

Forcing Change



Toward A New Civilization

By Carl Teichrib

NOTE: I penned this essay a year-and-a-half ago as a potential book chapter. However, the manuscript project was scrapped and this “chapter” ended up as a left over file, pushed into a back folder but not forgotten. Upon re-reading it this summer, I realized the importance of the information it contains, and that it couldn’t be so easily dismissed.

The context is a little different. It was to be a snapshot of one year of research discoveries in 1995. Although this year-point remains dominant in the article, I’ve cleaned up the text - which is still, more or less, a rough draft - and replaced some front end references to that year with added information on the idea of “oneness.” This may make it a little more disjointed as “1995” doesn’t enter the picture immediately.

It is my hope that this essay will help you better understand the vastness and possible consequences of the worldview shift taking place, both “yesterday” and now. At the same time, it will give you a small glimpse into my own story of research and discovery.



Index

Toward a New Civilization, P. 1.



Carl Teichrib,
Editor

Change so many social, technological and cultural elements at once and you create not just a transformation, not just a new society but the beginnings, at least, of a totally new civilization.”

– Alvin and Heidi Toffler, *Creating a New Civilization*¹

A “revolution of civilization” is taking place, and like other major social upheavals, the *old order* has to be swept away. In this case, the old order is the bedrock of Western society: The Judeo-Christian worldview. And as the old order is pushed aside, so too its by-products of “separation” need to be re-configured; the *independence of nations*, *free enterprise*, the *importance of private property*, *personal agency* and the *importance of individuality*, and the centrality of the *family unit*. These byproducts need to be restructured into a more harmonious world enterprise; global governance, work for the sake of the greater good, sharing of resources for the common good, group thinking and consensus driven mores, and social structures in line with politically correct “democratic” ideas instead of “patriarchal” notions of traditional family.

A new worldview is rising that gives impetus to these “planetary correct” concepts: “Oneness” - the idea that humanity, nature, and deity are One. This is the core belief system behind the religious myths of ancient times, and the new “narratives of reality” that are attempting to shape today. In its own way, secularism speaks to this mythical ideal by placing humanity on the throne of materialism, shaping evolution, and as secularist Julian Huxley explained, birthing the consciousness that will allow the universe to become self-aware.² And this is where secularism and Cosmic Humanism, better known as the New Age Movement, dovetail in the essential make-up of Oneness; Man is God, and as humanity is a part of “nature,” nature must be acknowledged as deity.

In other words, we are the makers and designers of our own destiny, and the Earth as a natural element of our deity gives meaning to our lives. “Salvation” is attainable if we unify and bring our collective power to bear in making the world we want. And it will reflect our view of a Oneness-based reality.

The above worldview is now rampant in the Western world. Moreover, because of its core proposition it demands a “total transformation” of civilization. It requires a shift to a socially, religiously, and politically entrenched form of global “unity,” for “All is contained in All. And All is One.”³ Christian exclusivity and separateness - that God is distinct from nature, and neither humanity nor the creation can equal the Creator - is considered anathema to the priests of Oneness. This traditional and “archaic” belief can no longer

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be tolerated, as it proclaims God exalted and de-thrones humanity. It cuts us off from our dreams of human-inspired salvation. Thus, the Christian view of a distinct God with standards and judgments beyond our control - a deity who cannot be manipulated to our own self-declared global image - is a direct affront to the “cosmic unity” of Oneness. Furthermore, the aforementioned byproducts of the Christian worldview are a troubling reminder that this higher standard exists.

Global Shift

Futurists Alvin and Heidi Toffler (pictured right) noted that a global shift was bringing about “new family styles, changed ways of working, loving, and living, a new economy, new political conflicts, and beyond all this an altered consciousness as well.” As they expectantly wrote in their 1995 book, “what is happening now is nothing less than a global revolution, a quantum leap.” This coming new order, the Toffler’s recognized in comparing other transition periods, “does not rule out the possibility of violence along the way to tomorrow... Today the stakes are much higher, the time shorter, the acceleration faster, the dangers even greater.” The Toffler duo, I’m afraid, may be correct as conflict and historical transitions walk hand-in-hand. However, to the Toffler’s chagrin, “blind men everywhere” are trying to suppress this shift.⁴



This is not completely accurate. “Blind men” are not trying to suppress it, as most men *are blind to it*.

The dilemma is that the majority of people, including Christians, have ignored it to our own peril. Decade after decade the agents-of-change have marched and we have covered our ears to the drumbeat. Or worse, we’ve become active participants, parroting the “party line” of a global intelligentsia and accepting their promise of human-induced salvation. Today, a host of Christian leaders walk this path. One example is Brain McLaren, an influential figure in certain church circles, whose book *Everything Must Change* advocated an alternative route to justice. He suggested following the path laid out by Jim Garrison, founder of the Gorbachev Foundation USA and president of Wisdom University. What does Garrison recommend? An international political system based on global governance, which is then forwarded by McLaren to his readership.

McLaren credits the source of his idea, which is important for it allows us to trace his inspiration.⁵ In this case, Jim Garrison. But who or what inspired Garrison, and what does his worldview offer?

Garrison, the son of Christian missionaries to China during Mao’s Communist revolution, was later drawn to the mystical-evolutionary teachings of Pierre Teilhard de Char-

din, the Esalen Institute with its progressive humanism, occult philosophies and esoteric societies, and the Leninist worldview of Mikhail Gorbachev.⁶ No wonder Garrison preached “world government” to the *San Francisco Weekly* in 1995; “Over the next 20 to 30 years, we are going to end up with world government. It’s inevitable.”

When asked about the role of *conflict* in terms of world government, Garrison responded to the *Weekly*;

“There’s going to be conflict, coercion and consensus. That’s part of what will be required as we give birth to the first global civilization.”⁷

A few years after the *San Francisco Weekly* interview, Garrison made it clear that traditional Judeo-Christian standards must be replaced. Describing the monotheist faiths as “having done real damage to the planet because they have too many answers,” Garrison said that he preferred to “live in the questions.”

