

Forcing Change



Visions of One

Note: The following essay is a rough draft of a opening chapter to my upcoming book, and as such, you may recognize some of the themes written about in other editions of *Forcing Change*.

Although a final title for the book has not been determined, the manuscript explores and examines the idea of Oneness - including its political and technological implications, cultural expressions, and religious challenges. When complete, this text will be a combination of personal experiences, academic considerations, and theological weight. It is my hope and prayer that it will be of value in dissecting the age in which we live, helping you to understand the forces of change, and to consider responses to this in your own life.

We are entering the Age of One.



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Carl Teichrib, Editor

“The supreme motivating concept of the future is synergy: men and women of all nations coming together under leaders of great vision, who see that the pursuit of a common ideal, one world, one Earth, one people, is the reason for all existence.” – Desmond E. Berghofer.¹

“...you will all one day melt into the Oneness...” – Neale Donald Walsch.²

“Welcome... global citizens!”

Those energetic words of unity and affirmation were given on the threshold of the one-thousandth day before the dawning of the New Millennium. Excitement was in the air, for this greeting-of-oneness resonated with those who had come to envision a new world. The event was the Global Citizenship 2000 Youth Congress, held in the mountain-framed city of Vancouver, British Columbia, April 1997. It was a time for dreaming, for anticipating, for visioning.³ It was a call to embed a planetary philosophy, as expressed through the *World Core Curriculum*, into Canada's education system and thus shape a generation of “global citizens.”

We came to assert *Oneness*.

With some trepidation I found myself attending this unique gathering. Granted, I had been studying global unity concepts for a number of years prior, but embedding oneself into a paradigm-shifting event is something different. Physically stepping into the operational environment of “one world” is not the same as academic book study, with its comfortable distance between the reader and the *action* of the ideas-in-print. I was entering new territory.

The opening ceremony, held in the spacious and modern concourse of Vancouver's Public Library, grandly proclaimed our oneness through music and a parade of thematic banners. We are all interconnected was the message; to the Earth, to the energy of the universe, to each other.

As an expression of this unity we each received a symbolic “Global Citizenship” passport, inspired by the work of famed world-government advocate, Garry Davis.⁴ The words on the inside back-page encapsulated the purpose of our Congress; “A good inhabitant of the planet Earth, a member of the great human family... You are the Earth become conscious of herself... Unite, global citizens, to save and heal planet Earth.”⁵

The following day was about putting oneness into practice as we considered global citizenship and the role of education. Teams of school children and their teachers, university students, and community facilitators brainstormed a “better world.” Urging us to “always think of the Earth”

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was the grandfatherly figure, Robert Muller [right], who as former United Nations Assistant Secretary-General had been a confidant to UN leaders.⁶ As the author of the *World Core Curriculum* and one who had a personal hand in the creation of eleven UN agencies, Muller was in an unparalleled position to motivate planetary action. Our task, inspired by Muller's enthusiasm and life story, was to flesh out tangible expressions of unity as we focussed on the core of his *Curriculum*; "A new world morality and world ethics... global management... [a] vast synthesis... to make each human being proud to be a member of a transformed species..."⁷



Global Oneness

Becoming “universal, total beings” – a unity of collective divinity – is the heartbeat of Oneness. Hindu cosmology expresses this as *Advaita*, literally “non-secondness” or “not-two,” and is contextually placed as the “Planetary Experience.”⁸ Advaita thus assigns cosmic unity to diversity: “On the basis of our common experience we can infer that the diversity of the world as a whole is reducible to a unity... being dependent upon universal consciousness for its revelation.”⁹

In this cosmology, Oneness comes when world consciousness is activated to that end.

When considering the broad theme of Oneness, it is important to grasp that this is not about an imposed cultural sameness or the crushing of individual expression. Tolerance and openness for cultural, ethnic, social, personal and sexual identities are celebrated. Diversity is encouraged, so long as *divisive exclusivity* – “separateness” or *two-ness* – doesn't threaten the fabric of anticipated harmony. In fact, distinctive cultural sensitivities and personal tastes are respected so long as they remain within the globally accepted mosaic. Unity in diversity is celebrated, recognizing stylistic uniqueness while consciously integrating.

