

2 BOOKS IN ONE

2020:
Our Common Destiny

AND

The *Definitive*
Anti Communitarian
Manifesto

by

Niki Raapana & Nordica Friedrich

2020: Our Common Destiny

AND

The Anti Communitarian Manifesto

First edition ebook. Publication Date: March 2012

ISBN-13: 978-0-9814519-2-3

ISBN-10: 0-9814519-2-6

Copyright © 2012 Niki Raapana and Nordica Friedrich

International perspectives copyright © Paul Barnes,
Harvella Jones, John Francis Walker, Joe Deaton, and
Ján Mazák of the Constitutional Court of the Slovak Republic.

All rights reserved by their respective owners.

Reproduced with permission.

ACL BOOKS

is an imprint of

FRIEDRICH & SONS

800 E Dimond Blvd 3-131 PMB 153

Anchorage, AK 99515 USA

Email: editor@friedrichandsons.com

Website: friedrichandsons.com

WHAT PEOPLE ARE SAYING

"A really good read. Very informative. Thanks for the enlightenment."

—Anchorage Attorney Lance Christian Wells

"I have just finished reading your book "2020" ... First of all, I would say that it is very concise and well-ordered. It gets right to the point and sticks to the point straight through to the end. That is a rare quality to find in a modern book, at least according to my experience... This book is really exceptionally well put together."

—A reader from Massachusetts

"I have loaned the older version (2020: Our Common Destiny) out to several friends, one in particular who is a high level State of California judge. When I went to pick the book up, she seemed a bit put-off and non-communicative. When I asked her opinion and if she felt the basis of the book was true, she simply turned, looked at me directly in the eyes, nodded her head in the affirmative and raised her hand for me to leave, which I promptly did.

What stunned me during this brief exchange was when she looked at me I observed tears welling up in her eyes."

—A reader from California

2 BOOKS IN ONE

2020:
Our Common Destiny

AND

The *Definitive*
Anti Communitarian
Manifesto

by Niki Raapana & Nordica Friedrich

WITH INTERNATIONAL PERSPECTIVES FROM
**Paul Barnes (Canada), Harvella Jones (USA),
John Francis Walker (UK), Joe Deaton (Texas)
and Ján Mazák, Ph.D (President of the
Constitutional Court of Slovakia)**

TABLE OF CONTENTS

PAGE 1

<i>Preface</i>	6
BOOK ONE	
<i>2020: Our Common Destiny</i>	17
Introduction: "What Plan?"	18
1. Communitarianism	20
2. Community Policing	70
3. ABCD: Asset-Based Community Development	96
4. COMPASS: Community Mapping, Planning & Analysis ...	107
5. Origins of Smart Growth	113
6. Local Agenda 21	126
7. Vision 2020 / Anchorage 2020	138
8. Ecological and Historical Debts	158
9. Conclusion	186
BOOK TWO	
<i>The Anti Communitarian Manifesto</i>	199
Abstract	200
1. <i>What Is The Hegelian Dialectic?</i>	201
2. <i>The Historical Evolution of Communitarian Thinking</i>	230

TABLE OF CONTENTS

PAGE 2

International Perspectives

1. <i>2020—A Canadian Perspective</i> by Paul Barnes	271
2. <i>Common Purpose in the UK</i> by John Francis Walker	278
3. <i>Communitarian Law vs. Constitutional Law</i> by Harvella Jones	281
4. <i>Texas Leans Communitarian</i> by Joe Deaton	291
5. <i>Remarks on the Slovak Judiciary</i> by Ján Mazák, Ph.D	300

Table of Appendices 305

1. Communitarian Buzzwords	306
2. COPS Timeline 1991-2010	307
3. Public Disclosure Requests	309
4. Neighborhood Surveys	313
5. How to Root Out Local Agenda 21	314
6. Questions For Political Candidates	315
7. Three Easy Steps to World Government	316
8. International Policy Studies	317
9. <i>Big Mother's Double-Tongued Dictionary</i>	318

P R E F A C E

FIRST AND FOREMOST, OUR READERS ARE AMAZING AND THIS IS FOR YOU. We could never have followed through with our third print publication in seven years without your amazing support and encouragement.

This book represents thirteen years of collaborative effort between myself and my mother, Niki Raapana. It has been a monumental task. I've been working my entire adult life learning the ins and outs of publishing, and trying to distill our research into something manageable. I was in high school when we wrote our two most well-known papers, *What is the Hegelian Dialectic?* and *The Historical Evolution of Communitarian Thinking*, which we combined to form *The Definitive Anti Communitarian Manifesto*.

In 2005, we wrote the first draft of *2020: Our Common Destiny*. It was outlined by myself and written as a biographical narrative from my mother's POV. We called it the "true story of how two American women followed a paper trail from their lowly Seattle neighborhood to the elite boardrooms of the United Nations." Our story has gone around the world, and our original academic critique of the final synthesis in the Hegelian Dialectic stands undisputed.

We have successfully identified Communitarianism as the legal and spiritual foundation for worldwide Sustainable Development. Not only were we right, it is extraordinary how the concepts we identified thirteen years ago have emerged from obscurity through years of propaganda and paradigm shifts. The sustainability lifestyle meme has infected mainstream consciousness like a mind virus, and shown its true colors as the most brutal, powerful, quasi-religious economic doctrine the world has ever seen.

When we first wrote *WTF is the Hegelian Dialectic?* it was such an obscure topic, I never expected it would become fashionable. But *Elle* magazine just printed an article in the letters section about a "Heigl-ian Dialectic" explaining social media buzz on actress Katherine Heigl. Superficial, an obvious inside joke on in the cult of celebrity, but it's clear to me: *What is the Hegelian Dialectic?* is even more relevant now than it was ten years ago when we

conceived it (and it was originally named *WTF is the Hegelian Dialectic?* but my mom made me change it so that we would be "accepted" into academia—ha!)

We have created our own niche, and have been commended for our grassroots approach and working-class sensibilities. When people sneer at us for not being a glossy, sterile corporate entity with a huge communications budget, we laugh. People get annoyed because don't present ourselves as anything but ourselves, because we don't have a big shiny think-tank staffed with research teams, office assistants and servile interns. We're not award-winning journalists, card-carrying academics, or distinguished historians, and that is actually what gives us credibility to some. We've been told to quit living in the woods in Alaska, driving junky cars, and building our yurts out of recycled materials, but we haven't caved to the pressure yet.

