

Forcing Change



Creating a New Society: ***Change Agents and Influence Peddlers***

By Carl Teichrib (www.forcingchange.org)

"...from their earliest days [foundations] manifested a belief in the importance of elite-directed planning for the more orderly development of society. The foundations have long accepted the idea that societies are best led by a carefully selected, talented few... Society's leaders will decide the agenda to be followed by the majority..." - Edward Berman.¹

"We all control, and we are all controlled. " - B.F. Skinner.²



Index:

Creating Society, P. 1.
Biblical Foundations, P. 2.
Quotes, P.4
Eugenics, P.13
In Their Words, P.16



Carl Teichrib, Editor.

Social engineering, an activity of shifting the mind and heart of individuals - and thus changing personal and group behavior - is a *progressive* endeavor. But please don't misunderstand. This isn't about "revolution" in a violent sense. Rather, it's a process of incremental action that cumulatively moves toward the goal of a "better world" or the "good society." For the average person living in the *moment* of cultural change, such shifting sands trigger vaguely uneasy feelings. Something doesn't seem right. Yet we *progress*: Accepting values and cultural views which our parent's generation struggled over, our grandparent's refused to accept, and our great-grandparents... well, such ideas of transformation may never have entered their minds. Or, conversely, they had seen the results of the "better world" in places such as Mussolini's fascist Italy, Stalin's Soviet utopia, or Hitler's socialist Germany.

Change agents of yesterday and in the present understand that if culture is to fundamentally shift in a permanent way, then social values must move gradually until a tipping point is reached. For this to occur, institutional hubs must first be altered from within; government, the education system, media and popular culture, religious organizations, and other key societal crossroad need to embrace the new worldview. Once the gatekeepers in those sectors accept the new order, the larger pool of individuals that comprise civilization will experience a push toward transformation - the **creation of a new mind for a new society**.

At this point a vocal percentage of the general population embraces the "change" rhetoric. Grassroots momentum builds as they claim this transformation as their own, viewing it as "organic," a bottom-up approach. Demands are

Biblical Foundation

"Keep your heart with all diligence, for out it spring the issues of life." - Proverbs 4:23.

Proverbs 4:23 presents a major responsibility; to "keep" or guard our hearts with all diligence, for out of it comes the wellspring of life - that which is fundamental to living. In this verse the concept of "heart" reflects the fullness of human *being*; our minds, our wills, our souls. This, we are told, should be kept or safeguarded. And wisdom, as explained in verse seven of the same chapter, is chief to obtain in this regard; **"Wisdom is the principal thing; Therefore get wisdom..."** Underscoring these verses is a sense of engagement: "Obtaining" wisdom and "guarding" your heart reflects *action*, not passivity.

Everyday we encounter something that tugs at our heart; we battle with desires, powerful emotions, lusts, and a myriad of tensions, issues and feelings. It's a personal battle with temptation and struggle - the challenge of life in a sinful world. Proverbs 4:24-27, which speaks of *intentionally* pursuing righteousness, is easier said than done.

"Put away from you a deceitful mouth, and put perverse lips far from you. Let your eyes look straight ahead, and your eyelids look right before you. Ponder the path of your feet, and let all your ways be established. Do not turn to the right or the left; Remove your foot from evil."

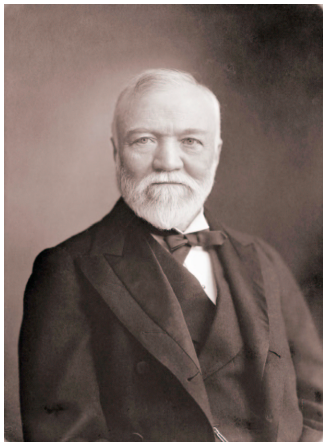
Beyond the daily battle to guard our hearts and minds over personal failings and temptations, we constantly butt against movements and philosophies that seek to *change our hearts and minds*. This is evident in our educational institutions, our media and advertising industries, government programs, and within religious communities. Therefore, in every facet of life, guard your heart and your mind, for out of this comes the "issues of life." **FC**

loudly shouted; the top 1% of society must reform to the “will of the people.” We must unshackle ourselves from the old masters, or so we’re told. Never mind that other “top-down” masters, those who called for change long before the public caught wind of the idea, are waiting in the wings with their version of transformation.

Foundations and Transformation

The “top-down” change agents “reforming” our social and political institutions are not difficult to discover. Indeed, for the past one hundred years in the Western World, and the United States in particular, an army of social and policy engineers have been accepted as part of the structural landscape. Enter the “expert” pressure peddlers: The interlocking complex of philanthropic foundations, think-tanks, executive organizations, and high academia. Today, if you are a person of significant political influence, odds are you’ve spent time rotating between those doors (and probably the corporate/financial world too). This is exactly what has been going on since the days of Andrew Carnegie, Nicholas Murray Butler, Teddy Roosevelt and Woodrow Wilson.³ Indeed, it’s an outgrowth of America’s “Progressive Era.”

All of this said, it must be remembered that not all foundations and think tanks operate as agents of internationalist transformation. But there is a select core of “progressives” that carry this banner, and it is those primary groups we will examine.



Andrew Carnegie

Examples of globalist foundations include the Carnegie Endowment for International Peace (and other Carnegie organs), the Rockefeller Brothers Fund and Rockefeller Foundation, the Ford Foundation, the MacArthur Foundation, and the World Peace Foundation. Similarly minded “intermediate” think-tanks and executive organizations include The Brookings Institute, the Council on Foreign Relations, the Aspen Institute, and the Social Science Research Council. In terms of globalist influence through high academia, one can turn to the London School of Economics, the American Council on Education (more an “executive organization”), the Columbia Law School, the Oxford Centre for International Studies and its Global Economic Governance program, and the historic role of top university personnel as government advisors, foundation directors, and members of major think tanks.