Noted emergence thinker Barbara Marx Hubbard calls this “synergy,” a wholeness greater than its parts. This, she explains, is “conscious evolution.”¹⁰ That is, a grand synthesis is taking place and once a critical mass is achieved to that end, this shared experience will birth a new planetary reality. We will move beyond individual humanity and, as a group united in a vision of ascension, expand ourselves and awaken the cosmos. The famed personal-growth motivator, Ken Keys, Jr., described this as a tipping point unleashing our “collective conscious.”¹¹ Human potential guru, Willis Harman, coined it as a “global mind change.”¹² The Temple of Understanding, an interfaith organization dedicated to inter-spirituality, couched this as “interdependence” and “communion” – humanity reaching for “an ever expanding realization of Divinity”¹³

The Urantia Book, a text claiming to be scribed by celestial beings, says something similar: To

accept “cosmic citizenship” through an “awareness of the interdependence of evolutionary man and evolving Deity... the birth of cosmic morality and the dawning of universal duty.”¹⁴

Mystic philosopher and practitioner, David Spangler of the Findhorn Foundation, simply said; “We are one. Wholeness is our oneness in action.”¹⁵

New York Times bestselling author, Neale Donald Walsch, a “modern prophet” of Oneness, describes this as the New Spirituality and the awakening of “Tomorrow's God.” It is “the single most important message”¹⁶ – All is God and God is All. Everything is divine. Our conception of “Yesterday's God” was couched in destructive *separateness*, an exclusivist deity standing outside of creation. Tomorrow's evolutionary-oriented God will emerge through a revolution in spiritual and social interconnection. Like a sleeper jolted from the shadows of dreams and illusions, we will open our eyes to Ultimate Reality and rise as One. This is the heartbeat of the quasi-official *Global Oneness Day* (GOD), celebrated at the same time as United Nations Day on October 24.¹⁷

This is the message of Oneness – creation is God, *we* are God. It is the rootstock of the New Age Movement, and finds expression in a multitude of terms, as former New Ager and now Christian author, Warren Smith, reminded me in a recent conversation.¹⁸ Phrases like New Paradigm, New Worldview, New Consciousness, New Gospel and New Spirituality punctuate the culture.

A New Enlightenment is awakening the planet.

Christian apologist and social historian, Dr. Peter Jones, critically expressed this worldview in a way that conceptualized a spiritual-oriented *ideology*: “One-ism.”¹⁹ The use of “One-ism” is an interesting choice, streamlining but not trivializing a concept that historically is associated as *dualism*, but distancing itself from the philosophical trappings of the latter.

“In One-ism, everything shares the same essence,” Dr. Jones writes. “In a word, everything is a piece of the divine.”²⁰

Although advocates of world unity tout this revolutionary shift as a “new paradigm,” it is anything but. Dr. Jones rightly asserts that the One-ist worldview “eagerly resuscitates the ancient worlds of pagan philosophies and priests.”²¹ The use of the word *pagan* is provocative, and causes us to ask the question: What *is* paganism?

Digging into the core of the ancient mythic cults with their anthropologic deities linked to natural processes, to the teachings of the many esoteric schools that arose during the Gilded Age, to the modern context of Cosmic Humanism, the essence of what paganism *is* was succinctly expressed by Professor of Old Testament, John N. Oswalt, in his consideration of the meaning of myth: *Continuity*.

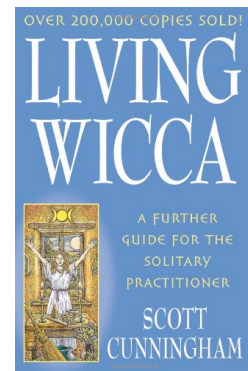
“This is the idea that all things that exist are part of each other. Thus, there are no fundamental distinctions between the three realms: humanity, nature and the divine... all things that exist are physically and spiritually part of one another.”²²

Famous New Age author, Marilyn Ferguson, described this concept in the telling of a young boy who watched his little sister drink milk. “All of a sudden I saw that she was God and the *milk* was God. I mean... all she was doing was pouring God into God.”²³ (*italics in original*). This is continuity, also known as *monism*; All is contained in the One. It is a grand mythos of unity - the reinforcement of the essential interconnection of All.