Other strangers find our lifestyle intriguing and make their way to Alaska for adventures, stopping in to see us at our remote paradise near the Wrangell Mountains. Over the years a number of pilgrims, fans and visitors have landed at my doorstep. They come with questions, seeking to receive and impart advice. They expect to find a Henry David Thoreau in the mountains, and are pretty surprised when they find a big boisterous family instead of a lone hermit in a hovel. Half the time I am asked who the hell I even am (when answering my own phone) and told, "Tell us where we can find Niki." It's not just irritating, it's invasive. I have to explain this is my house, and the only way they will ever be welcome here is to be respectful. I also have to explain that I am not a travel agent, that we can put them up in one of our places or refer them to a good hotel, but that's it. We try to always be gracious hosts and provide good food, beer, wine, clean accommodations and neighborly company. Increasingly, our visitors come with loads of preconceived notions about who we are, and these can only be shattered by much feasting and drinking.

Part of the reason we never cleaned up our company profile to be slicker was because I was always extremely wary of this level of public exposure. There is absolutely nothing glamorous about a stream of strangers calling, writing, demanding answers, and arriving at your door (often in a state of exhaustion, emotional distress and intellectual overload). There is also nothing glamorous about contemporaries attacking you for how you dress, the car you drive, the house you live in, and the subjects you choose to write about. For years, we've been told to quit writing about Communitarianism for a variety of reasons (too

confusing, hard, irrelevant, not real, conspiracy theory, etc). It is preposterous. Our thesis is that Communitarian Law is the judicial system and spiritual foundation for worldwide Sustainable Development—how could we omit the entire focus of our research from our research? What would we be if we did?

It has been said more than once that our research is sound, the information is good, but ... we are obviously inept Alaskan hillbillies. There are people who think that if we really cared about exposing the truth, we would step down and hand our publishing company over to a more able team. But that will never happen. We—and we alone—developed our original thesis, pushing an entirely new school of thought into the international political and academic arena. We've had steady book sales of *2020: Our Common Destiny* and *The Anti Communitarian Manifesto* for six years—without any advertising—thanks to our readers, friends and fans worldwide. *Cheers!!!*

I was born in Alaska, and grew up boondocking the back country between Fairbanks, Anchorage, Valdez, Kenai, Canada and most of the western United States. We live on some of the most desolate roads in the biggest mountain ranges in North America. In the winter we live, work and play in the deepest snow. I was raised to function in the coldest temperatures, and part of that means keeping a rig running even if it's -60° below Fahrenheit. Alaskans in general are a very auto-dependent people. We don't just buy vehicles, we establish fleets: big and little trucks, hot rods, commuter cars, family cars, motorcycles, dirtbikes, snowmachines, 3-wheelers, 4-wheelers, campers, airplanes, boats, and trailers. We like to be able to haul everything we need, including people, gear, toys, tools, guns, ammo, and coolers full of food, beer, meat and fish. We're rough people who love to shoot, drink, rally, and have fun—and it's all about what's under the hood.

The summer before 7th grade, we moved to Seattle and rented a big house five minutes from the University of Washington. We lived in the shadow of Roosevelt High School, a busy urban center on about 25 major bus lines. Seattle Metro is no joke; it is one of the finest public transportation systems in America. For eight years I was able to safely walk, skateboard, bus bike and ferry all over Seattle and Tacoma's massive urban sprawl. Compared

to Alaska, Seattle was such a laid-back, temperate and accessible city. We fell in love with the weather, culture, music, food, freaks, and the illusion of safety and the relatively easy lifestyle. We got used to walking *everywhere*, and didn't own any guns for years. We weren't intimidated by anyone in the neighborhood—not the bums, not the motorcycle people up the street at Teddy's bar, not the high school students skipping class and hanging out in our driveway. They weren't hurting anybody, just playing cards, bumping music, and smoking questionable substances in our overgrown bamboo grove. We negotiated terms with the kids, swept the street, landscaped the yard, and made it a clean and welcoming home for hundreds of roommates and friends, for many years.

In the late 90s, the City of Seattle was making big plans to redevelop the area into upscale condos, retail stores and pedestrian oriented transit centers. Our landlord, Hugh Sisley, owned more than 50 houses in North Seattle along the most sensible route for the new track. He fully expected to become a major partner in Seattle and DOT planning. A stubborn old WW2 and Korean War vet who learned real estate from the Catholics, he had resolved to never sell his valuable land. He offered the City three blocks of rundown houses to be used as a muck-out, and made plans to triple-net-lease all his properties around the proposed Light Link Rail station.

However, the City never intended to lease from Sisley or otherwise legally acquire his property. Rather they planned to inspect the properties for trivial building code violations, then burden him with compounded fines so that he would eventually be unable to pay them. Then his homes could be condemned as blighted properties, and the developers would be given authority to seize them. Instead of becoming a partner, Sisley was cut out of planning entirely, and became the target of a nuisance abatement scheme.

Starting in the spring of 1999, he came to our house every day for weeks, tearing his hair out. He begged my mother to get involved; he knew she'd studied investigative journalism in college and thought she could find some good dirt on the City to help his case. She agreed to help him, and we started writing letters, attending local planning meetings, talking to our neighbors, and following anything related to development in Roosevelt. We

studied everything from municipal codes, meeting notes, and cross-training manuals to comprehensive plans and international law. We put in hundreds of unpaid hours, generously making copies of our research for anyone who asked to see it. The massive amount of documents we were able to obtain using Public Disclosure laws helped more than one team of well-paid lawyers along the way. We never got paid (and actually got sued in the end) but we did learn a lot.

It turned out the abatement inspections the City had planned for Roosevelt served multiple purposes. On top of stealing land, we were a pilot test for Asset-Based Community Development. Employees in different departments who had access to private homes were being cross-trained and instructed on the methodology of asset interviews. While performing routine duties, field workers would obtain information on lifestyles, habits, skills, interests and assets of the entire household, map the locations of bedrooms and common areas, and enter personally identifiable data into community development software. Seattle police would utilize the SARA model to gather data and test innovative, militarized enforcement strategies on certain demographics in certain Seattle neighborhoods.

None of that really mattered to Sisley. He was not at all concerned for his tenants' privacy, safety or basic human dignity; he only cared that the inspections would give developers ammunition to punish him for revised code violations. He wanted us to find proof that the City was attempting to seize his properties for redevelopment. We got him that, and a lot more. We found evidence the City planned and executed, with the help of the *Seattle Times* and *The Stranger*, a successful smear campaign against Sisley in the press, calling him a "slumlord" and claiming his tenants were people to be feared, that we were a threat to local businesses and quality of life.