Garrison elaborated, “During times of transition, orthodoxies fall and the heretics and the mavericks are the people creating the new orthodoxy.”⁸

In the example of Garrison and McLaren, we see how a one-world ideal is introduced to a Christian audience through the writings of a major personality. McLaren, parroting Garrison, recommends putting justice in the hands of the growing civil society movement, a network of special interest groups who will then “mold public opinion... and, when necessary, [bring] people into the streets.” This “social justice,” according to the emergent theologian, will be part of a “framing story that envisions an interdependent, mutually committed, global community of communities.”⁹ *This is global governance.*

Out of naivety or intent, and I believe both exist in today’s Christian community, the church is rife with leaders who mimic the world’s answers.

It is a sobering reality, but Christian leaders from the pulpit to the seminary to parachurch organizations are participating in the demise of Christendom by playing into the notion that society *is absolute*.¹⁰ Corollary problems spin off from this error, including real risks to freedom and liberty. When “politically imposed” inclusiveness is demanded to ensure a “unified world,” often flying the banner of social justice, then the fabric of liberty unravels. In turn, exclusive truth claims, traditional values and private property becomes sacrificial fodder for the “common good.”

As one UNESCO document states: “Strengthening the idea of a world civilization will provide the stage for communicating, interacting, associating and *rejecting what will not fit in global codes*. People must become citizens of Earth, not of a single culture.”¹¹ (italics added)



Indoctrination as Education

By 1995 I had reached a junction in my research, which had started a few years prior. Do I remain silent to what I'd learned, considering this endeavor simply a quest for personal knowledge? Or do I step out and "open my mouth"? The thought of attempting to be a voice in the "marketplace of ideas" was daunting. However, a series of powerful texts and documents fell into my lap that year, opening my eyes to the depth of this revolution. *How could I remain silent?*

The first couple of items came from a local source, two Language Arts textbooks used in my high school during the early 1970s – *I Am A Sensation* and *The Environmental Handbook*.

I Am A Sensation promoted an esoteric vision of human unity through a journey of troubling poems, pictures, and short stories. Tarot cards and I-Ching divination symbols adorned the pages, along with graphic images illustrating the cosmic struggle of Man's birth and ascension, interactions with demigods and demons, and depictions of death and transformation. Themes of utopian transhumanism, the idea of Man shaping evolution through technology and technology in turn re-shaping Man, cropped up in words and pictures. The lines of one poem foretold, "I like to think (it has to be!) of a cybernetic ecology where we are free of our labors and joined back to nature, returned to our mammal brothers and sisters, and all watched over by machines of loving grace."¹²

A third of the way into the book, under the I-Ching hexagram representing ablution before sacrifice and the Superior Man watching his subjects,¹³ a selection of text provocatively broached the subject of population control.

"Think of it: when we have too many people, we have to lessen the number. One way is to keep some from being born. We already do that.

Another way is to get rid of some of those who are already born. We have to learn that now. Wars and famine and disease and accident have always been sufficient. But now that we are better at keeping ourselves alive, it looks as though we will have to get better at killing. Give a little extra effort to get a little extra space.

Who better to give than those who are young, hale and hearty – and who administer power, of course.

Who better to receive than those who are old, infirm or sick.

BY THE YEAR 2000: EUTHANASIA.

That is what being old might mean. In the year 2000, how old will you be?"¹⁴
(capitals in original)



Notice that the above lines, “who better to give” and “who better to receive,” are not formed as questions. They are statements.

The Environmental Handbook was the second high school text, and it too promoted radical concepts. This book, prepared for the First Environmental Teach-in, April 22, 1970 – an activist-styled event celebrated on campuses across North America – was the historical heartbeat of Earth Day. One of the contributors to *The Environmental Handbook*, population control guru Paul Ehrlich, described a fictitious apocalyptic series of eco-catastrophes starting in 1973, with soon-to-come smog disasters killing hundreds of thousands in New York and Los Angeles, the American grain belt turning into a giant desert and the subsequent destruction of food stocks, agricultural chemical “over-dependence” that results in tens of millions of deaths, enormous die-offs of birds and marine life, “gross changes in climatic patterns,” the extinction of “all important animal life in the sea,” the global breakdown of the resource sector and an ensuing resource war between Russia and China – by October, 1979. According to the scenario, the “accumulated air pollution would make the planet uninhabitable” before 1990.¹⁵ Such imaginative pictures produce results: It incites fear and rouses the emotions of young people, thus creating a new generation of change agents.

The idea of modifying human action to halt environmental catastrophe was rampant in the textbook. Behavior needed to change, collectively and individually, or the world would come to a crashing end. With that in mind, *The Environmental Handbook* openly encouraged population sterilization and control measures, including free birth control for juveniles,¹⁶ and it encouraged “group marriage and polyandrous marriage” [polyandry is when a woman has multiple husbands at the same time].¹⁷ “Freedom to breed is intolerable... Freedom to breed will bring ruin to us all,” said one essayist.¹⁸ Another contributor explained why “it is sinful for anybody to have more than two children.”

“It has long since become glaringly evident that unless the earth’s cancerous growth of population can be halted, all other problems – poverty, war, racial strife, uninhabitable cities, and the rest – are beyond solution.”¹⁹

Nations, the students read, “must be phased out as quickly as possible” and “competition (capitalism) must be phased out and replaced with cooperative economic models.”²⁰

Complete global transformation was to be the goal; “Nothing short of total transformation will do much good.”²¹ One suggestion was to organize humanity around a “type of world tribal council,”²² and essayist John Fisher asked a telling question; “What price would most people be willing to pay for a more durable kind of human organization – more taxes, giving up national flags, perhaps the sacrifice of some of our hard-won liberties?”²³

Religion too was part of *The Environmental Handbook* message. In fact, the first three pages presented the cosmic side of the revolutionary struggle in a spiritually-

imaginative way; a “Great Sun Buddha” hero-figure manifested as “Smokey the Bear.” In this Sutra, the Wilderness was described as the “Dharma and the True Path of man on earth,” with all of nature – the “Blue Sky and Green Earth” – contained in “One Mind.” The American continent, we discover, is full of people who “practically wreck everything.” Therefore, “Smokey” the Sun Buddha, haloed by the raging forest fires of the Hindu-apocalyptic age of Kali-Yuga, will trample “wasteful freeways and needless suburbs; smashing the worms of capitalism and totalitarianism.” Those who love Smokey and the Earth will live, those who slander or hinder him, “HE WILL PUT THEM OUT.”²⁴ [Capitals in original]

That’s quite a bear.