“Oneness” is paganism in practical belief, and myth is its communicable representation. Wicca, the tradition of witchcraft, falls under this pagan umbrella as a religion of deified creation. “That perhaps is at the core of Wicca – it is joyous union with nature,” explained Scott Cunningham in his hugely popular book, *Wicca: A Guide for the Solitary Practitioner*. “The Earth is a manifestation of divine energy... When we lose touch with our blessed planet, we lose touch with Deity.”²⁴

Recounting prayer in *Living Wicca*, Cunningham wove together myth and continuity,

“*O Goddess Within, O God Within...* Wiccan prayer, then, isn’t addressed to some distant deities who reside in alien cloud palaces. We needn’t use a bullhorn to call to the Goddess and God. Rather, we need only become newly aware of Them within us. This is the secret.”²⁵



One pagan who established a nature-spiritual community in the virtual world of *Second Life*, put it this way; “I see nature (including all things within it, us too) as connected, we are all part of the greater spirit. We each perceive in our own ways, and use Gods and Goddesses to focus on it, but ultimately we are all one.”²⁶ Robert M. Geraci, author of *Virtually Sacred*, reminds us that “pantheistic nature religions... have become commonplace in twentieth- and twenty-first-century life.”²⁷

In considering myth, whether ancient or fashioned in today's “new spirituality,” what we are witnessing is not simply a cultural “bedtime story,” religious folklore or a modern re-imagination, but an observable worldview. The nuances may be complex, wrapped in differing experiences and customs and techniques, but a common paradigm unfolds, even as a multitude of labels are attached to it. Humanity's impending perfection and ascension, it is hoped, will be realized when we actualize the *vision of one*.

Myth as a meta-narrative of *continuity* has been the clothing of ancient paganism, and it is the essence of the experiential group stories being woven today – threaded in the compelling ideas of community, security, progress and order. The fact remains that as the garments of Christianity are culturally discarded, a “new” wardrobe is being fashioned from an ancient loom.

Professor John Oswalt informs us that,

“...when we talk about the common worldview of myth, we are not talking about a quaint, outgrown idea without relevance to the present. Myth is not the thought of primitives who cannot think of reality in abstract terms. It is simply a way of thinking about reality different from the one that shaped Western thought... this understanding of reality is increasingly common in the modern, technological world. We dress it differently, but beneath the new clothes, it is the same body as that which has existed for thousands of years.”²⁸

Capturing the Whole

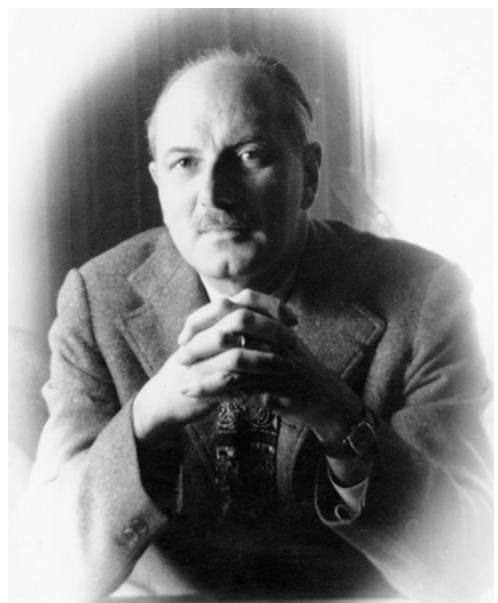
From the murky past to the glittering present, continuity – Oneness – is the paradigm framing our world.