Once we saw the depth of this insanity, we were compelled to keep going if only to find out where we stood in the grand scheme of things. What was really going on? When we learned that our block was a pilot test for highly technical militarized policing strategies, and our assets were about to be developed by unknown persons, we were unprepared for the shock. It opened up so much. We were swept away by the amount of documents we

were able to obtain from Seattle government that described in detail what they hoped to achieve with these pilot tests.

A few months into our initial research efforts, a pretty dramatic thing happened to our neighbors across the street. I was a freshman at Nova High School down on Cherry Street in the Central District. It was two months before the World Trade Organization (WTO) ministerial on November 30th—the Battle of Seattle. My friends and I were learning about globalization, socialism, and training to do street theater for the upcoming protests. Seattle Police Department was gathering intelligence and looking for signs of political extremism expected to erupt during the protests.

On the morning of September 30, 1999, 12 SPD officers and 15 public health inspectors brought a battering ram to 2 homes on Brooklyn, serving a public health warrant for "suspicion of harboring rats and bugs." Once inside the house, SWAT took over, pounded on every bedroom door pulling people barely awake into the hallways. They briskly frisked them while barking out questions and threats about what they would do if they found any "drugs" and "weapons." Thirteen terrified renters were herded into an empty room and forced to sit on the floor half-naked in their pajamas and bathrobes. Each resident was handed a copy of the warrant.

Up until that moment all the residents assumed something major, such as a murder, had taken place. They were surprised to find it was a public health inspection. Some objected to being arrested for it. They were assured it wasn't an arrest, but a detainment, and only for their protection—unless they had something bad hidden in their rooms, which they'd be better off confessing up front rather than letting the cops find it.

When the detainees asked to leave to use the toilet, put on more clothes, or smoke, the cops threatened to hog-tie everyone so they quieted down. Meanwhile, every room in the house was searched: common areas, crawl spaces, closets, drawers, backpacks and purses. Each resident was cataloged and their individual information (including reading materials found in their bedrooms) was entered onto a hand held device. Not a single live rodent was found in the house, just a desiccated rat corpse in the attic. The police found no weapons whatsoever.

An hour into the detention, two male police officers took a young woman (one of our friends) hostage in a filthy, broken basement bathroom. They forced her to sit on the dirty floor, stood over her, and questioned her about things they had found in her bedroom. They asked her about a letter she had written to her mom but not sent. Having never been arrested in her life, she was understandably shaken by the experience, and didn't want to get roughed up or taken to jail. She and everyone else cooperated fully, allowing themselves to be intimidated, threatened and dehumanized.

When we questioned public officials regarding the raid, we were told we shouldn't worry, that it wasn't our problem since it hadn't happened to us. We were asked, "Don't you want to live in a nice community?" and told repeatedly that the "community" needed this, that it was a "livability" issue since we had such a low "quality of life" in Roosevelt. This rhetoric, used to justify planning actions and pilot tests, is what ultimately led us to communitarianism.

We felt that our neighborhood was already livable. It wasn't perfect, but it was comparatively safe and had a lot of character. We appreciated the mix of old and new buildings, and the people living and working in the area who represented a broad spectrum of nationalities, lifestyles and socio-economic backgrounds.

Other people saw Roosevelt and the connected University area as deeply troubled. Crime, noise, shabby bars, junk cars, and people with tattoos, piercings, strange hair, dirty clothes, motorcycles, skateboards, etc were destroying the livability of the community. Not to mention all of Hugh Sisley's loathed "rooming and boarding" houses: old, decrepit structures brimming with transients, trash, immigrants, indigents, gypsies, drug addicts, college students and other vermin that reduce quality of life. Roosevelt was designated a high-priority problem area and a pilot test.

The Roosevelt Neighborhood Plan, following suggestions laid out by Local Agenda 21, transformed our neighborhood. Seemingly overnight, we lost status as legal residents, economically viable consumers and individuals with protections under the law. We were unfairly classified as gang-affiliated slum dwellers, unfit to manage our properties and personal lives; concerned

citizens and stakeholders identified the unwanted in Roosevelt as "transients with a significant negative impact on the neighborhood." We were no longer Our Selves. We had become ... Urban Blight.

At one local planning meeting, Seattle developers presented their vision for the future of our block. They unveiled *Tomorrow's Roosevelt*, and there was a map with a big fat red "X" drawn on top of our house (which made the whole thing feel like something out of *The Goonies*, for all the 80's kids). Among the plethora of exciting new plans for North Seattle, one of the most urgent and expensive was to build a transit corridor for Light Link Rail, as well as stack-and-pack sustainable retail condo towers marketed toward childless, carless couples and non-ethnic Young Urban Professionals.

In Tacoma and South Seattle neighborhoods, they came right out with a program called Weed & Seed. The mission of Weed&Seed: 1. Identify the Bad Weeds. 2. Pull them. 3. Plant the Good Seeds. Vigilant residents in targeted communities came out and attacked Weed&Seed right away. At more than one town meeting, they presented detailed public testimony against what was being done to Seattle's "problem" neighborhoods.

Gentrification programs like Weed&Seed effectively dehumanize all kinds of people, and give uppity planning committees the bigotry needed to identify, catalog, and eventually schedule us for extermination. When human beings are likened to invasive plants, lower even than dogs, sewer rats, or cockroaches, the tactics can be easily traced to Eugenics and the science of a brutal empire pillowed by anthropological study. This is a familiar scenario that has played out continually around the world for hundreds of years.

In April 2001, after dealing with countless Roosevelt neighborhood organizations for two years, we formed an association of our own. It was informal, starting with around thirteen founding members. My Aunt Susan christened us The Anti Communitarian League.

Then, as soon as it all began—the whirlwind of neighbors, meetings, interviews, developers, cops, public employees, lawyers and journalists—that chapter of our life ended. In a bizarre twist, Sisley pulled a 180 and sued and evicted us.

Our old big pink house on 15th N.E. was eventually condemned and

demolished. It's a communitarian green space now, ripe for development into sustainable housing and employment centers of the future.

