of individuals and events from the Great War, I find myself weighed down by a heavy numbness. This wholesale butchery is beyond understanding.

Even the motives for this war are difficult to grasp. One driver was Social Darwinism; although not the only factor, this was nevertheless deeply ingrained in European culture. Chief of the German General Staff from 1906 to 1914, Helmuth von Moltke viewed the Great War through this lens, as did many other Germans of the day. (52) Darwinism fostered a political and military "Doctrine of Force" (53) that taught a nationalist version of "survival of the fittest." Germany wasn't the only place where this was fashionable, as elites in France and Britain gravitated to this perspective. (54)

Regarding World War I, evolutionary theorist Benjamin Kidd tells us, "The state of war became spoken of again among men not as a shame and a rebuke to civilization but as a state of nature." (55)

This was Darwinism at the social and cultural level, and it impregnated all levels of class and structure. Kidd explains,

> "The Darwinian thesis… had a remarkable effect on civilization. It presented to the masters of force in the West a conception of the world which they rendered exclusively in terms of force and struggle." (56)

Expanding on this further, Kidd explained that, "Darwin's theories came to be openly set out in political and military textbooks as the full justification for war… in which the doctrine of Force became the doctrine of Right... In solemn treatises of social science it saw them [the Supermen of force] emerging as 'efficients'." (57)

Social Darwinism dovetailed with the rise of hard science, and the lessons of technology jumped from the experiences of World War I. Robert Hollinger, author of *The Dark Side of Liberalism*, helps connect some dots between science, foundations, and government.

> "World War I provided an opportunity for scientist to help the war effort, and, not incidentally, to gain more power and prestige with the federal government, which up to that point had not funded scientific research that was not directly practical. This policy caused scientists and engineers to get involved with corporations and the newly created 'philanthropic' foundations of Andrew Carnegie and John Rockefeller… This in turn dampened any criticism of corporate capitalism, while moving scientists and engineers further away from democratic aspirations or controls." (58)

This fits with the comments of Samuel P. Wilson, published in 1924. Wilson had been an explosives chemist for the US Navy.

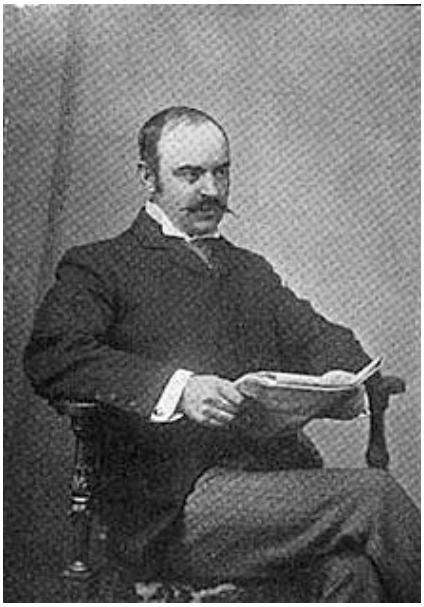
> "…the highest degree of training and skill in the physical sciences is now being brought to bear upon improving and controlling the paraphernalia of war. Present campaigns are between opposing forces of technicians, and battle-fields are their laboratories." (59)

The lessons of science and engineering weren't lost on the technicians of the day, and many realized that the technical planning inherent in modern warfare needed to shift to post-war management. One outgrowth was the development of the "Psychological Mental Testing movement" – which was birthed during the war as a method for examining soldiers. Derived from Social Darwinism, this movement paved the way "for industrial psychology, for school counseling… and child rearing" with the assumption "that people needed to become adjusted from birth in order to become more efficient and productive workers in the new corporate order." (60) This is "cradle-to-grave" social engineering.