If this analysis is correct, then our era will be marked by the culturally-accepted resurrection of paganism and the embracement of Oneness in *practical application* and *celebration*. Furthermore, because this “revolution of consciousness” is about *wholeness*, this thread must weave through every facet of life. Lewis Mumford [below], the famed American sociologist and historian, preached this very thing in his 1951 book, *The Conduct of Life*,

“...there must be a change in values, and further a change so central that all the other activities that rotate around this axis will be affected by it... The new philosophy will treat every part of the human experience, from the enduring structure of the physical world to the briefest incarnation of divinity, as an aspect of an inter-related and progressively integrating whole.”²⁹

Not long after Mumford penned those telling words, the West found itself rocked by the waves of cultural insurrection.

The splash of the 1960s was more than just Apollo 11 returning to Earth, it was the spreading of postmodernism and the emerging of Eastern spirituality in the West. A generation eager to drop their parent’s “square thinking” and embrace enticing dreams of wholeness was animated by the possibilities: The New Left’s “hip” Marxism raised its fist in the “spirit” of humanist solidarity; “world peace” became the battle-hymn for social integration; the “sacrament of LSD”³⁰ tuned-in the self to a larger unity; Hindu gurus won hearts and minds – Maharishi Mahesh



Yogi flew in on the wings of The Beatles; and the International Society for Krishna Consciousness, located in Los Angeles, introduced the “ideals of spiritual communism... the oneness of the entire society, nay, of the entire energy of living beings.”³¹

A milestone mind-change came on April 22, 1970, as schools across North America celebrated the first “Earth Day” by reading a Smokey the Bear Sutra.

“With a halo of smoke and flame behind, the forest fires of the kali-yuga, fires caused by the stupidity of those who think things can be gained and lost whereas in truth all is contained vast and free in the Blue Sky and Green Earth of One Mind... Smokey the Bear will illuminate those who would help him; but for those who would hinder or slander him, HE WILL PUT THEM OUT... DROWN THEIR BUTTS... CRUSH THEIR BUTTS... And SMOKEY THE BEAR will surely appear to put the enemy out with his vajra-shovel. Now those who recite this Sutra... will enter the age of harmony of man and nature... AND IN THE END WILL WIN HIGHEST PERFECT ENLIGHTENMENT.”³² (capitals in original)

Western society was being re-wired by cultural shock and Eastern awe. It created a soul-level dissonance that now, roughly half a century later, is being accepted as an evolutionary finality. “The true aftermath of that earthquake wasn’t experienced at the time,” explained Roger B. Neill in his autobiography. “We are experiencing it now.”

Neill, an academic Marxist of that era who later in life would have a *revelation-based* heart change, reminds us that in the 1960s, “a revolution had indeed taken place – a revolution in mind and praxis – that changed the course of modern history.”³³

By the time of the 1980s, the upward swell of a worldview tsunami could be discerned; Mumford’s hope of a “progressively integrated whole” was clearly visible. A new way of thinking – a new mind and new spirit – was cresting on the shores of Western thought. Soon every aspect of life, from business and education to healthcare and Hollywood, was swimming in the “new consciousness.”

Douglas Groothuis, a Christian philosopher, described this as a meta-movement; “the One.” Groothuis’ words, written in 1986, compelled Christians to understand the shift *already taking place*.

“A new world view is in the offing; a revolution in consciousness beckons. All is one – both good and evil. We are all god – and our first-graders should know it. The mind controls all – if we only use it. These are ideas – potent ideas – that have consequences for the whole of life.”³⁴

Groothuis wrote, “The whole society must be brought into harmony with the One as the New Consciousness produces the New Age.”³⁵

Oneness must capture all spheres of human activity; Politics, economics, religious sentiment, cultural expressions, and technological development for greater interconnectivity. All must work to bend the arc of history and advance the “Age of One.” It must shape our self image and lodge itself in the framework of our collective thinking, moreover, it must energize the *emotional will* of the masses.

In this arousal of emotional will,³⁶ realized in group-generated experiences, there is an undeniable appeal; we *feel* ourselves becoming part of something larger. We seek a new reality, and in working towards it, we affirm our greatness and celebrate our empowerment. Collective community compels us, shapes our identity and ethos, and presents a higher purpose; “Welcome, global citizens.”