Thirteen years ago, we started trying to explain to our people what worldwide sustainable development means at the local level. Since then, countless communities have undergone the same transformative change we experienced in Roosevelt. Countless parasitic private-public organizations and industries have been invented and overlaid on top of legitimate business, suffocating America's already choked-out agriculture and manufacturing. Our basic needs cannot be met by our own local economies, which have been successfully annihilated by sustainable economic development.

Stricter zoning, international building codes and regulations take out the pioneer entrepreneurial spirit wherever it dares to raise its head. The institutions offering the solution to our economic woes, claiming to work for peace, provide food and health services to the poor, are the same people who invented money, the need for money, and the oppressive global caste system in the first place. The bitter truth is, Science, Anthropology, Eugenics, and Naturalism were developed by racist megalomaniacs to justify the study, subjugation and/or slaughter every tribe in the world.

Communitarianism is the final synthesis of all opposing these theories into one all-encompassing political platform. It is an oppressive, genocidal code of law masquerading as a warm, fuzzy mishmash of social theory. It's a true world religion: the perfect solution to the imbalance between natural science, social science, and theology.

The illusionist spell of sustainability is an economic masterwork. It employs psychology, mysticism, science, language and the humanities against us, to redirect our talents and limit our potential as material and spiritual beings. Current national statistics regarding our depressed economic state, and the explosion of homeless and hungry, are a result of the Communitarian vision of an America that is in constant conflict with its own success.

I love my country. I love our rise-and-grind people. But we are being robbed, and we are letting it happen. We have been reduced to assets and tradeable commodities for people who are already unfathomably rich. To the bewilderment of many hard-working, honest Americans, the billionaires

working "for" us in our government spend unrealistic amounts of our tax dollars to fund war-drunk world powers, encourage sustainable growth in developing countries, and stomp out free enterprise at home. Choking out legitimate commerce between adults makes absolutely no sense in a time when loosening of regulations would create wealth immediately, but the Greening of America has done just the opposite. We could prosper in everything from manufacturing and basic commodities trading, to our own logistics, travel, real estate, entertainment, gambling, production of food products, beverages, supplements, medicine and drugs, but we are not. The black market is created by criminalizing the most ancient, established modes of commerce using psychology and advertising methods to convince people that restricting economic freedom is necessary. Denied the right to develop our own resources and forbidden to determine best use of our own property and assets, we cannot possibly consider ourselves a free people. Political economy is dead, long live the empire.

The blossoming industry of sustainable/green management, which is supposed to heal us, is actually hastening our demise. In cities and in rural areas, farmers and homesteaders struggle to keep up with standards. The rights to water sources and other valuable resources are tightly controlled and constantly disputed. Billions of acres of livable land have been set aside as preserves for wildlife, eco-tourists and rich hunters.

Meanwhile Americans suffer historic losses of property and livelihoods due to financial disasters. All the while the Communitarians insist that we simplify our lives, sacrifice for our communities, and make a commitment to achieving sustainability. They repeat these tenets like a mantra. Americans are being blamed for the wasteful, dishonest, oppressive system we were born into. Not surprisingly, the sustainability of our toxic, noisy, messy, mass-manufactured, high-tech culture has been called into question, and we're taking the fall for it. Millions of dollars are spent on finely crafted marketing campaigns that appeal to the common sense that poisoned air and water is bad; that clean energy, self-sufficiency, sustainability and simple living are good.

Disillusioned with our mechanized modern lifestyles, the mind-dulling

effects of technology, and endless domestic and foreign wars, many have been led to believe that subjugation of all Earth's people to sustainable development is the only hope for the future. We have been bought, sold, and solidly scammed. But perhaps the most crushing defeat of all would be the loss of our best minds to university education. The commodification and institutionalization of knowledge makes tools out of bright, idealistic kids. We import communitarian dystopia via environmental law and international studies in our universities; it is exported violently through the American military, and peacefully via civil society organizations like Rotary.

In this book you will find no regurgitation of standard party lines. We simply identify a problem and offer it to you for thorough consideration. It is our hope that this information can empower you to make informed choices for yourself and your family. It bothers us to see people so deceived by engineered conflicts, unable to break out of the dialectic and stop the cycle of being used *by the same people for thousands of years*.

This summer, in June 2012, these same people will gather in Rio de Janeiro, Brazil at the Rio+20 Earth Summit Conference, to celebrate twenty years of the world's commitment to sustainability and the transformation of everyone into global citizens. They will toast to their absolute dominion over all human activity, and it is sickening. Hell or high water, we are determined to illustrate the depth and complexity of this system. Until we help people understand the amount of money being generated from our labors, the players who profit, and the psychological controls used against us, we will continue to be subjugated.

But the people of Earth are beautiful, brave, strong and creative. We're finally awakening to the nasty truth of the machine we have been born into, and we're ready to tear it apart, sprocket by sprocket.

Yours in poetry,

Nordica Friedrich
February 27, 2012

BOOK ONE

2020: Our Common Destiny

*as told by Niki Raapana
edited by Nordica Friedrich*

**"It is not knowledge we lack.
What is missing is the courage to
understand what we know
and draw conclusions."**

**from *'Exterminate All The Brutes'*
by Sven Lindqvist**

introduction

"What Plan?"

The year is 2012. The world is entering the long awaited era of free trade, open borders, ethical business practices, peace and justice.

Our leaders have convinced us that our planet is suffering from eons of irresponsible human use. The result of celebrating unfettered individual freedom is inequality, social injustice, war, disease, famine, global warming and inhumane treatment of animals. This year they will gather at Rio Janeiro, Brazil for the 20th Anniversary of the Earth Summit, to celebrate 20 years of implementing United Nations Local Agenda 21 Programme for Sustainable Development around the globe. Issues that cross all borders, like global food security, climate change, degradation of the environment, economic crises and political unrest set the stage for world leaders to lay out their global management solutions. After years of careful preparations and agreements between elite powers, it is agreed that every individual on the planet must be subordinated to the global community. The common good will forever replace the outdated and destructive notion of individual rights.

The blueprint for a central government authority was handed out to the United Nations in 1992. It established the bureaucratic structure for a global economic and political system. Revised Local Agenda 21 plans are underway worldwide, directing all people, land, business, commerce, industry, agriculture and education. The goal is to create a more "sustainable" world culture.

At first, these plans for a sustainable community seem practical, benign, honorable and fair. They are described as community visions which naturally arise out of local interests. They promise to protect the future needs of the community from selfish, materialistic consumers abusing the planet today. But they are not practical, they are not benign, they are not fair, and

there is no transparency in the process. Americans in particular are under the impression community groups wield no power in the American system, and that all important decisions are made by elected legislatures.