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The start-up of the Carnegie-based family of foundations is a prime example of this interlock, and an important one as Andrew Carnegie is considered the father of philanthropic foundations. Consider this history as presented by the Carnegie Institute for Science,

"In 1901, Andrew Carnegie retired from business to begin his career in philanthropy. Among his new enterprises, he considered establishing a national university in Washington, D.C., similar to the great centers of learning in Europe. Because he was concerned that a new university could weaken existing institutions, he opted for a more exciting, albeit riskier, endeavor - an independent research organization that would increase scientific knowledge.

Carnegie contacted President Theodore Roosevelt and declared his readiness to endow the new institute with \$10 million. He added \$2 million more to the endowment in 1907, and another \$10 million in 1911.

As ex officio members of the first board of trustees, Carnegie chose the President of the United States, the President of the Senate, the Speaker of the House of Representatives, the secretary of the Smithsonian Institute and the president of the National Academy of Sciences. In all, he selected 27 men for the institution's original board. Their first meeting was held in the office of the Secretary of State on January 29, 1902, and Daniel C. Gilman, who had been president of John Hopkins University, was elected president."⁴

Further, when the Carnegie Endowment for International Peace was set up in 1910 - after prompting by Columbia University's Nicholas Murray Butler - the first president of the Endowment was US Senator and former Secretary of State, Elihu Root. Added to the trustee list was former US Ambassador Robert S. Brookings, who would later launch The Brookings Institute, currently one of the most influential

Quotes on a New Civilization:

"Out of the ferment of modern science, education, organization, technology, there will emerge new shapes and spirits of cooperation and control, with new institutions and values, facing a new civilization." - Charles E. Merriam, *The Role of Politics in Social Change* (New York, University Press, 1936), pp. 121-122.

"The term, 'civilization,' may sound pretentious... but no other term is sufficiently all-embracing to include such varied matters as technology, family life, religion, culture, politics, business, hierarchy, leadership, values, sexual morality and epistemology. Swift and radical changes are occurring in every one of these dimension of society. Change so many social, technological and cultural elements at once and you create not just a transition but a transformation, not just a new society but the beginnings, at least of a totally new civilization." - Alvin & Heidi Toffler, *Creating a New Civilization: The Politics of the Third Wave* (Turner Publishing, 1995), pp. 28-29.

"Our focus in on the organizational framework of collective human existence. We believe it will be necessary to modify the present structure of world order, but that it will be possible only after a considerable effort of persuasion, planning, and mobilization in the principal parts of the planet." - Richard A. Falk, "Toward a New World Order," *On the Creation of a Just World Order* (The Free Press, 1975), p. 223.

think-tanks in the United States. Similar stories of “interlock” could be given for other major groups. However, as alluded to before, many of these foundations and organizations viewed social management as a priority from inception.

The Carnegie family of foundations provide some fascinating examples.

- The Carnegie Institute of Washington (now called the Carnegie Institute for Science) established the Department of Experimental Evolution at Cold Spring Harbor, New York, thus funding and empowering the eugenics movement, both in the United States and in Germany. See the article “Eugenics and Foundations” on page 13 of this issue of *Forcing Change*.

- Carnegie foundation money was channeled to the World Peace Foundation, who in 1912 promoted a 5 point program for world government: 1) a world judicial system, 2) an international parliament or congress, 3) a system of world laws, 4) an “international army and navy,” 5) an International Protectorate with an International Police. Furthermore, *substantial overlap* existed between board members and personnel from the Carnegie Endowment for International Peace and the World Peace Foundation. To review the complete 5-point program, see the article, “In Their Own Words: International Good-Will,” on page 16 of this issue of *Forcing Change*.

- The Carnegie Endowment for International Peace worked to advance internationalism through the “well-organized and systematic education of public opinion.”⁵ To this end, the Endowment set up “Mind Alcoves” where special book collections from a globalist and leftist perspective could be made available to the general public.⁶ And thanks to Andrew Carnegie, the infrastructure for these Mind Alcoves already existed. From 1886 until the 1920s, Carnegie funded the construction of 1,681 public libraries in the United States (and over 800 in other countries).⁷ In an age when radio was in its infancy and television unheard of, the Endowment’s library program was a masterful tool for shaping education and public opinion. Not surprisingly, this “education of public opinion” converged with the Endowment’s claim of “scientific research” as it related to economics and international law.⁸ Pulling some of the pieces together, the US Congress *Tax-Exempt Foundations* report of 1954/55 noted that “a prime purpose of the Endowment was to ‘educate’ the public so that it would be conditioned to the points of view which the Endowment favored.”⁹



The Fresno, California Carnegie Public Library. One of many such libraries built across the United States.