This “vision of the anointed,” our modern salvation message given by the self-appointed priesthood of experts and academics,³⁷ must become globally animated; advanced by the wizards of technology, implemented in the halls of politics, embedded in education from “cradle to grave,” shouted by the preachers of the entertainment industry, pushed by emergent theologians, and accepted by the masses, who – conditioned by democratic behaviouralism³⁸ – *claim Oneness as their own*. When acceptance turns to celebration, as evidenced by the tremendous rise of transformational festivals, we are then witness to the social triumph of integration. Capture the mind, own the heart, direct the future.

Writing in the early 1960s, futurist W. Warren Wagar relished what other “prophets of world order” had long envisioned, “a unified world culture.” Allowing for a range of expressions, global society would be qualitatively and emotionally enabled through this “metaphysical starting point... the organic coherence of the cosmos.”³⁹ And those involved in facilitating this massive ideological and spiritual shift, Wagar pointed out, inevitably build from this presupposition. “They are all monists: for them, the universe, all reality, all being, is ultimately one.”⁴⁰

An organic, planetary-aware citizenry will materialize as the technical, philosophical, religious, and intellectual branches coalesce around the Oneness model. “The unity of purpose and direction necessary to the spiritual health of a society is achieved by coordinating all the elements in its culture,” explained Wagar.⁴¹ We become “world minded.”

Groothuis rightly discerned the scope of propagation,

“But if the transformation is to be complete, it must permeate and overtake the Western mindset. This means nothing less than the infiltration and revision of the major intellectual disciplines as well as the common world view of the person on the street. The One must move from the avant-garde fringe to the very heart and mind of society.”⁴²

Professor Philip C. Bom of Regent University described the institutional meme that Oneness assigns as *Commonism*; a “political religion which creates and evaluates standards and goals in

line with the principle that man governs the universe.”⁴³

This plays out as *device*: common security, common global values, and the management of the *global commons* through global governance. Bom correctly perceived the device and doctrine of *commonism* as a “new ideological age of global spiritual politics.”⁴⁴ It is a structural revolution that defines individual human purpose and identity within the cosmology of Oneness; “the building of a whole new man for a whole new world.”⁴⁵

Wholeness *expressed* and *activated* was the driving desire of the Global Citizenship 2000 Youth Congress. It was up to us, we were told, to manifest Oneness in practical and far-reaching ways. Evolution was in our hands.

We would be the change.