Most people never know their community has a plan or that it will affect their lives. There are advertisements inviting everyone to help write the vision for their community, but most can't be bothered with what goes on at community meetings. If they do go, they are not told that the plan has already been written and they are never told their participation is just for show.

Regardless of input from locals at planning meetings, the resulting legal plan always follows standards for sustainable development. Once adopted into law, everyone is expected to agree with the results. By the time people realize they've handed their liberty over to a supranational quasi-governmental agency it's almost impossible for them to understand how the new government got the power to control private property, private life and the entire economy.

Nordica and I were living in Seattle when we first became aware of any sort of plan. When we started asking for definitions of terms they used in the plan we very quickly learned there were no clear or legal definitions for any of the new words used in all their documents. We obtained copies of their plans and programs and asked for the definition of every term we were unfamiliar with. The City's responses were evasive and implied that we were paranoid right wing constitutionalist fanatics for asking. We were told more than once to stop causing problems.

The more they ridiculed us and avoided answering our requests, the more we read and learned about their program. We began asking around amongst our family, friends and neighbors to see if anyone outside Seattle planning agencies had heard about the plan for our future. Everyone, down to the last man, had the same reaction: "What plan?"

chapter 1

Communitarianism

"If you're looking for a label for the new administration in Washington—something other than 'liberal' or 'moderate'—try 'communitarian' ..."

USA Today

Ever heard of Communitarianism? Communitarian Law? Communitarian *anything*? If you're one of the millions of people who haven't, the first thing you might like to know is this: none of us common folk were ever supposed to know anything about it.

"There are some tendencies within the European Union that can be seen with critical eyes," he said, notably 'an extension of communitarian law by the European Court.'"

***From Austria, 'new thoughts' on EU*
by James Kanter, *International Herald Tribune***

How many people see the extension of E.U. communitarian law with critical eyes? Unlike French, Dutch, and Irish voters, American and British voters were never asked to vote on integration under communitarianism.

Communitarians use different tactics in different parts of the world. This means national resistance to them takes many different forms. In Muslim countries there has always been a tolerance of Zionist-Catholic imperialist ideology, and for a brief time a movement of Europeans challenged the supremacy of Community Law. In the States, there is no

concerted effort to stop communitarian laws and programs and there never has been. Not one party platform exists in opposition to communitarian political ideology.

With zero political opposition, communitarians have been successful in getting their candidates elected from both major American political parties, and the Libertarians too. Nobody fights communitarianism because nobody knows it's the enemy. The fact that quality of life prescribes a *communitarian* quality of life means nothing to Americans. We comply with communitarian laws all the time without questioning their legality.

Before 2000, I had never heard of communitarianism. Nobody I knew had, either. Over twelve years ago, we were deep into studying draft revisions to our local land management plan in Seattle. I could see that the legitimate laws that protected our rights as individuals were being changed, but I had no idea how, or to what end.

From March 1999 to March 2000, we interviewed hundreds of people and obtained thousands of documents through Public Disclosure Requests before we nailed the philosophy of communitarianism.

Most dictionaries, encyclopedias and college texts published before 1980 don't have an entry for "communitarianism." I've read and scanned thousands of text books, looking for any mention of the word. Usually there is nothing. Our Philosophy and Political Science professors have rarely studied it.

Many of our educated friends have also looked up the word, and when it wasn't anywhere in their old college books, they wrongly assumed we fabricated the whole thing. We devoted years to finding more sources to back up our argument; today we have thousands of mainstream, credible, direct sources proving that Communitarianism is definitely real.

"Communitarianism ... [a] political and social philosophy that emphasizes the importance of community in the functioning of political life, in the analysis and evaluation of political institutions, and in understanding human identity and well-being.

It was developed in the 1980s and '90s in explicit opposition to the theoretical liberalism of thinkers such as John Rawls. According to communitarians, liberalism relies on a conception of the individual that is unrealistically atomistic and abstract; it also places too much importance on individual values such as freedom and autonomy. Its chief representatives include Amitai Etzioni, Michael Sandel, and Charles Taylor.

See also collectivism."

Stanford Encyclopedia of Philosophy

I'm a common born American. I hold no titles of nobility or upper academia, but I did go to college for 3 ½ years and was not taught any of this. I learned it on my own, by seeking definitions for terms used by the City of Seattle to write new regulations. Not one single public official I corresponded with explained anything to me about community law; they simply went on about things like "livability" and "quality of life" and assured me I wouldn't be able to understand their lofty new purpose. They were right; I didn't. Nobody did.

"America is ... culturally a different country ... we are more diverse. We're more communitarian. That is, we understand we have to solve a lot of these problems together." —Bill Clinton

American people are still in the dark about communitarianism, even though occasionally our leaders openly discuss it with the mainstream press. From a 2009 article at UPI News called *Bill Clinton urges 'communitarianism'*:

"Former U.S. president Bill Clinton put out a clarion call for people to engage in 'communitarianism', doing one's part for those on the disadvantaged side of the inequality that exists around the

Clinton is not just calling on Americans. The theory of community rights

affects every person on the planet. International environmental law, also known as sustainable development, has been implemented in nearly every country in the world.

Most people's idea of community is a vaguely nice, clean place that feels safe, where everybody helps one another. Building community makes us think of happy, friendly neighbors and school children playing in parks.

We are supposed to believe sustainability and global governance are just about social justice, and good ethical management practices. None of this has anything to do with the completely unworkable concept of global government (or the New World Order):

"Management of transnational issues through voluntary international cooperation has come to be referred as Global Governance. The term sounds like global government, but it is really the opposite, as it refers to management of the transnational challenges in the absence of a world government."

Yale University

World players like to throw around buzzwords like community, partnerships, citizenship, problem-solving and sustainability. These concepts establish a utopian ideal of greener lifestyles in futuristic communitarian collectives. Standards for global voluntary cooperation trickle down to the local level after they are established between international partners, community developers and local officials. Then gurus and educators establish the State as a surrogate mother. I call her Big Mother. Big Mother is very concerned about American laws, since they were established by free people to protect every commoner's individual rights to life, liberty, property and pursuit of happiness. Big Mother opposes the entire premise for that argument. Private property rights and guarantees of protection are incompatible with Big Mother's system. She has decided all people are children under her care, and some must be punished for celebrating nationalist rebellions.