As all meaningful revolutions need something to tear down in order for a new paradigm to be born, this one sought to dismantle Christianity. Students were thus armed with Lynn White Jr’s essay, “The Historical Roots of our Ecologic Crisis.” Decrying the medieval victory of the “Judeo-Christian teleology” over Paganism, with its destruction of animism and “mood of indifference to the feelings of natural objects,” White categorically stated that “more science and more technology are not going to get us out of the present ecological crisis until we find a new religion, or rethink our old one.”²⁵

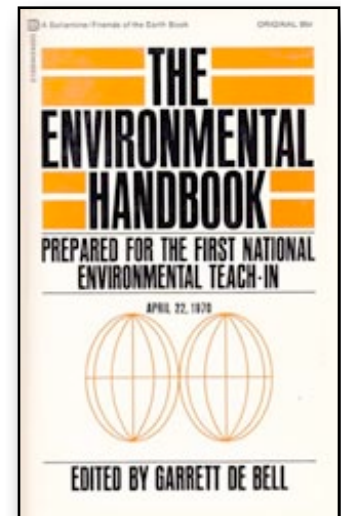
Professor White added,

“No new set of basic values has been accepted in our society to displace those of Christianity. Hence we shall continue to have a worsening ecologic crisis until we reject the Christian axiom that nature has no reason for existence save to serve man.

...Since the roots of our trouble are so largely religious, the remedy must also be essentially religious, whether we call it that or not. We must rethink and refeel our nature and destiny.”²⁶

A new belief system acceptable to an ecologically unified planet was needed, and if a fresh religion could not be found, then Christianity must be supplanted by diverse and inclusive worldviews. The *Handbook* gave some suggestions.

“It seems evident that there are throughout the world certain social and religious forces which have worked through history toward an ecologically and culturally enlightened state of affairs. Let these be encouraged: Gnostics, hip Marxists, Teilhard de Chardin Catholics, Druids, Taoists, Biologists, Witches, Yogins, Bhikkus, Quakers, Sufis, Tibetans, Zens, Shamans, Bushmen, American Indians, Polynesians, Anarchists, Alchemists... the list is long. All primitive cultures, all communal and ashram movements. Since it doesn’t seem practical or even desirable to think that direct bloody force will achieve



much, it would be best to consider this a continuing 'revolution of consciousness' which will be won not by guns but by seizing the key images, myths, archetypes, eschatologies [sic], and ecstasies [sic] so that life won't seem worth living unless one's on the transforming energy's side."²⁷

When I obtained this book in 1995, I discovered it had been used in hundreds of colleges and high schools across Canada and the United States. Today, millions of people around the world annually celebrate Earth Day when it comes around on April 21, subtly and not so subtly mimicking the drumbeat of its founding script: *The Environmental Handbook*. Currently Earth Day is considered by many to be the world's largest secular holiday. Actually, it's a *religious celebration*. The now-deceased actor, James Coburn, made this point when interviewed by Caryl Matrisciana during the 1990 Earth Day festival at Malibu Beach.

Caryl Matrisciana: "Mr. Coburn, why should we care about Earth Day or Mother Earth?"

James Coburn: "Mother Earth is our Mother! She's the Mother Goddess. She's the one that we should be praising rather than raping.

I mean all of these people here today are here for one reason: Because they're concerned about what's happening to the Earth – what Mankind is doing to the Earth. I mean the negative emotions we carry around, a lot of us, is another contributor to it; it feeds the Moon.

What we have to do is be true to ourselves, if we're true to ourselves we'll be true to Mother Earth. Mother Earth's going to be bountiful; she's going to give us everything we need. She has for a long time.

We've lost our way. The pagans used to know how to do it. And the Indians, some of them still remember how to do it.

The Earth is a living organism. We're killing the one we love the most, and she loves us. We've got to praise our Mother Goddess!"²⁸

Towards A Global Green Constitution

A flood of other materials came into my possession in 1995, much of it circling around environmentalism as a paradigm changer.

One was the report from the 1990 World Environment Energy and Economic Conference (WEEEC), also known as World '90. Sponsored by the Government of Manitoba, UNESCO,²⁹ and the International Council of Associations for Science Education, the theme for this event was telling; "Sustainable Development Strategies and the New World Order."³⁰

Over 3000 delegates and high-level representatives from around the world attended to flesh out economic, management, and educational themes in relationship to sustain-

able development. The purpose? To finalize an official Manitoba protocol on the environment and thus influence the then upcoming United Nations Rio Earth Summit, and to identify curriculum goals and teaching strategies for proper global citizenship, which would be forwarded to the UNESCO 2000+ project.

The title of the final report mirrored the conference theme, *Sustainable Development for a New World Agenda*. Chapter two chilled me: "Towards A Global Green Constitution."

"The issues are not about *if* a global politics is necessary. The question is *how* do we achieve binding agreements in Law complete with effective programs for applying sanctions against non-compliance that would oblige each nation, regardless of size, to abide by a set of principles that are required to guarantee the survival of life on this earth. Perhaps we will find that there is no other alternative to a system of rigid controls that some would equate to a police state. Unfortunately, in order to save the planet from biocide, there have to be very powerful constraints from doing the 'wrong' things. The constraints must transcend national boundaries, be world-around and enforceable..."³¹

A globally accepted enforcement agency, the chapter explained, "would need the power to act without being invited by the offending nation." Non-compliance would invite sanctions, but "if sanctions do not work, then physical occupation and the installation of a World Trusteeship would be imposed upon the offending nations."