- In reviewing the early annual reports from the Carnegie Endowment for International Peace, it's obvious they were deeply involved in shaping American opinion and government policy - partly through supporting "Agencies of Propaganda" and the Endowment's "Propaganda Fund" - and through its many commissions and departments who directly interacted with policy makers and government offices. To this effect, the Endowment focused on domestic concerns such as education and immigration, and established commissions and agencies to review matters of foreign affairs, including input into war efforts and advocating for world law. The Endowment was also heavily involved with supporting international bodies that interlocked with American and foreign governments, including the Interparliamentary Union, the Pan-American movement, and the Permanent Court of Arbitration at The Hague. By its own admission the Carnegie Endowment was "an unofficial instrument of international policy."¹⁰

This role in foreign affairs was recognized by a Congressional committee chaired by Carroll Reece from 1953 to 1955. Commenting on the Carnegie Endowment, the report quoted the following,

"...[the Endowment has] undertaken vital research projects for the [US State] Department; virtually creating minor departments or groups within the Department for it; supplied advisors and executives from their ranks; fed a constant stream of personnel into the State Department trained by themselves or under programs which they have financed; and have had much to do with the formulation of foreign policy both in principle and detail."¹¹

But the Reece Committee's report, *Tax-Exempt Foundations*, had far more to say. Signaling out the three titans; the Carnegie Endowment for International Peace, the Rockefeller Foundation, and the Ford Foundation, the committee noted,

"In the international field, foundations, and an interlock among some of them and certain intermediary organizations, have exercised a strong effect upon our foreign policy and upon public education in things international. This has been accomplished by vast propaganda, by supplying executives and advisors to government and by controlling much research in this area through the power of the purse. The net result of these combined efforts has been to promote 'internationalism' in a particular sense - a form directed toward 'world government' and a derogation of American 'nationalism.' Foundations have supported a conscious distortion of history, propagandized blindly for the United Nations as the hope of the world, supported that organization's agencies to an extent beyond general public acceptance, and leaned toward a generally 'leftist' approach to international problems."¹²

This, the Committee noted, was subversive - not in a revolutionary sense - but through "a gradual undermining, a persistent chipping away at foundations upon which beliefs rest."¹³

Millennium Dreams

Many *historical* examples of how foundations acted as an engine for social change could be explored. And they should be explored. However, it's important to note that more recent projects demonstrate the continuation of this agenda.

My own experience in this field came while attending international events. For example, in 2002 I attended the FIM Global Governance conference in Montreal, Quebec. Here, leading figures from the World Federalist Movement, the World Trade Organization and the United Nations, brainstormed with representatives from government and non-governmental organizations. Items of interest included world taxation schemes, the creation of a "people's" world parliament, United Nations empowerment, and the question of how local administrations (city, county, municipal) could be involved in the growing sphere of international governance. Bill Graham, at that time the Canadian Minister of Foreign Affairs, responded during a Q&A session that he supported the idea of a global parliament attached to the World Trade Organization. Funders for this event were the Ford Foundation and Rockefeller Foundation, along with support from Quebec government offices.

Global Governance 2002 loosely fit with some of the pre-millennium projects coming from major foundations and think tanks. During the 1990s, these entities pushed hard for the international community to discuss and adopt some measure of cooperative security; the idea of a global security framework. Some of these projects were based on a single conference, others on a series of research projects, consultations, assemblies, and published findings. In most cases, deep interlock was clearly evident. While some of the ideas were fresh, the basic concept of "world order" that percolated behind these projects was anything but new, for as mentioned before, the World Peace Foundation - backed with Carnegie personnel - introduced *one version* of collective security in 1912 (see page 16).

A few pre-millennium examples are given below, with three projects explained in some detail.

- 1991-1992: The Brookings Institute, *Cooperative Security Project*.
- 1993: Aspen Institute, *International Peace and Security in a New World System*.
- 1995: World Order Models Project, *The Global Civilization: Challenge for Democracy, Sovereignty, and Security*. NOTE: The World Order Models Project was a long running program funded by the Carnegie Endowment for International Peace and the Rockefeller Foundation.
- Project on World Security: During the late 1990s, the Rockefeller Brothers Fund examined security challenges and global governance in their Project on World Security. "Understanding and managing the dynamics of this new age," one Project document noted, is a "central objective of foundations..."¹⁴ It was further explained that foundations are leaders in world transformation, supporting "global actors" and "agents of change" so that societies can integrate within the global community, and to construct "hybrid regimes" to "manage transnational challenges."¹⁵ The Rockefeller Brothers Fund was also pursuing grant making opportunities with other foundations who were pursuing world security programs.
- Preventing Deadly Conflict: From 1994 to 1999, the Carnegie Corporation of New York hosted a similar project on world security and global power sharing, titled the Commission on Preventing Deadly Conflict. The core of this Commission was found in its personnel, which represented a matrix of interlocking personalities from think tanks and research groups, foun-

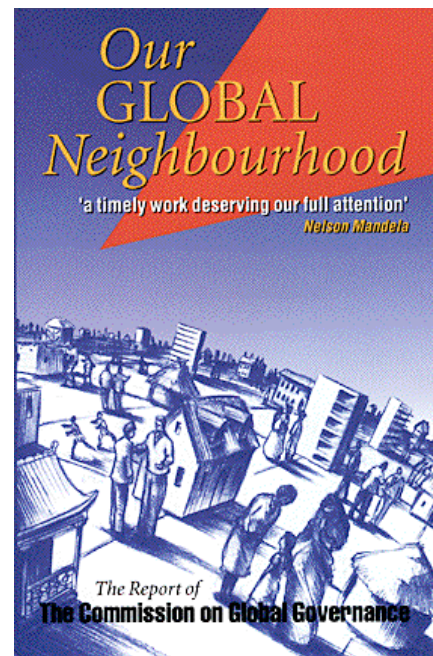
dations, academic offices, the United Nations, and government departments, including George H.W. Bush, UN Secretary-General Boutros-Ghali, and Jimmy Carter. In his contribution to the Carnegie project, Mikhail Gorbachev emphasized that globalization will transform the world, replacing nation states with regional systems, an indisputable regime of global law, and “*international political leadership*.”¹⁶ [Italics in original]