Historian, William Akin, notes that socialists and conservative leaders, including Herbert Hoover, believed that "wartime planning pointed to the way of the future." (61)

> "By the end of World War I a cluster of 'progressive' ideas about technology and the industrial state, planning and expertise, efficiency and social engineering had become current… Planning required the use of experts who alone posses the professional training, technical skills, and scientific rationality to understand the complex modern industrial machine. Rational planning demanded that experts be freed from partisan politics in order to bring their ideologically neutral rationality and efficient scientific methods to bear on the engineering of social problems." (62)

Planning and collectivism are bookends to the "engineering of social problems." Internationally, a host of organizations were birthed with the idea of finding technical means to overcome global concerns. Professor W.H.G. Armytage tells us, "Thirty or more public bodies of this kind were set up before 1919, as well as 500 private international organizations all endorsing the need for collective administration…" (63) One proposal was the creation of a World Technical Association for the "promotion of peace." (64)



Benjamin Kidd

In this post-war environment, specialists could now turn their energies to creating a new civilization. Ideally it would be a society where individualism would bend to the universal. In 1918 Benjamin Kidd wrote of this human collective as the logical step beyond Darwinism. Evolved social integration, he believed, represented the ultimate form of power; "The future science of civilization may be summed up in a sentence. It will be the science of Power." (65)

> "…the winning type of Power rests on the principles which subordinate us to the universal… Step out of the way or the world must fling you aside. Give us the Young. Give us the Young and we will create a new mind and a new earth in a single generation… Power in its highest expression is the science of organizing the individual mind in the service of the universal. Truth is nothing else than this science of Power." (66)

The technological "Great Leap" had culturally embedded the technocratic mindset, and the Great War had released the technocrats. Some gravitated to totalitarian regimes, creating structures to "embody the new age," (67) others worked to turn North America into the first "managed" continent. (68) And an engineered peace could now be constructed.

In 1924, the American Peace Award gave honorable mention to a world peace plan based on technocracy.

> "The answer [to world peace] lies in the most striking phenomenon of modern civilization – in what others have labeled the Technocracy. The progress of science and technology is the feature of the age; the technicians have transformed the face of the globe and imposed changes on its inhabitants that can scarcely be appreciated without considering what Earth was like a mere two centuries ago. This class of super-trained super-able men is to-day absolutely essential to the carrying on of the highly specialized duties of modern civilization.
>
> …the fact remains that to-day the trained scientist occupies a unique position of great importance and tremendous latent power. Willy-nilly, he must take over an increasingly share of world-influence and world-responsibility." (69)

What appeared "willy-nilly" in the 1920s took a major step forward in the 1930s: The organizing of Technocracy as a *movement*.

Saint Simon and Comte stirred in their graves. **FC**

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Part 2 will appear in an upcoming issue.

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Forcing Change

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Carbon Currency:

A New Beginning For Technocracy?

NOTE: Pat Wood, a friend and researcher, authored a paper on Technocracy and the development of a carbon currency. This article fits hand-in-glove with the first section of this issue of *Forcing Change*.

By Patrick Wood (www.augustreview.com)

Introduction

Critics who think that the U.S. dollar will be replaced by some new global currency are perhaps thinking too *small*.

On the world horizon looms a new global currency that could replace *all* paper currencies *and* the economic system upon which they are based.

The new currency, simply called Carbon Currency, is designed to support a revolutionary new economic system based on energy (production, and consumption), instead of price. Our current price-based economic system and its related currencies that have supported capitalism, socialism, fascism and communism, is being herded to the slaughterhouse in order to make way for a new carbon-based world.

It is plainly evident that the world is laboring under a dying system of price-based economics as evidenced by the rapid decline of paper currencies. The era of fiat (irredeemable paper currency) was introduced in 1971 when President Richard Nixon decoupled the U.S. dollar from gold. Because the dollar-turned-fiat was the world's primary reserve asset, all other currencies eventually followed suit, leaving us today with a global sea of paper that is increasingly undesired, unstable, unusable.

The deathly economic state of today's world is a direct reflection of the sum of its sick and dying currencies, but this could soon change.