The heart of Chapter 2 was the idea of a "Global Green Constitution," an ethical and legal contract for global citizenship; "The Constitution would need to be the world-around political expression of a radical new value system; values that ensure a sustainable society..."³²

Under the subheading of "Social Justice," it was explained that this new ethic would enshrine the "principle of global economic equality" through a system of "Energy Accounting" with engineered, pre-determined amounts of energy allocated to each human being. Resources such as oil have peaked, it was said, and an innovative green accounting system was needed for the planet – roughly paralleling what the Technocracy movement from the 1930s advocated.³³ Moreover, if we want to make this architecture of "Social Justice" efficient and feasible, then a "global policy of one child per family" would have to be implemented.³⁴

Protecting the planet was paramount; de-humanized wilderness zones would have to be established, after all, "it is the human population that needs management, not wildlife."³⁵ And tolerance, according to this section of the WEEEC report, would be imposed as a "Human Right,"

"Popular or not, green governments will oppose any culture if it proves to be prejudicial by reasons of gender, age, colour, race, religion, belief, sexual orientation, mental or physical condition, marital status, family composition, source of income, political belief, nationality, language preference, or place of origin."³⁶

It was suggested that this Global Green Constitution would be signed by nation states and the United Nations, with the UN given management powers over “the global commons” – oceans and offshore fisheries, seamounts, and trans-boundary fresh water, the atmosphere, and space.

Chapter 2 also placed a heavy emphasis on educating children.

“A massive and persuasive educational effort is required to develop a global perspective among the people of each nation state. Each nation’s degree of dedication to educating the people would be the first indication of green government.”³⁷

Other parts of the report echoed the importance of education; “Curriculum needs to emphasize values education, incorporating – on a need to know basis – knowledge, conceptual learning and skills.”

The task of educators would thus have to be re-configured; “The role of the teacher will inevitably have to change. They will become more involved in facilitating changes of attitudes and guiding students to gain values...”³⁸

Here at the WEEEC was an introduction to the concept of One World, the by-product of the Oneness worldview, fashioned as a coercive-styled global government operating under the pretext of stemming a planetary environmental breakdown, complete with a Technocracy-oriented green-energy economic order, wealth redistribution in the name of Social Justice,³⁹ enforced political correctness under the guise of “human rights,” and the modification of beliefs and values to fit this New Age.

Global Governance

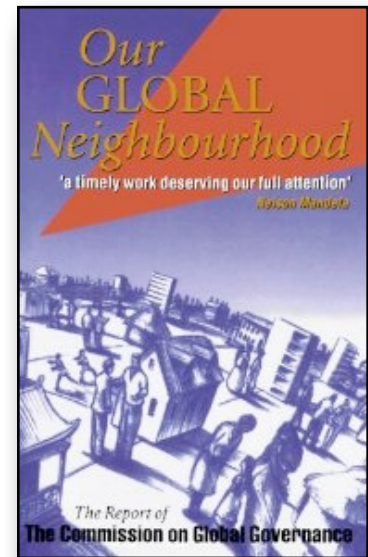
1995 also marked the introduction of another document. While the WEEEC report was a few years older, the fact that I discovered it in 1995 added weight to what a UN-sponsored group was preaching. *Our Global Neighborhood*, produced by the Commission on Global Governance, made its debut that year to the excitement of the international community. The small but vigilant conservative research community, labeled as “conspiracy theorists” by the mainstream press, recognized that this was a vindication of sorts. Concerns over “world order” were not baseless. *Our Global Neighborhood* was published by Oxford and made publicly available, and it spewed internationalism. As one conservative commentator noted in a 1996 speech, touched with a hint of sarcasm;

“I’m happy to report today, that all those conspiracy theories can finally be laid to rest. The UN-funded Commission on Global Governance has completed its three-year study, and has now announced publicly its plans to implement global governance by the year 2000. There is virtually no danger of, nor need for, an invasion by black helicopters...”⁴⁰

Full global governance didn't materialize in the year 2000, nevertheless, *Our Global Neighborhood* was an important milestone in that it provided direction to the international community. The goal of management through UN empowerment was given a reference point. Now, almost two decades later, the work of the Commission is still remembered for its contribution. But of course it would be, it was established as an significant "transit stop" on the road to world order.

According to the Commission,

"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 going on. Our work is no more than a transit stop on that journey."⁴¹



Upfront, the Commission's report explained that "global governance is not global government." However, the rest of the 400+ page document outlined what would be, in effect, "global government" – an international authority empowered through world tax regimes (including a carbon tax and a tax on foreign currency transactions), a world Parliamentary Assembly, an International Criminal Court (which came into force in 2002), the primacy of world law, and an effective United Nations Volunteer Force. Environmental treaties would be enforced through a revamped UN Economic Security Council, and the UN Security Council would be expanded in its scope and numbers. All of this was couched with the need for a new global ethic.⁴²

In considering the above, what's the difference between "global governance" and "world government?"

The first is considered a voluntary action whereby nations "pool" their sovereignty under a system of treaties and conventions. It is a lateral approach with governments and special interest groups becoming "stakeholders" – working in common cause under an agreed framework and within a joint guidance structure, with funding coming from public coffers. Coming alongside national governments are internationally accredited non-governmental organizations (NGO), becoming the de-facto "consciousness" of the global community. Tying this together is a facilitating agency – a United Nations commission – that regularly brings these stakeholders to the table to work out international norms, with decisions filtering into the operating system of the participating national governments. Then, the federal administration interprets the agenda to fit within its own system, and pushes it down the political pipe into national bureaus, and state/provincial and local levels of government. Soon everyone is using the same language – from federal departments to city committees to school boards – all expressing alarm over the common global crisis, and each developing programs to "change behaviors and values" in a way that reflects "what the world should be."