- Our Global Neighborhood: In 1995, the UN-linked Commission on Global Governance released its seminal report, *Our Global Neighborhood*. Funded in part by the Carnegie, Ford, and MacArthur foundations, this Commission played a massive role in advancing the debate on global governance, including the idea of a global carbon tax and carbon-trading system that “would yield very large revenues indeed.”¹⁷ Another suggestion was the creation of an internationally controlled, elite military force.¹⁸ As *Our Global Neighborhood* states,

“The development of global governance is part of the evolution of human efforts to organize life on the planet, and that process will always be ongoing. Our work is no more than a transit stop on that journey.”¹⁹

And this brings us right back to my experience at Global Governance 2002 in Montreal, for it was *Our Global Neighborhood* that set the tone for this event.

Presently, the Carnegie Endowment for International Peace, which operates as a grant-based foundation and a policy research group, is working hard to become “the first international and hopefully global think-tank.”²⁰ Besides its headquarters in Washington DC, the Endowment has a “Carnegie Europe” office in Brussels, a Moscow-based institute, a “Carnegie Middle-East Center” in Beirut, and the “Carnegie-Tsinghua Center” in Beijing, China. It’s anticipated that the Endowment will be establishing similar institutions in India, Latin America, and Africa.



Halls of Power

It must be noted that think tanks and foundations are not lobbyist groups in the popular sense. Writing on the complexity of the think tank/foundation community, James McGann of the Foreign Policy Research Institute tells us, “tax laws governing nonprofit organizations in the US prohibits them from attempting to influence a specific piece of legislation, [therefore] think tanks tend to understate rather than overstate their influence on major policy issues.”²¹

Nevertheless, progressive foundations and think tanks are centers of power - providing a “holding pattern” and launching pad for Western elites, a home to return to, and direction.

In the fall of 2008, the Carnegie Corporation of New York (the flagship of the Carnegie-foundations) launched its “Advice to the President” portal, a website where over 140 foundations, think-tanks, and media groups could deposit documents and working papers on foreign

and domestic policy (<http://advice.to.thepresident.org>). The Carnegie Corporation hoped the website would “help guide President Obama and members of his administration,” but also noted it was a place to present different views to concerned citizens²² - in other words, it was meant to help shape debate in the public arena.

This makes sense from an opinion-shaping point of view, as the major foundations and think-tanks *already have an open door relationship* with government leaders, congressional offices, and federal agencies. Noting this existing two-way road, the *Carnegie Reporter* touched on how the Obama administration would impact The Brookings Institute - headed by former US Deputy Secretary of State and “world government” advocate, Strobe Talbott.²³

“One critical role played by think tanks is to provide an idea haven for individuals coming out of the twenty-four-hour demands of serving in a presidential administration... Just as he [Talbott] was preparing to lose U.N. Ambassador Rice and other Brookings scholars to Barack Obama, Talbott was simultaneously wooing outgoing members of the Bush administration to come to Brookings.”²⁴

In the 2009 Spring edition of the *Carnegie Reporter*, freelance journalist Lee Katz’s wrote about the rise of foundations and think tanks: “They can be seen as almost a fourth branch of government, influencing Congress, U.S. federal agencies and presidential administrations.”²⁵ And P.J. Crowley, now serving as an Assistant Secretary in the U.S. Department of State, called these institutions “the closest thing we have to a shadow government.”²⁶