This is the final legal balance between the individual rights of every

private citizen and Big Mother's collective rights of the global community. In the new communitarian global paradigm, individual rights are replaced with the rights of the community, which are only vaguely defined. Laws protecting individuals from government interference are outmoded and must be balanced by experts against the sensibilities of a global market. Trade agreements, tariffs, constitutions and religious freedom are all identified as barriers to achieving worldwide sustainable growth.

International Environmental Law

Communitarian law has been introduced slowly, in incremental stages, using a process known as gradualism. Wherever the law forbids arbitrary changes, the nuts and bolts must be obscured from public view. Changes are made at the community level, and never through the proper legal channels. Here are a few different ways to say Communitarian Law:

- Community Law
- Community Aquis
- Divided Sovereignty
- Sistema de Justicia Comunitaria
- Aquis Communautaire
- Code de Redaction Interinstitutionnel
- L'Ordre Juridique Communautaire
- Le Systeme Judiciaire
- Marco Polo Gie

Use of these terms is generally limited to upper academia, international studies programs, and governments that are integrating national laws with European-style trade unions. Whatever you want to call it, communitarian law is introduced into the United States through a number of channels, including administrative agency regulations.

Powerful federal agencies like the Environmental Protection Agency (EPA) implement communitarian resolutions everywhere. Expanding their authority a little bit more each year, the EPA has led the balancing act

between individual property/privacy rights and the rights of the global community. Many Americans know the EPA assumes the right to seize control over any land and resources they choose in the name of protecting it for future generations, but very few know the philosophy behind Sustainability.

More land has been reallocated under the principles of Sustainable Development than any previous war of expansion was able to win or steal. These principles are a must for any institution or business that wants to participate in present and future global markets. Every smart, successful, globally conscious business leader has already made a commitment to sustainability. Many supposedly undeveloped nations have sustainable corporate economies and openly communitarian political systems.

The UK Prime Minister David Cameron calls it his Big Society. The big idea is to shift legitimate government services into partnerships at the local levels, using people trained specifically in the new management of governance. Common Purpose is busy training people in the United Kingdom in our common destiny. John Francis Walker at Stop Common Purpose has done a great job exposing their communitarian facilitator training. We asked him to write something for this edition, which he did.

What people around the world are learning is this: as long as you submit to the demands of community stakeholders, you may be allowed to live in the place you call home. Our best neighbors are no longer people who don't steal or covet, who mind their own business but show up in an emergency, and have the decency and the spiritual humility to not need to brag about being good people. Big grants made up of taxpayer money are going out to the local charity organizations who recognize and award the neighbors who brag the most. Doing good works is a great way to make easy money, and by advertising ourselves as selfless community spirited stakeholders we can help the community system grow beyond reproach.

This is not only a liberal Democrat agenda. George H.W. Bush led the conservative side of the volunteerism bandwagon in the 80s.

Communitarians are global thinkers, movers and shakers. They can be found hopping from D.C. to the Hague, to conference to conference

worldwide, toasting themselves at Earth Summits, Trilateral Commission and Bilderberg meetings, the Council on Foreign Relations, Carnegie Foundation for World Peace and Justice, Democratic Leadership Council, New World Order Projects and Project for a New American Century.

The communitarians come from all over the planet and from every belief system in the political spectrum: left, right, radical middle, Jew, Muslim, Catholic, Protestant, Buddhist, Pagan, Atheist; all extremes are represented, and so is everyone in the middle or on the fringe.

Amitai Etzioni, Tree of Life from Zion

The most influential living Communitarian thinker and guru in the world is Amitai Etzioni. He was born Werner Falk and changed his name to a Hebrew name that means "Tree of Life [or Knowledge] from Zion."

In fifteen years of American education I had never been exposed to the ideology of balancing, and I had never heard of Dr. Amitai Etzioni. His books were on the desks of several Seattle politicians and agency heads, which I suddenly began noticing after I found his name and works.

The communitarian solution to all our woes is to balance selfish individualism and dangerous, outdated ideas of nationalism against the enlightened idea of the global collective good. That's what Etzioni teaches.



"Amitai Etzioni is University Professor at George Washington University, and the director of the Institute of Communitarian Policy Studies. In 1990, he founded the Communitarian Network, a nonpartisan organization dedicated to shoring up the moral, social, and political foundations of society. He served as senior adviser to the White House and president of the American Sociological Association. He taught at Harvard, Columbia, and Berkeley. Etzioni is the author of twenty-four books, most recently *From Empire to Community: A New Approach to International Relations* (Palgrave Macmillan, 2004) and *Security First: For a Muscular, Moral Foreign Policy* (Yale University Press, 2007). He resides in Washington, D.C."

Potomac Books, Inc.

Etzioni's ideas, often quoted in Daily Pentagon Briefings, have had considerable influence on the way the world is being rebuilt:

"In the wake of the 2008 presidential campaign, Amitai Etzioni writes that Americans are defined – and define themselves – by race, age, political affiliation, country of origin, and native language – but that we as a people want to look beyond these divisions to the values and interests that unite us.

New Common Ground embodies this zeitgeist, showing the ways that traditional boundaries among ethnic groups, political ideologies, and generations are blurring, and how to hasten the process. On immigration and other controversial matters, Etzioni argues for diversity within unity and the means to achieve that necessary end ..."

**Institute for Communitarian Policy Studies
George Washington University**

Being a newcomer to the vast new science of socio-economics (invented by Etzioni and Mikhail Gorbachev) I begged my local officials to explain their expanded authority of law. They responded using vague terminology coined by Etzioni. Finally, in total exasperation, I started using the internet to research. I made Nordica teach me how to use the Web, and what a treasure trove of libraries and morgues I found.

**"[under Liberalism] ... Of course, as is widely known, the last twenty-five years have witnessed a renewed interest in collectivist analyses of liberal society—though the term 'collectivist' is abjured in favor of 'communitarian'. Writing in 1985, Amy Gutmann observed that 'we are witnessing a revival of communitarian criticisms of liberal political theory.'"
*Stanford Encyclopedia of Philosophy***

Once I understood the language and what they believed in, it was clear many low-level bureaucrats are happily unaware of the role they play. People working in programs committed to rebuilding smarter, greener, healthier cities rarely take a closer look at their actual jobs. Some might, but inevitably find themselves in a disheartening labyrinth of books, articles, opinions and propaganda.