Mark Edward Vande Pol, a former *Agenda 21* planner for Santa Cruz County, describes the end result this way,

“You will never see it. You will never vote on it. No matter which path they use, the agencies can pen new regulations under threat of lawsuit and down the pipe it comes: enforceable administrative rules without legislation.”⁴³

World government, on the other hand, is a vertical system with an executive power or directorship on top of an administrative hierarchy. Under a federalist world government this executive would work in parallel with other legal entities – a constitution, a parliament, and a world court – followed by a range of specialized agencies. Nations would still be retained, along with provinces/states, municipalities, and city governments. In fact, these smaller units would remain active with a degree of autonomy based on the principle of *subsidiarity*, the idea that political management is best exercised at the lowest level; what can be done locally, should be done locally. However, subsidiarity operates within the broader context of the “general good.” Hence, subsidiarity doesn’t negate “World Government.” Instead, it becomes a conduit for the effective layering of political power and reach. The top layer in this case wouldn’t be a committee of stakeholders as found in global governance, but in an executive branch.

Ultimately, global governance and world government both curtail national independence, tend to violate private property, and reduce liberty in the name of security, unity, and equality. Henry Lamb, a political researcher who monitored developments in global governance, described the variation between the two systems as the “difference between date-rape and rape... one begins with seduction; both end in violence.”⁴⁴

Rapid Reaction

In September 1995, I contacted the Canadian Department of Foreign Affairs, the equivalent to the US State Department. The reason: I had read a newspaper article with the heading, “Rapid-response concept needs time.”⁴⁵ It certainly wasn’t an attention-grabbing title, but the short piece talked about a far reaching idea – a Canadian government initiative to grant the United Nations its own military force.

I needed to study this document, so I thought the best way to acquire a copy was the straight-forward approach. I called the department responsible. After making my request, “one copy, please,” the pleasant sounding woman on the other end of the line cheerful announced, “Your copy is in the mail!”

It couldn’t have been any easier.

Titled *Towards A Rapid Reaction Capability For The United Nations*, this Government of Canada document was the result of a collaborative effort. A Core Group was appointed to steer the process, and assisting the Core Group was an International Consultative Group comprised of personnel from the Ford Foundation and Council on Foreign Relations, academics, former diplomats, and active members of the Canadian

Forces and military officers from around the world. The result was a series of recommendations, including the sharing of strategic intelligence between Member States and the UN, giving the Secretary-General an “early-warning alert” system, the establishment of a “permanent UN operational-level headquarters,” and the creation of a High-Level Group of Technological Experts to “study the potential application of advanced technologies” in military/peacekeeping operations.⁴⁶

All of this was to serve as the structural part of a newly formed rapid-reaction military force, a 5,000-man vanguard element under the exclusive command and control of the United Nations. Drawing armaments from pre-placed stockpiles, this vanguard force would act as a type of global SWAT team, speedily intervening in crisis zones, and if needed, would be backed up by conventional military units. Furthermore, it was recommended that a UN *civil police force* be established in conjunction with the vanguard element. Independent UN funding, the document noted, would be necessary to ensure success. Hence, an *international tax* on currency transfers and a special “surcharge on airline tickets” were proposed. Likewise, the United Nations system would have to be empowered. The Security Council “should dare to be bold in a new era in which UN intervention, even in intra-state disputes, is no longer abnormal.”⁴⁷

The overall idea smacked of World Federalism and earlier proposals for a “world army.” For those unfamiliar with world federalism, it is a movement of individuals and organizations pursuing the cause of world government based on federalist lines – the Western political system of a constitution, elected representation, and specific divisions of powers. The historical influence of the World Federalist community has been considerable, as they have pushed for an international security force in concert with a global political authority since World War II. Actually, “world federalism” goes back further. For example: Theodore Roosevelt openly supported “world federalism” and an “international police power” in his 1910 Nobel Lecture. (See the *Forcing Change* series “One World, One Force” for a documented timeline on this subject).

Other countries were interested in Canada’s new foreign policy priority. Denmark took special note,⁴⁸ and in the United States, Senator Paul Simon from Illinois appealed to his colleagues to support Canada’s initiative.⁴⁹ That same year UN Secretary-General Boutros Ghali updated his *Agenda For Peace*, originally published in 1992, but re-released with new Supplements. *Agenda For Peace* recommended a “rapid reaction force” as a strategic reserve in the hands of the Security Council.⁵⁰ And with the genocide in Rwanda still fresh, it was argued that a Rapid Reaction Force was especially timely.

Twelve years after *Towards A Rapid Reaction Capability* was published I had the occasion to talk with one of the members of the Core Group, Peter Langille. He was a speaker at a political science conference I was attending, and we bumped into each other in the hallway. After briefly discussing the Rapid Reaction project, he confirmed my prior World Federalist suspicions. In fact, he was the World Federalist voice behind the “forward-looking” parts of the report!

In the short time we talked I found him approachable and genuine, and felt his desire for world peace and international stability were based on sincere motives. Therein lies a paradox: After rubbing shoulders with World Federalists at different events, I have found many of them to be very nice people – and motivated by the desire for peace. But their faith in a world authority and the organized drive to establish such an institution are cause for concern. “The road to Hell is paved with good intentions” is not a saying without merit.

After years of studying “world government” plans, movements, blueprints, manifestos, draft constitutions, and every type of scheme imaginable, all of them have a common failing – the Power Principle. As Lord Acton wrote; “Power tends to corrupt and absolute power corrupts absolutely.”⁵¹

Responsibility and Direction

What fell into my lap in 1995 disturbed me; from school textbooks like *The Environmental Handbook* to the World '90 report to the pursuit of global governance and a world military force. Each demonstrated a variation of tracks that trod a similar path. Each looked to a collective end-goal that would reshape society.