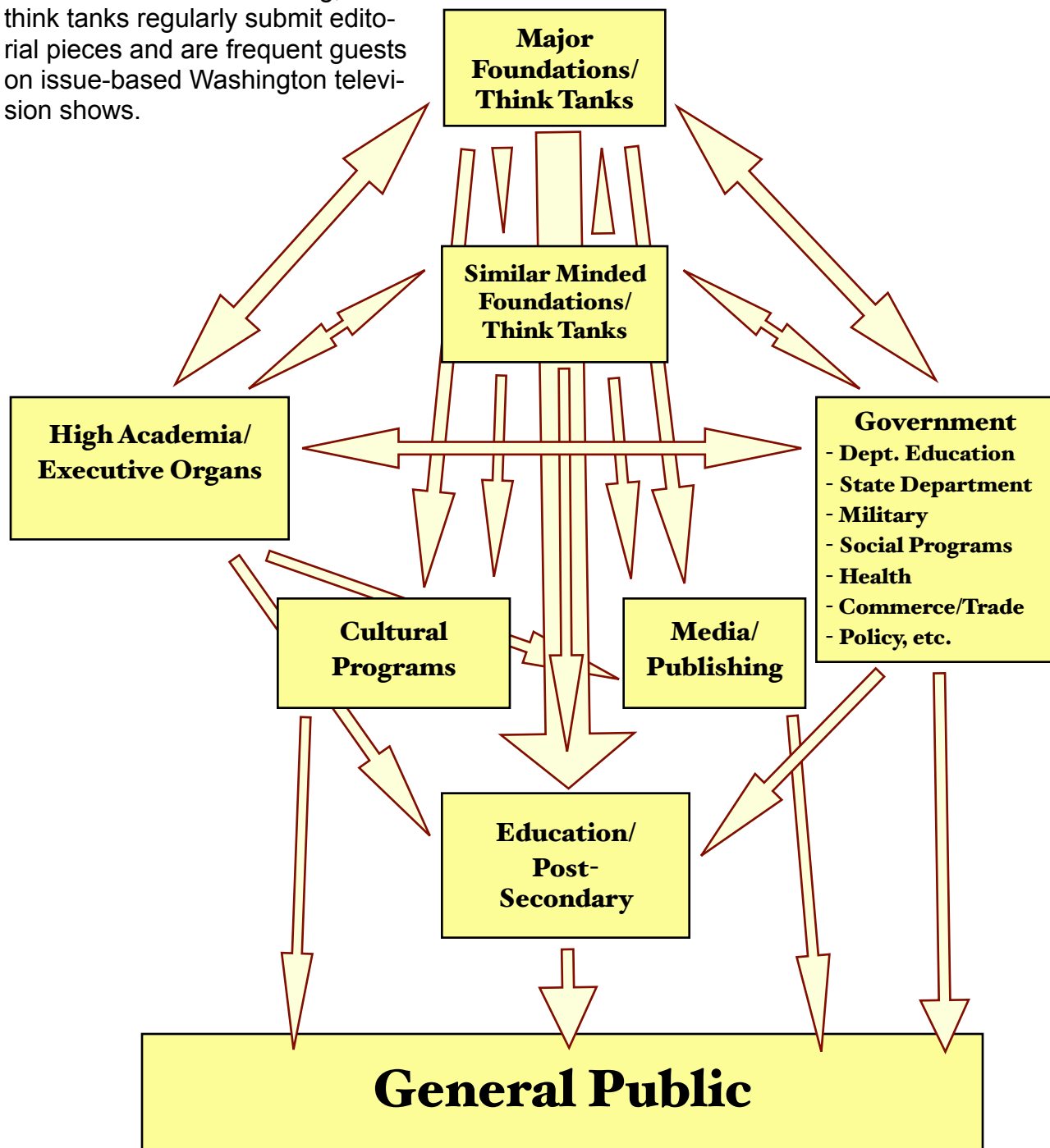
A good example of this came on July 15, 2009, when US Secretary of State Hillary Clinton gave a foreign policy address at the newly opened Washington branch of the Council on Foreign Relations – a research institute/think-tank that historically advocates internationalism, and is interlocked with similarly-minded foundations.

“Thank you very much... and I’m delighted to be here in these new headquarters. I have been often to, I guess, the mother ship in New York City, but it’s good to have an outpost of the Council right here down the street from the State Department. We get a lot of advice from the Council, so this will mean I won’t have as far to go to be told what we should be doing and how we should think about the future.”



Making It Work

Internationalist-leftist minded foundations, think tanks, and academia/executive organizations can be viewed as transformational wholesalers. And when we unpack their influence pattern, we can roughly discern a lineage. Here is an incomplete yet telling breakdown; keep in mind that more complexities exist, including points not covered in this essay such as corporate and financial channels, private government research organizations, mental health associations, and faith-based groups. However, I have included Cultural Programs - often funded by foundations - and Media/Publishing, as think tanks regularly submit editorial pieces and are frequent guests on issue-based Washington television shows.



Major foundations and think tanks influence government by way of special advisors, representation on commissions and committees, the submission of reports and white papers, involvement in hearings, applying pressure via affiliated lobbying groups, and direct involvement through the exchange of personnel - and as alluded to by Hilary Clinton on page 9, by being the long established resource base upon which governments turn to.

As government policy and programs line up with the worldview of these titan foundations and their interlocking circles, other civic and social institutions - education, media, and religious bodies - start parroting the new paradigm. Segments of the general public, pliable under the constant (and generational) pressures of change, accept the transformation rhetoric. Moreover, a point is reached where a percentage of the public actually thinks this **progressive** transformation is *their idea* (as hinted on page 2 and the top of page 3). Thus begins the "common" ownership stage, and soon everyone *feels* like a shift is taking place; **because it is**.

Two feed-back loops at this public juncture play a crucial role. The first feed-back channel is structural; The foundation/think tank community conducts and reports on longevity studies, takes polls, and otherwise monitors public responses. These research tools are not new, but their findings now exude more influence as it bolsters the paradigm shift. Armed with this supporting data from the general public, elites from think tanks/foundations present their findings to Congressional and Parliamentary committees, special commissions, and other government channels. In turn, policy makers tweak existing programs, create new one, and implement administrative changes to reflect the new reality. Eventually this filters into the public space, and the feed-back loop begins another cycle.

The second feed-back loop is simply the reversal of the diagram on page 10, but in time it becomes more raw, more emotional, more populist. Reaching a critical stage, the masses accept the new worldview and transformation agenda as the only viable option to fix society's problems. In turn, the vocal public demands that schools, governments, and other institutions "change to meet the times" and "do something." The aroused crowd, at this point, may emerge as a movement. When this takes place, the experience is couched as "organic" - a convergence at the grassroots level of emotions and activities dedicated to a new worldview; and about "community" - the feeling of "belonging" and having mass-ownership in the change. Thus, pressure is exerted upward into higher social and political strata, and as the public mood gains energy, policy makers respond. Foundations and think tanks, in turn, discuss and debate the nature of this *social evolution*, and feed their insights back into the system.