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- 1 Desmond E. Berghofer, *The Visioneers: A Courage Story about Belief in the Future* (Creating Learning International Press, 1992), p.289.
 - 2 Neal Donald Walsch, *Communion With God* (Berkley Books, 2000), p.165.
 - 3 “Visioneering” was the word used by Desmond E. Berghofer, one of the organizers of the Global Citizenship 2000 Youth Congress. According to Berghofer's book, *The Visioneers: A Courage Story About Beliefs in the Future* (Creative Learning International Press, 1992), those who engage in visioneering - “visioneers” - are citizen activists who dream of possible futures, then work to obtain that desired outcome by collectively energizing the spirit of that vision.
 - 4 Garry Davis was an internationally recognized personality who advanced the cause of world citizenship. He was the founder of the World Service Authority (WSA), which issued – and continues to issue - “world citizen” passports and undertakes a registry of “world citizens.” These WSA passports have, on different occasions, been successfully used for crossing international lines. To obtain the passport, the applicant has to sign an Affirmation which reads in part; “As a World Citizen, I affirm my planetary civic commitment to WORLD GOVERNMENT, founded on three universal principles of One Absolute Value, One World, and One Humanity...” (capitals in original).
 - 5 A copy of the *Global Citizenship 2000 Passport* is on file with the author. The quoted lines come from Robert Muller's poem, “Decide to be a Global Citizen,” reprinted inside the Passport.
 - 6 Robert Muller had a full history with the United Nations; UN Director of Budget, Assistant Secretary-General, and in retirement he was Chancellor of the UN University of Peace in Costa Rica. In 1989 his *World Core Curriculum* earned him the UNESCO Peace Education Prize, and he was the recipient of other awards and honours. Muller was brought into the United Nations in 1948 as the result of winning an essay contest on “how to govern the world.” Over the years he penned numerous books, including *What War Taught Me About Peace* (Doubleday, 1985), *Safe Passage into the Twenty-First Century* (Continuum, 1995), *First Lady of the World* (World Happiness and Cooperation, 1991/1994), *Dialogues of Hope* (World Happiness and Cooperation, 1990), *Most of All They Taught Me Happiness* (Image Books, 1985), and *New Genesis: Shaping a Global Spirituality* (World Happiness and Cooperation, 1982). He was a popular speaker with futurist groups, at New Age and world unity conferences, and at global peace gatherings. Muller, a Roman Catholic, was spiritually influenced by UN Secretary-General and Buddhist U Thant, the teachings of Catholic mystic Pierre Teilhard de Chardin, transcendentalist Maharishi Mahesh Yogi, and Theosophist/occultist Alice A. Bailey. Muller passed away on September 20, 2010.
 - 7 A copy of *A World Core Curriculum*, written by Robert Muller, is on file with the author. The full text can also be found in Robert Muller's book, *Essays on Education*, edited by Joanne Dufour and prepared for the Seattle Urban Center of Western Washington University (1990), see pages 22-27.
 - 8 *Preceptors of Advaita* (Sri Kanchi Kamakoti Sankara Mandir, 1968), p.xi. Advaita Vedanta is a hermeneutic of the Upanishads.
 - 9 Ibid, p.209.
 - 10 See, Barbara Marx Hubbard, *Conscious Evolution: Awakening the Power of Our Social Potential* (New World Library, 1998). Hubbard is the President of the Foundation for Conscious Evolution.
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- 11 Ken Keys, Jr. was a personal growth instructor and teacher of New Age consciousness. His books were best-sellers during the 1970s and 1980s, with his self-published title, *Handbook to Higher Consciousness*, selling over one million copies. His tipping point concept was described as the “Hundredth Monkey” effect. See his book, *The Hundredth Monkey* (Vision Books, 1982).
- 12 See, Willis Harman, *Global Mind Change: The Promise of the Last Years of the Twentieth Century* (Knowledge Systems/Institute of Noetic Sciences, 1988).
- 13 Temple of Understanding website; www.templeofunderstanding.org/www_Faith_Ecology.html. Note: this web site has been updated and the page removed. The quoted text comes from the July 25, 2009 screenshot.
- 14 *The Urantia Book* (Urantia Foundation, 2010 edition), Paper 110: Section 3 – p.1206.
- 15 David Spangler, *Reflections on the Christ* (Findhorn Foundation, 1977), p.127, 128.
- 16 Neale Donald Walsch, *Tomorrow's God: Our Greatest Spiritual Challenge* (Atria Books, 2004), p.34.
- 17 Global Oneness Day is the brainchild of Neale Donald Walsch, created after the organization he founded – Humanity's Team – went before the United Nations in 2008 with 50,000 signatures requesting the formation of “Global Oneness Day.” While at the UN, the Team was encouraged to proceed with the project even before the UN came to a consensus on adopting the idea.
- 18 Warren Smith is the author of *The Light That Was Dark: From the New Age to Amazing Grace* (Mountain Stream Press, 2006), *Deceived on Purpose: The New Age Implications of the Purpose-Driven Church* (Mountain Stream Press, 2006), *A Wonderful Deception* (Mountain Stream Press, 2011), *False Christs Coming: Does Anybody Care?* (Mountain Stream Press, 2011), and *Another Jesus Calling* (Lighthouse Trails Publishing, 2013).
- 19 Peter Jones, *One or Two: Seeing a World of Difference* (Main Entry Editions, 2010). Dr. Peter Jones is the founder of TruthXChange.
- 20 Ibid., p.17.
- 21 Ibid., p.13.
- 22 John N. Oswalt, *The Bible Among the Myths* (Zondervan, 2009), pp.48,49.
- 23 The boy in the story was J.D. Salinger. See, Marilyn Ferguson, *The Aquarian Conspiracy: Personal and Social Transformation in the 1980s* (J.P. Tarcher, 1980), p.382.
- 24 Scott Cunningham, *Wicca: A Guide for the Solitary Practitioner* (Llewellyn/One Spirit, 1988/2003), p.6.
- 25 Scott Cunningham, *Living Wicca: A Further Guide to the Solitary Practitioner* (Llewellyn/One Spirit, 1993/2003), p.55.
- 26 See, Robert M. Geraci, *Virtually Sacred: Myth and Meaning in World of Warcraft and Second Life* (Oxford University Press, 2014), p.122.
- 27 Ibid., p.122.
- 28 Oswalt, *The Bible Among the Myths*, p.47.
- 29 Lewis Mumford, *The Conduct of Life* (Harcourt, Brace and Company, 1951), p.226.
- 30 Lysergic acid diethylamide (LSD). For an interesting first-hand journey into the LSD counter-culture of the 1960s, see Charles W. Slack, *Timothy Leary, the Madness of the Sixties and Me* (Peter H. Wyden, 1974).
- 31 A.C. Bhaktivedanta Swami Prabhupada, *Srimad Bhagavatam, First Canto – Creation* (International Society for Krishna Consciousness/Bhaktivedanta Book Trust, 1972), p.xv.
- 32 “Smokey the Bear Sutra,” *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.2-3. The *Environmental Handbook* was distributed to high schools, colleges and universities. It is estimated that 20 million students took part in the event, with the first printing of the text selling-out quickly.
- 33 Roger Brian Neill, *Revolution in Mind: An Autobiography* (Word Alive Press, 2014), p.xi.
- 34 Douglas R. Groothuis, *Unmasking the New Age* (Inter-Varsity Press, 1986), pp.15-16.
- 35 Ibid., p.111.