A revolution of this magnitude, I realized, cannot emerge without ideological, philosophical, and religious underpinnings. Nor can it be bloodless. As Arthur Schlesinger Jr. famously stated while making the case for a new internationalism in the July/August 1995 edition of *Foreign Affairs*; “We are not going to achieve a new world order without paying for it in blood as well as in words and money.”⁵²

Schlesinger was referencing the military costs of a new internationalism. But as the tapestry of this revolution-in-thinking spans Western civilization, plunging us into a new paradigm of global unity, we need to keep in mind that *something* will have to be purged: *Exclusivity* – that which divides, that which will not bend to the creed of Oneness.

Here are a few reiterated thoughts as we consider the implications.

- National independence must shift to global interdependence. High minded political goals and agendas need to be collective in nature. Individual countries may have unique ethnic, historical or geographical flavors, but sovereignty must be interlocked within universally accepted norms. We must all work together for the common good. Regulations will increase in scope and propagation as local, state/provincial, and federal mandates reflect the international consensus.
- Exclusive religious truths claims must give way to a shared vision; a “global ethic” or new international spirit. Division must be countered as we embrace global solidarity.
- Law and justice becomes guided by shifting social paradigms and moral democracy. Mass driven political correctness, which starts as a social vision generated by special interest groups, shapes what is acceptable and what is not. Each nation in the Western world remarkably follows the same pattern of reconfigured cultural habits, demonstrating an international shift in mores.

- Liberty, incorporating personal agency, must give way to a global, group generated reality. "Freedom," purpose and meaning, and social salvation come by submitting to the greater good. This extends into all aspects of life, including the family ("it takes a village to raise a child").
- Unity forms the highest identity, and interdependence is our orientation. *All is One*.

In 1995 I found myself considering all of the above, and the question: *What now?*

Talking to people in the Christian community about the "big picture" was daunting, especially as most couldn't connect the abstract to the practical, unless you were a soldier or student. The soldier because he/she tends to be the sharp end of the political spear, thrust into theaters where the big picture of "world order" is played out on a daily basis. Students, because they are immersed in an environment where "one world" is constantly preached. One other group must be included: Landowners, and not just any property holders, but those directly struggling under the swell of top-down "sustainable development" regulations. This was and is particularly the case for farmers, ranchers, loggers, miners, and other property owners impacted by "protected area" designations, often traced through a tier of commissions and regulatory agencies, environmental groups, federal mandates, and finally, declarations made at the United Nations.

But the one group, I believed, who needed to understand this revolution and its impact on society – church leaders – were the least inclined to discuss the subject. When broaching the topic, as a whole or in its parts, it was often apparent that the message wasn't considered relevant.

In a sense I can understand this reaction, for pastors are consumed with the day-to-day struggle of their local congregation, the teaching of God's word, and the never-ending politics of church life. In those rare cases when a pastor's eyes *didn't* glaze over, he would inevitably ask, "What's the point in knowing this?"

"So that your congregation will not be gullible to the changes taking place," was my response. "Your people will be challenged by the forces re-shaping society, and they need to be equipped."

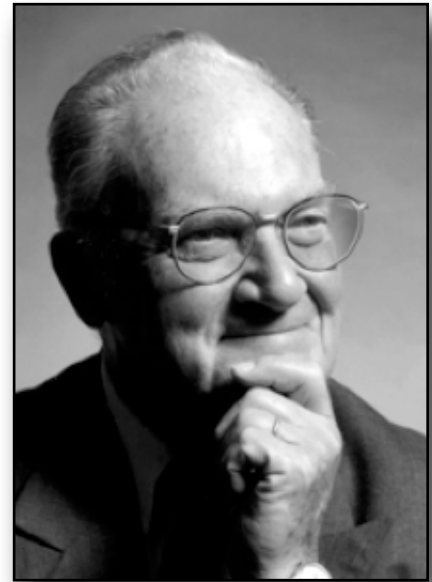
Rumblings in the back of my mind was something less palatable: *So you don't become part of the problem*. For the research showed that church leaders are a special target group, often leveraged to be faith-based change agents, and fed buzz-phrases like "sustainable community," "world peace," "global responsibility," and "social justice." Then, with a zeal to save society, they in turn support global governance as a means-to-an-end. I have witnessed this first hand while being an observer within interfaith forums and meetings, including the 2010 World Religions Summit.

Thankfully I know some pastors who recognize the season we are living in, and who tactfully counter the shift toward Oneness by building up their congregation. First by teaching their flock the Word of God, equipping people with knowledge and wisdom from Scripture. Then demonstrating how the Christian worldview is being challenged,

how this manifests locally and in the broader arena, and providing sound thinking to stay the course in light of these challenges. But this seems to be the exception.

Toward the end of 1995 I realized the need to place my research in the public domain. So the following year I started a small newsletter, *Ground Zero*. Its subscription base was miniscule, yet it caught the attention of two Christian authors, Gary Kah and Berit Kjos.⁵³ Both offered critical feedback and encouraged me to continue.

In the spring of 1997 my research stepped up a notch as I was able to attend the Global Citizenship 2000 Youth Congress in Vancouver, British Columbia. Here, Robert Muller (pictured right), a high-ranking United Nations official known as the “Prophet of Hope,” explained that we were divine beings and that only a united humanity could save the planet. World government, a global spirituality, a unified earth-ethic, and our collective will power as change agents would transform the globe. As Muller’s book *New Genesis* explained, our “new story of humanity” would propel us into a cosmic age, and birth “the planet of God.”⁵⁴



I was deeply troubled and upon returning home I wrote an essay about this encounter, subsequently distributing it to my *Ground Zero* readers. Gary Kah, in turn, published it in his newsletter, *Hope For The World Update*.