Today's "Occupy" movement represents part of this loop process; the so-called 99% who protest for "progressive" change. It's an "organic" movement, but this doesn't mean the grassroots component is without historical context. Indeed, it's intellectually supported by leftist circles and indirectly through outfits like the Tides Foundation. More importantly, it has generational and ideological roots that drink deeply from the Progressive Era - the same fountain that witnessed the birth, growth, and institutionalization of today's elitist think tanks and foundations. This isn't to say that the Carnegie/Rockefeller interlock community supports the Occupy protests, just that it's part of a continuum of social transformation that stems back over one hundred years - the quest to create a new society. **FC**

Carl Teichrib is the editor of *Forcing Change* (www.forcingchange.org), a monthly journal documenting the changing worldview and transforming agendas now shaping society, the church, and nation.

Endnotes:

- ¹ Edward H. Berman, *The Influence of the Carnegie, Ford, and Rockefeller Foundations on American Foreign Policy: The Ideology of Philanthropy* (State University of New York Press, 1983), pp. 27, 33. Professor Berman holds to a Marxist perspective, yet his analysis bears consideration on a number of fronts, especially as it relates to influence leveraging. Berman contends that foundations are interested in preserving the social status as it provides a stable backdrop for corporate class power, and thus the corporate/foundational class can properly manage cultural change to their design.
- ² B.F. Skinner, *Science and Human Behavior* (The Free Press, 1953/1965), p.438.
- ³ Nicholas Murray Butler is a prime early example. See, *Across the Busy Years*, Volume 1-2, by N.M. Butler (Charles Scribner's Sons, 1935, 1940). See also, Michael Rosenthal, *Nicholas Miraculous: The Amazing Career of the Redoubtable Dr. Nicholas Murray Butler* (Farrar, Staus and Giroux, 2006).
- ⁴ See, <http://carnegiescience.edu/about/history>.
- ⁵ Nicholas M. Butler, *Across The Busy Years: Recollections and Reflections*, Volume II (Charles Scribner's Sons, 1940), p.90.
- ⁶ US House of Representatives, Special Committee to Investigate Tax-Exempt Foundation and Comparable Organizations, *Tax-Exempt Foundations* (Government Printing Office, 1954/1955), pp.173-174.
- ⁷ Karen Theroux, "A Century of Philanthropy: Carnegie Corporation of New York," *American Libraries*, 09/13/2011, online edition (<http://americanlibrariesmagazine.org>).
- ⁸ John Whiteclay Chambers II, "Carnegie Endowment for International Peace," *The Oxford Companion to American Military History* (Oxford University Press, 2000), Highbeam.com research, February 19, 2010.
- ⁹ *Tax-Exempt Foundations*, p.172.
- ¹⁰ *Tax-Exempt Foundations*, p.177.
- ¹¹ *Tax-Exempt Foundations*, p.181.
- ¹² *Tax-Exempt Foundation*, pp.18-19.
- ¹³ *Tax-Exempt Foundations*, p.205.
- ¹⁴ Jane Wales, *Advancing Stability in an Era of Change*, Rockefeller Brothers Fund Project on World Security, 2000, p.11.
- ¹⁵ Ibid., see Part III: Investing in the Future, especially pp.29-34.
- ¹⁶ Mikhail Gorbachev, "On Nonviolent Leadership," *Essays on Leadership*, (Carnegie Commission on Preventing Deadly Conflict, Carnegie Corporation of New York, 1998), pp.58-59.
- ¹⁷ Commission on Global Governance, *Our Global Neighborhood* (Oxford University Press, 1995), p.221.
- ¹⁸ The Commission on Global Governance suggested this "peace force" would operate via the United Nations (p.112). Carnegie involvement in promoting an international force goes back to the funding of the World Peace Foundation, which supported the idea of a global police before World War I. Another example is the 1957 report, *A United Nations Peace Force*, prepared under the guidance of the Carnegie Endowment for International Peace.
- ¹⁹ Commission on Global Governance, *Our Global Neighborhood* (Oxford University Press, 1995), p.xvi.
- ²⁰ Lee Michael Katz, "American Think Tanks: Their Influence is on the Rise," *Carnegie Reporter*, Spring 2009, p.22.
- ²¹ James G. McGann, *Think Tanks and Policy Advice in the US* (Foreign Policy Research Institute, 2005), p.17.
- ²² "Advice to the President: Ideas to Shape the Agenda of the Obama Administration," *Carnegie Reporter*, Spring 2009, see back-page.
- ²³ See Tolbott's article, "The Birth of a Global Nation," *Time Magazine*, July 20, 1992. Talbott won the World Federalist Association Global Governance Award for this article promoting world government.
- ²⁴ Lee Michael Katz, "American Think Tanks: Their Influence is on the Rise," *Carnegie Reporter*, Spring 2009, p.19.
- ²⁵ Lee Michael Katz, "American Think Tanks: Their Influence is on the Rise," *Carnegie Reporter*, Spring 2009, p.12.
- ²⁶ Ibid., quoted by Katz, p.14.

Eugenics & Foundations

By Carl Teichrib

“Evidently we have much more in common with cattle than with cats, for we are herded with amazing ease.” – John Glad¹

Eugenics, the “applied science” of directing human biological evolution, has a history going back to the era of Darwin and his half-cousin, the “father of eugenics,” Francis Galton. For many students of history, however, the focus of eugenic activity rests on Nazi Germany. Here, eugenics was applied in the “positive,” such as the Lebensborn project and other programs meant to build up the vitality of the Germanic race; and in the “negative,” such as the elimination of “sub-human” populations - Jews and Slavs.

What many in the Western world don’t realize is that the eugenics movement was first dominated by the American and British scientific and intellectual communities, with Indian leading the way in legislating eugenics measures in 1907. However, behind much of the push for directing human evolution during the first half of the last century, one discovers that progressive foundations played a leading role.