What purpose does a degree in Community Development serve? How many Americans have degrees in Sustainable Development? Today these are the fields that have all the grant funded offices on campus and the biggest budgets. Students are flocking to these fields because they appear lucrative and even helpful. Once they learn the truth, they face a terrible choice. To me this explains why the curriculum is taught only as theory that has no effect on real life.

We are all being retrained to become good global citizens, and once we learn the truth about our roles, we can never unlearn what we know. *The Responsive Communitarian Platform* explains the logic for rebuilding the world into cooperating communities:

"American men, women, and children are members of many communities—families; neighborhoods; innumerable social, religious, ethnic, work place, and professional associations; and the body politic itself. Neither human existence nor individual liberty can be sustained for long outside the interdependent and overlapping communities to which all of us belong. Nor can any community long survive unless its members dedicate some of their attention, energy, and resources to shared projects. The exclusive pursuit of private interest erodes the network of social environments on which we all depend, and is destructive to our shared experiment in democratic self-government. For these reasons, we hold that the rights of individuals cannot long be preserved without a communitarian perspective."

The Responsive Communitarian Platform

Robert D. Putnam, of Harvard University, also a speechwriter for Bush 2, explained President Bush's communitarianism:

" 'Communitarianism,' or 'civil society' thinking (the two have similar meanings) has many interpretations, but at its center is a notion that years of celebrating individual freedom have weakened the bonds of community, and that the rights of the individual must be balanced against the interests of society as a whole. Inherent in the philosophy is a return to values and morality, which, the school of thought believes, can best be fostered by community organizations. We need to connect with one another. We've got to move a little more in the direction of community in the balance between community and individual."

Dana Milbank, *Washington Post* (2001)

Three Levels of Communitarian Law

At the top we have identified countless international bodies, courts, appointed councils, committees, partnerships, trusts, financiers, bankers, politicians, leadership groups, think tanks, trade agreements, resolutions and treaties.

Examples: G8, G20, United Nations, United Nations Temple of Justice, International Court at the Hague, World Bank, Bank of International Settlements, International Monetary Fund, Club of Rome, International Criminal Court of Rome, U.S. Agency for International Development, Green Cross International, Trilateral Council, Council on Foreign Relations, Carnegie Endowment for International Peace and Justice, Habitat for Humanity, Eco Trust, Earth First! and other big NGOs.

In the middle: Regional trade unions, regional courts, parliaments, councils, advisory boards, tribal councils, corporations, scientists, experts, theologians, priests, lawyers, facilitators, change agents, teachers and student volunteers. Trade law represents the interests of the corporate investors and environmental community insiders in each former nation. Trade law balances all national laws that conflict with global sustainable development; the middle level fixes this if it becomes an issue.

At the bottom: The bottom level exists parallel to legitimate local government, whose new purpose is mainly to pass local plans and establish the global agenda. Local governments incorporate sustainable development objectives into educational centers and normal government business. These players are all rank-and-file communitarians assigned to assist each area with creating the bureaucratic structure for new community agencies and enforcement personnel. Many promotions come from their rank-and-file.

"The correct application of the Communitarian Law produced by an International Integration Organization implies that States Members have to make political

and legal internal reforms. However, those obligations are not always undertaken by the States and, therefore, the goals of integration process can not be reached. As this year 2005 is very crucial for the conformation of the Andean Common Market, it is quite important the study of the different mechanisms of application of the Communitarian Law within the States Members and the comparison of them with those of the successful European Union experience."

New York University

Our public officials continue to deny the existence of an emerging North American Union. Even now, in 2012, after it's been admitted that Agenda 21 is real, examining actual Agenda 21 plans (or citing them) is paranoid. Expecting our elected representatives to read sustainable development blueprints before they vote to adopt them is asking too much; as far as they're concerned, it makes you sound like a wacko.

Nobody who voted to adopt our plan in Seattle ever read it, but they all assured me that it was a very good plan. Supranational law is difficult to understand, but it is assuredly more fair, just and morally advanced, okay? And don't go bothering your pretty little head over what it's called. This is a very good plan and everybody is really happy with the great results it's already brought. Lots of generous people spent years working on these plans, it's not fair to waste all their efforts, now is it?

"Law that arise within European Union is named European Union Law or Communitarian Law. This Legal System is consisted of four units, that all together constitute four sources of law: founding agreements and legal instruments, origin communitarian law, derivative communitarian law and complementary communitarian law. Communitarian law is consisted of two groups of norms: norms that

regulate organizational and legal issues and norms that regulate economic issues inside of European Union. Nature of European Union Law, as a system of legal norms, is contradictory by itself in theory and Characteristics are related to direct application, supremacy and preemption."

***Idea, Nature, and Characteristics of
Communitarian Law by Maja Sahadzic***

How many people know there are four units in the legal system that combine into four sources consisting of two groups of norms in the communitarian legal system? Tempering the language to sound so benign it hurts, and inventing obscure terms to cloak the true meaning, is essential to creating an elite science that can be passed off as a harmless theory.

Few Americans will ever be taught original communitarian law, derivative communitarian law or complementary communitarian law, even in higher education. Most schools introduce their students to international law and leave it at that. Terms like sustainable development, trade corridors, trade agreements, climate change, community development, neighborhood plans, habitats, conservation easements, Scenic Byways and Smart Growth are more common now than they were ten years ago, but the actual terms for the new judicial order is still hidden from Americans.

We're taught new trendy words, nobody knows where it started or who said it first, but soon everyone starts using it, everyone's speaking communitarian, and suddenly it's the new cool thing.

Over the last fifty years, the U.S. economy has been regionalized and harmonized under sustainable development principles laid out by the United Nations and traitors in every nation in the world. Today sustainable development is such a powerful force that any business that wants to succeed in present and future markets, especially ones guaranteed bailouts by taxpayer donations, will use sustainable to describe their business practices. It is the hottest emerging market since the dotcoms:

"We acknowledge the G20 summit held in London on 2 April 2009, and recognize its commitment to make available an additional \$1.1 trillion programme aimed at revitalizing the world economy. A major part of these funds will be available for use by emerging markets and developing countries."

United Nations Resolution 63/303

The high-stakes pursuit of a greener globe is the biggest poker game in the world. Players with loaded hands know that communitarian law is the basis for free trade agreements. The stakeholders know the real stakes. The winners will adhere to international communitarian organizational principles used by the United Nations, European Union, and the World Trade Organization. The losers in this war are the uninitiated populace.