Forces are already at work to position a new *Carbon Currency* as the ultimate solution to global calls for poverty reduction, population control, environmental control, global warming, energy allocation and blanket distribution of economic wealth.

Unfortunately for individual people living in this new system, it will also require authoritarian and centralized control over all aspects of life, from cradle to grave.

What is Carbon Currency and how does it work? In a nutshell, Carbon Currency will be based on the regular allocation of available energy to the people of the world. If not used within a period of time, the Currency will expire (like monthly minutes on your cell phone plan) so that the same people can receive a new allocation based on new energy production quotas for the next period.

Because the energy supply chain is already dominated by the global elite, setting energy production quotas will limit the amount of Carbon Currency in circulation at any one time. It will also naturally limit manufacturing, food production and people movement.

Local currencies could remain in play for a time, but they would eventually wither and be fully replaced by the Carbon Currency, much the same way that the Euro displaced individual European currencies over a period of time.

Sounds very modern in concept, doesn't it? In fact, these ideas date back to the 1930's when hundreds of thousands of U.S. citizens were embracing a new political ideology called Technocracy and the promise it held for a better life. Even now-classic literature was heavily influenced by Technocracy: George Orwell's *1984*, H.G. Well's *The Shape of Things to Come* and Huxley's "scientific dictatorship" in *Brave New World*.

This paper investigates the rebirth of Technocracy and its potential to recast the New World Order into something truly "new" and also totally unexpected by the vast majority of modern critics.

Background

Philosophically, Technocracy found it roots in the scientific autocracy of Henri de Saint-Simon (1760-1825) and in the positivism of Auguste Comte (1798- 1857), the father of the social sciences. Positivism elevated science and the scientific method above metaphysical revelation. Technocrats embraced positivism because they believed that social progress was possible only through science and technology. [Schunk, *Learning Theories: An Educational Perspective, 5th*, 315]

The social movement of Technocracy, with its energy-based accounting system, can be traced back to the 1930's when an obscure group of engineers and scientists offered it as a solution to the Great Depression.

The principal scientist behind Technocracy was M. King Hubbert, a young geoscientist who would later (in 1948-1956) invent the now-famous *Peak Oil Theory*, also known as the Hubbert Peak Theory. Hubbert stated that the discovery of new energy reserves and their production would be outstripped by usage, thereby eventually causing economic and social havoc. Many modern followers of Peak Oil Theory believe that the 2007-2009 global recession was exacerbated in part by record oil prices that reflected validity of the theory.

Hubbert received all of his higher education at the University of Chicago, graduating with a PhD in 1937, and later taught geophysics at Columbia University. He was highly acclaimed throughout his career, receiving many honors such as the Rockefeller Public Service Award in 1977.

In 1933, Hubbert and Howard Scott formed an organization called Technocracy, Inc. Technocracy is derived from the Greek words "techne" meaning skill and "kratos", meaning rule. Thus, it is government by skilled engineers, scientists and technicians as opposed to elected officials. It was opposed to all other forms of government, including communism, socialism and fascism, all of which function with a price-based economy.

As founders of the organization and political movement called Technocracy, Inc., Hubbert and Scott also co-authored *Technocracy Study Course* in 1934. This book serves as the "bible" of Technocracy and is the root document to which most all modern technocratic thinking can be traced.

Technocracy postulated that only scientists and engineers were capable of running a complex, technology-based society. Because technology, they reasoned, changed the social nature of societies, previous methods of government and economy were made obsolete. They disdained politicians and bureaucrats, who they viewed as incompetent. By utilizing the scientific method and scientific management techniques, Technocrats hoped to squeeze the massive inefficiencies out of running a society, thereby providing more benefits for all members of society while consuming less resources.

The other integral part of Technocracy was to implement an economic system based on energy allocation rather than price. They proposed to replace traditional money with Energy Credits.