That same spring Berit Kjos asked if I could attend a Sovereignty International meeting in Washington DC on her behest, a gathering of private property rights researchers, conservative authors, and academics dedicated to liberty and freedom. Whereas the Global Citizenship congress was about the quest for total transformation, the SI event demonstrated that others in North America were trying to stem the tide of world revolution. I came away with new research tools, and more importantly, the encouragement to push forward as one giving voice to the dangers of imposed collectivism. Other venues for my research work opened up, including a post as Director of Research for Gary Kah’s organization - a position I held from 1997 to 2001.

The bottom line: With information comes responsibility. *Who could be silent?*

Recently, I re-read a selection from *I Am A Sensation*, the older textbook that so caught my attention in 1995. A quote struck me, reminding myself of what I was struggling to understand all those years ago.

“It may be that some of The Children of Change see themselves as Avenging Angels or fleshly manifestations of Prince Valiant, whose job on Earth is to exorcise the ‘demons’ of hypocrisy. Or, perhaps, it is The Children of Change who are themselves the demons. Who, this early, can tell?”⁵⁵

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- ¹ Alvin and Heidi Toffler, *Creation of a New Civilization: The Politics of the Third Wave* (Turner Publishing, 1995), p.29.
- ² Julian Huxley, *New Bottles for New Wine* (Harper and Brothers, 1957), p.13.
- ³ Kurt Seligmann, *Magic, Supernaturalism and Religion* (Pantheon Books, 1948/1971), p.321.
- ⁴ Alvin and Heidi Toffler, *Creation of a New Civilization*, p.19 for “new family styles,” p.21 for revolution, p.105 for violence, and p.19 for blind men.
- ⁵ Brian D. McLaren, *Everything Must Change: Jesus, Global Crisis, and a Revolution of Hope* (Thomas Nelson, 2007), pp.262-263. On page 262 McLaren also recommends David Korten’s call for “the public oversight of democracies.” Korten, a progressive advocate of world government, is a member of the Club of Rome, an international think tank dedicated to world management.
- ⁶ Pierre Teilhard de Chardin was a Catholic mystic who influenced New Age thought and the spiritual-side of Transhumanism. On Garrison and Chardin, see George Cothran’s article “One World, Under Gorb, Part II,” *San Francisco Weekly*, May 31, 1995. On Garrison’s connection to Esalen, see the same article by Cothran. See also, *Soviet Analyst*, Volume 22, Numbers 9 & 10, p.20. On esoteric orders and occultism, see his involvement with Wisdom University (www.wisdomuniversity.org) and their classes on occult/esoteric topics. See also Garrison’s book, *America as Empire* (San Francisco, CA: Berrett-Koehler, 2004). Here, Garrison speaks glowingly of America’s early connection to esoteric principles and Freemasonry. Garrison also started the New Chartres School, a study group dedicated to investigating occult geometry and the “alchemical mysteries of transformation.” On Gorbachev and the Leninist mind frame, of which Garrison attached himself as Gorbachev’s North American representative, see the *Soviet Analyst*, Volume 22, Numbers 9 & 10. Note: The *Soviet Analyst* documents that Garrison and Gorbachev were colluding months before the August Coup. On the role of Lenin to Gorbachev’s new thinking, see Mikhail Gorbachev, *Perestroika: New Thinking for Our Country and the World* (Harper and Row, 1987), “The essence of perestroika lies in the fact that it unites socialism with democracy and revives the Leninist concept of socialist construction both in theory and in practice. Such is the essence of perestroika, which accounts for its genuine revolutionary spirit and its all-embracing scope.” p.35.
- ⁷ See George Cothran’s article “One World, Under Gorb,” *San Francisco Weekly*, May 31, 1995. The first “world government” quote is in Part I of Cothran’s piece; the quote on conflict is found in Part II.
- ⁸ Jim Garrison, “A New Spirituality,” http://worldforum98.perception.com/spirit/article_spirit_.html (State of the Forum 1998)
- ⁹ Brian D. McLaren, *Everything Must Change*, p.263.
- ¹⁰ Francis A. Schaeffer elaborates on this them in his book, *How Should We Then Live? The Rise and Decline of Western Thought and Culture* (Fleming H. Revell, 1976).
- ¹¹ Gustavo Lopez Ospina, *Planetary Sustainability in the Age of the Information and Knowledge Society: For a Sustainable World and Future, Working Toward 2015* (United Nations Educational, Scientific and Cultural Organization, 2003), p.141.
- ¹² Richard Brautigan, “All Watched Over By Machines of Loving Grace,” *I Am A Sensation*, edited by Gerry Goldberg and George Wright (McClelland and Stewart Limited, 1971), p.11.
- ¹³ This is the Kuan hexagram (#20), and its meaning has been extrapolated from John Blofeld’s translation, *I Ching: The Book of Change – A New Translation of the Ancient Chinese Text with Detailed Instruction for Its Practical Use in Divination* (E.P. Dutton and Company, 1968), pp.126-127.
- ¹⁴ Gerry Goldberg and George Wright (editors), *I Am A Sensation* (McClelland and Stewart Limited, 1971), p.56.
- ¹⁵ Paul R. Ehrlich, “Eco-Catastrophe!” *The Environmental Handbook: Prepared for the First National Environmental Teach-In, April 22, 1970* (Ballantine/Friends of the Earth, 1970, edited by Garrett de Bell), pp.161-176.
- ¹⁶ Keith Murray, “Suggestions Toward an Ecological Platform,” *The Environmental Handbook*, p.318.
- ¹⁷ No author stated, “Four Changes,” *The Environmental Handbook*, p.324.
- ¹⁸ Garrett Hardin, “The Tragedy of the Commons,” *The Environmental Handbook*, pp.41, 49.
- ¹⁹ John Fischer, “Survival U,” *The Environmental Handbook*, p.139.
- ²⁰ Keith Lampe, “Earth Read-out,” *The Environmental Handbook*, p.6-7.
- ²¹ No author stated, “Four Changes,” *The Environmental Handbook*, p.330.
- ²² Ibid., p.330.
- ²³ John Fischer, “Survival U,” *The Environmental Handbook*, p.145.
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²⁴ “The Meaning of Ecology,” pp.1-3.