- 36 An almost forgotten book propagating the idea of “emotional will” for collective integration is *The Science of Power*, by Benjamin Kidd (Methuen & Co., 1918). Note: Kidd used the concept of “pagan” in its reversed form – the individual and the State whose standards do not extend past self interests, and advises that this must bend to the Universal.
- 37 The term “vision of the anointed” is taken from Thomas Sowell, who describes this in the context of political and cultural engineering through social visionaries – self avowed saviours of society. See his books, *The Vision of the Anointed: Self-Congratulation as a Basis for Social Policy* (BasicBooks, 1995) and *Intellectuals and Society* (BasicBooks, 2011, revised and enlarged edition).
- 38 To help understand the role of democracy as a process of conditioning, see Alexis de Tocqueville, *Democracy in America* (this was published in two volumes, first: 1835, second: 1840). Other works which critically examine aspects of democracy are: Jose Ortega Y Gasset, *The Revolt of the Masses* (W.W. Norton, 1932), J.L. Talmon, *The Origins of Totalitarian Democracy* (Frederick A. Praeger, 1960), Erik von Kuehnelt-Leddihn, *Liberty or Equality: The Challenge of Our Time* (Christendom Press, 1993 edition – the author considers monarchy as more favourable than collectivist driven democracy), Arthur Seldon, *The Dilemma of Democracy: The Political Economics of Over-Government* (Institute of Economic Affairs, 1998 – provides a British critique of political-economic problems associated with democracy), and from a more libertarian perspective, see Hans-Hermann Hoppe, *Democracy: The God That Failed* (Transaction Publishers, 2001/2007), and Frank Karsten and Karel Beckman, *Beyond Democracy* (BeyondDemocracy.net/CreateSpace, 2012).
- 39 W. Warren Wagar, *The City of Man* (Houghton Mifflin Company, 1963), p.175.
- 40 Ibid. p.176.
- 41 Ibid. p.132.
- 42 Groothuis, *Unmasking the New Age*, p.51.
- 43 Philip C. Bom, *The Coming Century of Commonism: The Beauty and the Beast of Global Governance* (Policy Books Inc., 1992), p.4.
- 44 Ibid., p.302.
- 45 Ibid., p.352.