Their keen focus on the efficient use of energy is likely the first hint of a sustained ecological/environmental movement in the United States. *Technocracy Study Course* stated, for instance,

> *"Although it (the earth) is not an isolated system the changes in the configuration of matter on the earth, such as the erosion of soil, the making of mountains, the burning of coal and oil, and the mining of metals are all typical and characteristic examples of irreversible processes, involving in each case an increase of entropy." (Technocracy Study Course,* Hubbert & Scott, *p. 49)*

Modern emphasis on curtailing carbon fuel consumption that causes global warming and CO2 emissions is essentially a product of early Technocratic thinking.

As scientists, Hubbert and Scott tried to explain (or justify) their arguments in terms of physics and the law of thermodynamics, which is the study of energy conversion between heat and mechanical work.

Entropy is a concept within thermodynamics that represents the amount of energy in a system that is no longer available for doing mechanical work. Entropy thus increases as matter and energy in the system degrade toward the ultimate state of inert uniformity.

In layman's terms, entropy means once you use it, you lose it for good. Furthermore, the end state of entropy is "inert uniformity" where nothing takes place. Thus, if man uses up all the available energy and/or destroys the ecology, it cannot be repeated or restored ever again.

The Technocrat's avoidance of social entropy is to increase the efficiency of society by the careful allocation of available energy and measuring subsequent output in order to find a state of "equilibrium," or balance. Hubbert's focus on entropy is evidenced by Technocracy, Inc.'s logo, the well-known Yin Yang symbol that depicts balance.

To facilitate this equilibrium between man and nature, Technocracy proposed that citizens would receive Energy Certificates in order to operate the economy:

> *"Energy Certificates are issued individually to every adult of the entire population… The record of one's income and its rate of expenditure is kept by the Distribution Sequence, so that it is a simple matter at any time for the Distribution Sequence to ascertain the state of a given customer's balance... When making purchases of either goods or services an individual surrenders the Energy Certificates properly identified and signed.*
>
> *"The significance of this, from the point of view of knowledge of what is going on in the social system, and of social control, can best be appreciated when one surveys the whole system in perspective. First, one single organization is manning and operating the whole social mechanism. The same organization not only produces but also distributes all goods and services.*
>
> *"With this information clearing continuously to a central headquarters we have a case exactly analogous to the control panel of a power plant, or the bridge of an ocean liner…"* [*Technocracy Study Course*, Hubbert & Scott,p. 238-239]

Two key differences between price-based money and Energy Certificates are that a) money is generic to the holder while Certificates are individually registered to each citizen and b) money persists while Certificates expire. The latter facet would greatly hinder, if not altogether prevent, the accumulation of wealth and property.

Transition

At the start of WWII, Technocracy's popularity dwindled as economic prosperity returned, however both the organization and its philosophy survived.

Today, there are two principal websites representing Technocracy in North America: *Technocracy, Inc.*, located in Ferndale, Washington, is represented at www.technocracy.org. A sister organization in Vancouver, British Columbia is *Technocracy Vancouver*, can be found at www.technocracyvan.ca.

While Technocracy's original focus was exclusively on the North American continent, it is now growing rapidly in Europe and other industrialized nations.

For instance, the *Network of European Technocrats* was formed in 2005 as "*an autonomous research and social movement that aims to explore and develop both the theory and design of technocracy*." The NET website claims to have members around the world.

Of course, a few minor league organizations and their websites cannot hope to create or implement a global energy policy, but it's not because the ideas aren't still alive and well.

A more likely influence on modern thinking is due to Hubbert's Peak Oil Theory introduced in 1954. It has figured prominently in the ecological/environmental movement. In fact, the entire global warming movement indirectly sits on top of the Hubbert Peak Theory.

As the Canadian Association for the Club of Rome recently stated, "The issue of peak oil impinges directly on the climate change question." (see John H. Walsh, "The Impending Twin Crisis – One Set of Solutions?, p.5.)