²⁵ Lynn White Jr., “The Historical Roots of Our Ecological Crisis,” *The Environmental Handbook*, p.24. White was a professor of Medieval History, teaching at Stanford, the University of California, and Princeton. His essay was one of the most important shots across the bow of Christendom as it related to ecology, yet within church circles it didn’t seem to register. Many in the environmental movement, however, picked it up as proof against Christianity and the justification for a new pagan age.

²⁶ Ibid, pp.25-26.

²⁷ No author stated, “Four Changes,” *The Environmental Handbook*, p.331. This section also tells us to “find psychological techniques for creating an awareness of ‘self’ which includes the social and natural environment... bring up our children as part of the world-life... Master the archaic and the primitive as models of basic nature-related cultures - as well as the most imaginative extensions of science - and build a community where these two vectors cross.” p.332.

²⁸ This interview is part of the film documentary, *Earth’s Two-Minute Warning* (Jeremiah Films, 1997).

²⁹ UNESCO: United Nations Educational, Scientific and Cultural Organization.

³⁰ The conference took place October 17-20, 1990. The final report was titled *Sustainable Development for a New World Agenda*, a statement slightly toned-down from the official theme.

³¹ Jim Bohlen, “Towards A Global Green Constitution,” *Sustainable Development for a New World Agenda* (ICASE/STAM/CASE/ Government of Manitoba, 1990), p.15.

³² For “world trusteeship,” see page 15, for “radical new value system” see page 16.

³³ Technocracy wanted to replace the price/money system with a form of energy accounting.

³⁴ Jim Bohlen, “Towards A Global Green Constitution,” *Sustainable Development for a New World Agenda*, see pp. 11 to top of 13.

³⁵ Ibid., p.14 – under the section, “Environmental Protection.”

³⁶ Ibid., p.11 – under the section “Social Justice” and sub-title, “Human Rights.”

³⁷ Ibid., p.16.

³⁸ Dennis Chisman and Jack Holbrook, “The Future Direction of Sustainable Development in the Curriculum,” *Sustainable Development for a New World Agenda*, see pages 235 and 237.

³⁹ See *Forcing Change*, Vol. 4, Iss. 9, for an historic review of Social Justice, (www.forcingchange.org).

⁴⁰ Henry Lamb, “The Environment: America’s Road to Slavery?” *Hope For The World Update*, Fall 1996, p.1. This was a transcript of the full speech given by Mr. Lamb at the C.U.R.E. 96 convention.

⁴¹ The Commission on Global Governance, *Our Global Neighborhood* (Oxford University Press, 1995), p.xvi. Maurice Strong, originally from Manitoba, was a member of the Commission. He was also the Secretary General of the 1992 Rio Earth Summit, and the Patron for the World ’90 conference in Winnipeg. Later, Mr. Strong was the Special Advisor to the UN Secretary General. Strong is an important link in the global governance movement during the 1990s.

⁴² *Our Global Neighborhood*; On world tax schemes see pages 218-221; on a People’s Assembly/Parliament, see pages 257-258; on the International Criminal Court see pages 323-324; on the role and enhancement of world law, see pages 325-332; on a global security architecture, see pages 84-85 and 110-112; on a global ethic see pages 55-75

⁴³ Mark Edward Vande Pol, *Natural Process: That Environmental Laws May Serve the Laws of Nature* (Wildergarten Press, 2001), p.317.

⁴⁴ Henry Lamb, “Special Report: The Environment - America’s Road to Slavery?” *Hope For The World Update*, Fall 1996, p.1. Mr. Lamb was the chairman of Sovereignty International.

⁴⁵ Chris Morris, “Rapid-response concept needs time,” *Winnipeg Free Press*, September 28, 1995.

⁴⁶ Government of Canada, *Towards A Rapid Reaction Capability For The United Nations* (Ottawa, 1995), see pages 67 to 71 for a brief overview of the recommendations.

⁴⁷ See the full report to flesh out the basics of the Vanguard program; see page 10 for the quote on inter-state intervention.

⁴⁸ The following year Denmark issued a “non-paper” supporting a UN Stand-by Forces High Readiness Brigade. See, *Report by the Working Group on a Multinational United Nations Stand-by Forces High Readiness Brigade*, A/51/75 – S/1996/166, 5 March 1996.

⁴⁹ Senator Paul Simon, *Congressional Record* (Senate), July 18, 1995, Pages S10251-S10253.

⁵⁰ Boutros Boutros-Ghali, *An Agenda For Peace* (United Nations, 1992/1995), p.18.

⁵¹ Lord Acton, *Essays on Freedom and Power* (Meridian Books, 1962), p.335.

⁵² Arthur Schlesinger, Jr., "Back to the Womb," *Foreign Affairs*, July/August 1995, p.8. Professor and prolific author, he was a special assistant to JFK and member of the Council on Foreign Relations.

⁵³ Gary Kah had authored *En Route To Global Occupation* (Huntington House Publishers, 1992). In 1999 he published *The New World Religion: The Spiritual Roots of Global Government* (Hope International Publishing, 1999). Berit Kjos had published three books on related subjects by 1995; *Your Child and the New Age* (Victor Books, 1990), *Under the Spell of Mother Earth* (Victor Books, 1992), and *Brave New Schools* (Harvest House Publishers, 1995). She later wrote *A Twist of Faith* (New Leaf Press, 1997).

⁵⁴ Robert Muller, *New Genesis: Shaping A Global Spirituality* (World Happiness and Cooperation, 1982/93), p.49.

⁵⁵ Don Fabun, as quoted in *I Am A Sensation*, edited by Gerry Goldberg and George Wright (Toronto, ON: McClelland and Stewart Limited, 1971), p.87. This quote is excerpted from Fabun's book, *Dynamics of Change*.