This was evident in Publication No.1 from the Carnegie Endowment for International Peace, entitled *Some Road Towards Peace*, and published in 1914.

Here, under the special guidance of Nicholas Murray Butler was the final report of Charles W. Eliot, who had traveled the Orient to better grasp the cause of peace on behalf of the Endowment. His observations regarding “racial purity” allowed him to comment on immigration policies.

“The experience of the East teaches that the intermarriage of races which are distinctly unlike is undesirable; because the progeny from such mixtures is, as a rule, inferior to each of the parent stocks, both physically and morally, a fact which has been demonstrated on a large scale...

To mitigate the grievances created by the immigration question, or to prevent the occurrence of such grievances, would be a good way to secure the maintenance of friendly relations between any two nations... If the value of purity of race shall be firmly established among eugenic principles, it will have strong influence for good concerning the ever-increasing race migrations... The East affords numerous illustrations of the safety of race purity, and of the evil consequences of cross-breeding between dissimilar varieties of the human species.”²

The Carnegie groups and the Rockefeller Foundation looked to further influence human development by directly funding eugenics research in the United States. To this end, the Carnegie Institute

of Washington set up the Department of Experimental Evolution at Cold Spring Harbor, New York in 1906. Actually, the plan for this Department was born in the same year the Carnegie Institute was officially established: 1902.³

While some of us may be surprised at how early this Department came to fruition, it must be remembered that at the time, such a Department of Experimental Evolution wasn't overly controversial. From the 1880s through to the 1930s, the eugenics movement was often viewed as playing a valuable part in the progression of humanity and civilization; giving birth to sterilization laws, racially driven immigration policies, and forced interning of "feeble-minded" individuals.

Historian Edwin Black calls this the "white-gloved war" – fought not by soldiers but by "esteemed professors, elite universities, wealthy industrialists and government officials."⁴ The purpose: to "create a superior Nordic race."⁵

In the US, some 60,000 individuals were medically sterilized, and states such as North Dakota banned inter-racial marriages. Those negatively impacted by this science of "human progress" included,

"...poor urban dwellers and rural 'white-trash'...immigrants from Europe, Blacks, Jews, Mexicans, Native Americans, epileptics, alcoholics, petty criminals, the mentally ill and anyone else who did not resemble the blond and blue-eyed Nordic ideal the eugenics movement glorified."⁶

Edwin Black put this into a biologically styled, class-oriented context.

"Eugenics was nothing less than an alliance between biological racism and mighty American power, position and wealth against the most vulnerable, the most marginal and the least empowered in the nation. The eugenics crusaders had successfully mobilized America's strong against America's weak."⁷

But eugenics research went far beyond America. Before and after World War I, these same foundations were major funders of Germany's racial hygiene programs. And the head of the Carnegie's Department for Experimental Evolution regularly corresponded with German eugenicists. Edwin Black explains; "the Carnegie Institution became the center of the eugenic world for German researchers."⁸

Moreover, the Eugenics Record Office (ERO), a Carnegie Institute affiliate attached to the Cold Spring Harbor project, was used to funnel Nazi eugenics propaganda into the United States. Harry Laughlin, the assistant director at the ERO, "was impressed by the modern methods of Nazi race propaganda, especially by the use of films as a persuasive medium."⁹

Laughlin then imported the English edition of *Erbkrank*, "Hereditary Defective," a movie about the sterilization of undesirables. He showed it to the members of the Carnegie Institute of Washington and they were impressed by the film's message. Thus began a push to

show this movie in America, and high-schools across the country were sent flyers about the film, which ended up playing from March 15, 1937 to December 10, 1938.¹⁰

And the Rockefeller Foundation? German sociologist and historian Stefan Kuhl tells us,

“The Rockefeller Foundation played the central role in establishing and sponsoring major eugenic institutes in Germany, including the Kaiser Wilhelm Institute for Psychiatry and the Kaiser Wilhelm Institute for Anthropology, Eugenics, and Human Heredity...

...The Foundation continued to support German eugenicists even after the National Socialists had gained control over German science.”¹¹

The Kaiser Wilhelm Institute for Anthropology, Eugenics, and Human Heredity was instrumental in the development of the Nazi’s scientific justification for its racial policies. Black tells us,

“During the Reich’s first ten years, eugenicists across America welcomed Hitler’s plans as the logical fulfillment of their own decades of research and effort. Indeed, they were envious as Hitler rapidly began sterilizing hundreds of thousands and systematically eliminating non-Aryans from German society. This included the Jews...

Most of all, American raceologists were intensely proud to have inspired the purely eugenic state the Nazis were constructing. In those early

years of the Third Reich, Hitler and his race hygienists carefully crafted eugenic legislation modeled on laws already introduced across America.”¹²

This was the period of the Great Depression and the rise of Technocracy as a movement. Black reminds us; “American foundations such as the Carnegie Institution and the Rockefeller Foundation generously funded German race biology with hundreds of thousands of dollars, even as Americans stood in breadlines.”¹³ **FC**

Endnotes:

¹ John Glad, *Future Human Evolution: Eugenics in the Twenty-First Century* (Hermitage Publishers, 2006), p.52.

² Charles W. Eliot, *Some Roads Towards Peace: A Report to the Trustees of the Endowment on Observations Made in China and Japan in 1912* (Carnegie Endowment for International Peace, 1914), pp.8-9.

³ *The Carnegie Institution of Washington: Scope and Organization*. (Carnegie Institution of Washington, December 13, 1909), p.10.