The Modern Proposal

Because of the connection between the environmental movement, global warming and the Technocratic concept of Energy Certificates, one would expect that a Carbon Currency would be suggested from that particular community, and in fact, this is the case.

In 1995, Judith Hanna wrote in New Scientist, "*Toward a single carbon currency*", "*My proposal is to set a global quota for fossil fuel combustion every year, and to share it equally between all the adults in the world.*"

In 2004, the prestigious Harvard International Review published "*A New Currency*" and stated,

> *"For those keen to slow global warming, the most effective actions are in the creation of* ***strong national carbon currencies****… For scholars and policymakers, the key task is to mine history for guides that are more useful. Global warming is considered an environmental issue, but its best solutions are not to be found in the canon of environmental law. Carbon's ubiquity in the world economy demands that cost be a consideration in any regime to limit emissions. Indeed, emissions trading has been anointed king because it is the most responsive to cost. And since* ***trading emissions for carbon is more akin to trading currency*** *than eliminating a pollutant, policymakers should be looking at trade and finance with an eye to how carbon markets should be governed. We must anticipate the policy challenges that will arise* ***as this bottom-up system emerges****, including the governance of seams between each of the nascent trading systems, liability rules for bogus permits, and judicial cooperation."* [Emphasis added]

HIR concludes that *"after seven years of spinning wheels and wrong analogies, the* ***international regime to control carbon*** *is headed, albeit tentatively, down a productive path."*

In 2006, UK Environment Secretary David Miliband spoke to the Audit Commission Annual Lecture and flatly stated,

> "*Imagine a country* ***where carbon becomes a new currency****. We carry bankcards that store both pounds and carbon points. When we buy electricity, gas and fuel, we use our carbon points, as well as pounds. To help reduce carbon emissions, the Government would set limits on the amount of carbon that could be used.*" [Emphasis added]

In 2007, New York Times published "When Carbon Is Currency" by Hannah Fairfield. She pointedly stated "*To build a carbon market, its originators must create a* ***currency of carbon credits*** *that participants can trade.*"

PointCarbon, a leading global consultancy, is partnered with Bank of New York Mellon to assess rapidly growing carbon markets. In 2008 they published *"Towards a Common Carbon Currency: Exploring the prospects for integrated global carbon markets."* This report discusses both environmental and economic efficiency in a similar context as originally seen with Hubbert in 1933.

Finally, on November 9 2009, the Telegraph (UK) presented an article "*Everyone in Britain could be given a personal 'carbon allowance*.'"

> *"… implementing individual **carbon allowances for every person** will be the most effective way of meeting the targets for cutting greenhouse gas emissions. It would involve people being issued with a **unique number** which they would hand over when purchasing products that contribute to their carbon footprint, such as fuel, airline tickets and electricity. **Like with a bank account**, a statement would be sent out each month to help people keep track of what they are using. If their "carbon account" hits zero, they would have to pay to get more credits."* [Emphasis added]

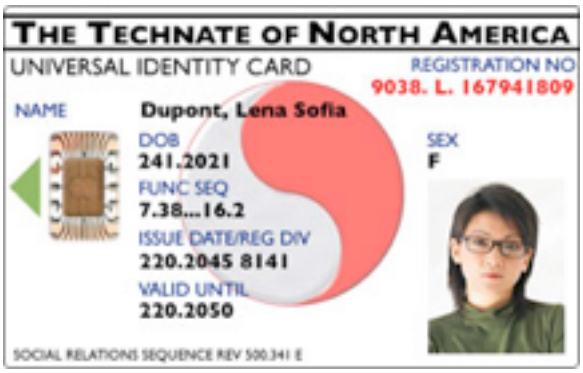
As you can see, these references are hardly minor league in terms of either authorship or content. The undercurrent of early Technocratic thought has finally reached the shore where the waves are lapping at the beach.

Technocracy's Energy Card Prototype

In July 1937 an article by Howard Scott in Technocracy Magazine described an Energy Distribution Card in great detail. It declared that using such an instrument as a *"means of accounting is a part of Technocracy's proposed change in the course of how our socioeconomic system can be organized."*

Scott further wrote,

> *"The certificate will be issued directly to the individual. It is nontransferable and nonnegotiable; therefore, it cannot be stolen, lost, loaned, borrowed, or given away. It is noncumulative; therefore, it cannot be saved, and it does not accrue or bear interest. It need not be spent but loses its validity after a designated time period."*



This may have seemed like science fiction in 1937, but today it is wholly achievable. In 2010 Technocracy, Inc. offers an updated idea of what such an Energy Distribution Card might look like. Their website states,

> *"It is now possible to use a plastic card similar to today's credit card embedded with a microchip. This chip could contain all the information needed to create an energy distribution card as described in this booklet. Since the same information*

> *would be provided in whatever forms best suits the latest technology, however, the concept of an 'Energy Distribution Card' is what is explained here."*

If you study the card above, you will also note that is serves as a **universal identity card** and contains a microchip. This reflects Technocracy's philosophy that each person in society must be meticulously monitored and accounted for in order to track what they consume in terms of energy, and also what they contribute to the manufacturing process.

Carbon Market Players

The modern system of carbon credits was an invention of the Kyoto Protocol and started to gain momentum in 2002 with the establishment of the first domestic economy-wide trading scheme in the U.K. After becoming international law in 2005, the trading market is now predicted to reach $3 trillion by 2020 or earlier.

Graciela Chichilnisky, director of the Columbia Consortium for Risk Management and a designer of the carbon credit text of the Kyoto Protocol, states that the carbon market "is therefore all about cash and trading – but it is also a way to a profitable and greener future." (See Who Needs a Carbon Market?)

Who are the "traders" that provide the open door to all this profit? Currently leading the pack are JPMorgan Chase, Goldman Sachs and Morgan Stanley.

Bloomberg noted in *Carbon Capitalists* on December 4, 2009 that

> *"The banks are preparing to do with carbon what they've done before: design and market derivatives contracts that will help client companies hedge their price risk over the long term. They're also ready to sell carbon-related financial products to outside investors."*

At JP Morgan, the woman who originally invented Credit Default Swaps, Blythe Masters, is now head of the department that will trade carbon credits for the bank.

Considering the sheer force of global banking giants behind carbon trading, it's no wonder analysts are already predicting that the carbon market will soon dwarf all other commodities trading.

Conclusion

Where there is smoke, there is fire. Where there is talk, there is action.

If M. King Hubbert and other early architects of Technocracy were alive today, they would be very pleased to see the seeds of their ideas on energy allocation grow to bear fruit on such a large scale. In 1933, the technology didn't exist to implement a system of Energy Certificates. However, with today's ever-advancing computer technology, the entire world could easily be managed on a single computer.

This article intended to show that

- Carbon Currency is not a new idea, but has deep roots in Technocracy
- Carbon Currency has grown from a continental proposal to a global proposal
- It has been consistently discussed over a long period of time
- The participants include many prominent global leaders, banks and think-tanks
- The context of these discussions have been very consistent
- Today's goals for implementing Carbon Currency are virtually identical to Technocracy's original Energy Certificates goals.

Of course, a currency is merely a means to an end. Whoever controls the currency also controls the economy and the political structure that goes with it. Inquiry into what such a system might look like will be a future topic.

Technocracy and energy-based accounting are not idle or theoretical issues. If the global elite intends for Carbon Currency to supplant national currencies, then the world economic and political systems will also be fundamentally changed forever.

What Technocracy could not achieve during the Great Depression appears to have finally found traction in the Great Recession. **FC**

Pat Wood is editor of the *August Review* (www.augustreview.com).