⁴ Edwin Black, *War Against the Weak: Eugenics and America’s Campaign to Create a Master Race* (Four Walls Eight Windows Publishing, 2003), p.xv.

⁵ Edwin Black, *War Against the Weak*, p.xv.

⁶ Edwin Black, *War Against the Weak*, p.xvi.

⁷ Edwin Black, *War Against the Weak*, p.57.

⁸ Edwin Black, *War Against the Weak*, p.263.

⁹ Stefan Kuhl, *The Nazi Connection: Eugenics, American Racism, and German National Socialism* (Oxford University Press, 1994), p.48.

¹⁰ Stefan Kuhl, *The Nazi Connection*, pp.48-50.

¹¹ Stefan Kuhl, *The Nazi Connection*, pp.20-21.

¹² Edwin Black, *War Against the Weak*, p.277.

¹³ Edwin Black, *War Against the Weak*, p.258.

In Their Own Words: *International Good-Will*

The following text is taken from the 1912 World Peace Foundation pamphlet, *International Good-Will as a Substitute for Armies and Navies*, by William C. Gannett. This foundation, which still exists today, was at that time a recipient of Carnegie funding and had a special relationship with Andrew Carnegie, viewing the steel baron as a hero in the cause of world order - especially in his creation of the Peace Palace at The Hague, which became the residence for the Permanent Court of Arbitration.

When reading this short text, you may find yourself mildly surprised, for this antique document calls for an international order based on five components recognized in the modern quest for global governance. Today, these five areas are viewed as essential to an empowered world order: 1) A world judicial system; 2) An international parliament or congress; 3) World laws; 4) A global military force; 5) A unifying architecture to ensure global compliance and security under an international protectorate.

Note: Italics in original.

The organization of the world in relations of peace and good-will! It is no longer a dream, it is a beginning. More than in any other specific direction, I said, we are looking toward the Hague to discern that beginning. But, looking from the Hague Conference onward, we think we can see clearly five steps in the coming organization: -

First. The International Court of Arbitral Justice, already existing in embryo, and even in that condition with six international quarrels settled by it; but not such a court as now, summoned with difficulty and only at pleasure of disputants, - not that, but one in permanent session, with regular judges, and easy of access. The nations, meanwhile, are making treaties of pledge with each other to refer to its final adjudication their questions of difference, - even those involving 'honor and vital interests,' if President Taft has his way. All blessings upon him! Between the two Conferences already held thirty-three separate treaties of 'obligatory' arbitration for certain classes of dispute were registered, and two of these made by Denmark, one with the Netherlands, one with Italy, stipulated arbitration for *all* differences without exception. Little Denmark was six years ahead of our big President. By the end of 1909 the number of arbitral agreements had grown to two hundred and eighty-eight. (I quote Ambassador Hill, who was part of the events he describes in his new book called 'World Organization and the Modern State.')

Second. An International Congress, like the present Interparliamentary Union, but official, with regular session, and with members delegated by the nations to represent them; its work to be the discussion and shaping and recommendation of measures that make for the commonweal of the world.

Third. A Code of International Laws, gradually evolving from the decisions of the International Court and the recommendations of the International Congress. Mr. Hill reminds us that 'the price of a single battleship has never yet been expended *by all the nations of the earth combined* for the judicial organization of peace.' Folly? Yes; and what in such matter was folly yesterday and insanity to-day is to-morrow criminality. If ten Powers - England, France, Germany, Russia, Austria, Italy, the United States, the South American Republics as a group, China, Japan - were to contribute each *one-tenth* of a battleship's cost to endow at The Hague the Arbitral Court of the Nations and a Commission on the Codification of World Law, that one-tenth apiece would save whole fleets of battleships on the seas, and promote more happiness on the earth than probably any other million which any of those nations ever has spent, or could spend today.

Forth. The Establishment of an International Police, - an international army and navy, with constituents furnished by nations in league for the purpose; at first by a few, and then by more; at first having very limited and then with widening function, all under treaty arrangements. A police system is needed by the world, and, until something international of the kind is created, it is hard to see how, with the nations under present conditions of distrust, disarmament on any large scale can be effected. It may not be so far off as we think, the day for this international police in place of the separate armies and navies with their ruinous cost. Even Sir Edward Grey, in responding to President Taft's proposal, ventured to predict it. One or two hundred policemen, with three or four courts and a jail, are enough to represent all the force-element necessary to maintain justice in huge communities of hundreds of thousands of citizens. Peace rules between them, order is kept, the rogues are awed, the criminals are held at bay, and measures for the common good are carried out, because the public opinion of the whole community is back of the tiny blue-coat army that wears the buttons and carries the night-stick of authority. A small army, a small navy, with the united strength of the great Powers behind them, would insure national protection and the world's peace more effectively, and with incomparably less cost to humanity, than the rival armies and navies that now strut and sidle and growl and dare each other to cross the boundary lines.

Fifth. An International Protectorate; that is, the employment of the joint public opinion of the nations thus organized, and, when necessary, employment of the International Police, as a Protectorate against national crimes. Under such a Protectorate we may look for a great extension of three international methods of maintaining peace in the world, - Mediation, Intervention, and the Neutralization of nations and territories.

Call this a dream, if you will. The soldiers will. Half the diplomats will. Politicians will, unless they are statesmen. Many, not all, of the business men will. *Most* of us will. But some of us will add, 'A dream that is even now beginning to come true, and which the twentieth century will carry far toward fulfillment.' The years will decide. **FC**

Forcing Change

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