"How are climate change, scarcer resources, population growth and other challenges reshaping society? From science to business to politics to living, our reporters track the high-stakes pursuit of a greener globe in a dialogue with experts and readers."

The New York Times

"Reshaping society?" Sounds like there's good money in that, doesn't it? Almost as good as a new diet. Most gone-green consumers are not aware of the greater implications of something as pervasive and misunderstood as sustainable development. Revitalizing is supposed to mean something good and is accepted at face value. This makes it difficult for people like us who can provide enough evidence to broaden the discussion. Only one side is allowed to be presented in schools and in the press; dissenting opinions are silenced.

As long as we stay ignorant of their language, community developers and change agents can establish themselves in places where they would otherwise be run out of town. The last thing planners want to

face is a room full of locals who can call a spade a spade.

"The ... Workshop analyzed a definition of the term 'communitarianism', which was, in essence, understood to be community empowerment. Communitarianism seeks to confront and resolve problems by community discourse and action. It recognizes that the community is the essential stakeholder and must be ultimately responsible for its own development processes. The communitarian approach requires sound leadership, a community development mission and action programmes, dedicated resources and institutional connectedness with the people." *Local Government, Communitarianism and the Citizen: Opportunities and Challenges in Kingston, Jamaica*

Community and economic development is a standard goal for American government agencies, but hardly anyone knows what kind of communities are being developed. And lately, more people I know personally are confusing individual rights with human rights. For some reason, Americans think liberty was endowed on us by the United Nations in 1948.

Individual Rights vs. Human Rights

In the late eighteenth century, the desire for individual rights and liberty for common people swept across the world. The desire for special rights for an anointed elite has existed since the beginning of time. International documents like The Earth Charter are founded on human rights, not individual rights as they are explicitly defined in the United States and fifty state constitutions.

The idea that common people must be governed by elites is always the same, but morphs every hundred years or so; the latest version of

elitism is called human rights. One primary difference between individual rights and human rights is that under individual rights the burden of proof always rests on the state, whereas the more moral communitarian idea of human rights puts the burden of proving innocence on the accused.

Communitarian criminals are presumed guilty until proven innocent. This makes it almost impossible to defend oneself against accusations of communitarian crimes, since only guilty people will ever be accused. It is impossible to prove you did not commit the crime of behaving or thinking in a way that might potentially cause harm to the expanded definition of the "common good". Only de-centered people resist. Re-doing all self-centered individual rights is the new twist

"In sum, the Earth Charter is trying to line out what Earth as Earth community means for ethics. In moral theory it means de-centering the sovereign human self and in practice it means re-doing the world created by that self—in the words of an earlier draft that are now omitted, “reinvent[ing] industrial-technological civilization.” This primacy of Earth community for ethics – or a communitarian understanding of nature and society together, with the economy of Earth basic to all – is the new twist, at least for the modern era."

***The Earth Charter, Globalization and Sustainable Community* by Larry Rasmussen**

Globalization has a damaging affect on the small individual, businessperson and property owner faced with charges of violating sustainable land use, trade, or environmental regulations. The international courts do not respect individual rights. They may use the words that make it sound and appear as if they are advancing morality, but their definition of freedom isn't the same as in numerous national declarations of independence and constitutions, some of which go back to the thirteenth century.

The concept of everyone having a right to free trade, safety, housing, a decent job, happy children and health care sounds honorable on the surface, especially to poor, landless serfs.

But the insidious means communitarians use to achieve their goals violate any recognized standards for decency and justice. Free people don't have to take a job or apartment they don't want, and will not be made to take medicine or food from a business they don't trust. Some systems were actually established to protect citizens from being forced into doing anything by the community, especially things related to their health.

"As English men and women, the American colonists were heirs to the thirteenth-century English document, the Magna Carta, which established the principles that no one is above the law (not even the King), and that no one can take away certain rights."

Human rights supersede individual rights, and can be taken away by the collective if individuals don't act like they should. Acting out bad behaviors leaves troublemakers with no rights at all.

**"All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood."
*Universal Declaration of Human Rights (1948)***

Our constitution is based on the self-evident truth that all men are born with unalienable God-given individual rights. Human rights don't come from the Creator of mankind, but from global governance experts; these wise, enlightened beings added the clause that humans "should act" in a certain prescribed way in order to keep their rights. The word "should" has no place in any legal document claiming to protect the rights of men to listen to their own conscience and be the motivation in their own lives.

The U.S. Bill of Rights defines immunities held by citizens, period.

This modification of the definition of Individual rights by the United Nations cleverly promotes social progress as the way to achieve a more freedom:

"Whereas the peoples of the United Nations have in the Charter reaffirmed their faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women and have determined to promote social progress and better standards of life in larger freedom."

Universal Declaration of Human Rights (1948)

Article 10 of the 1982 Constitution of the People's Republic of China explains the real meaning of the progressive idea of larger freedom:

"Article 10. Land in the cities is owned by the state. Land in the rural and suburban areas is owned by collectives except for those portions which belong to the state in accordance with the law; house sites and private plots of cropland and hilly land are also owned by collectives. The state may in the public interest take over land for its use in accordance with the law. No organization or individual may appropriate, buy, sell or lease land, or unlawfully transfer land in other ways. All organizations and individuals who use land must make rational use of the land."

Article 17 of the 1993 Russian Constitution shows how easy it is to copy the Americans without necessarily adopting American Rule of Law:

"1. The basic rights and liberties in conformity with the commonly recognized principles and norms of the international law shall be recognized and guaranteed in the Russian Federation and under this Constitution ... 2. The basic rights and liberties of the human being shall be inalienable and shall

belong to everyone from birth ... The exercise of rights and liberties of a human being and citizen may not violate the rights and liberties of other persons."

In a communitarian world, even monarchs and other heads of state are lowly subjects before the Community Court.

"UN rule of law activities support the development, promotion and implementation of international norms and standards in most fields of international law ... The United Nations works to support a rule of law framework at the national level: a Constitution or its equivalent, as the highest law of the land; clear and consistent legal framework, and implementation thereof; strong institutions of justice, governance, security and human rights that are well structured, financed, trained and equipped; transitional justice processes and mechanisms; and a public and civil society that contributes to strengthening the rule of law and holding public officials and institutions accountable. These are the norms, policies, institutions and processes that form the core of a society in which individuals feel safe and secure, where disputes are settled peacefully and effective redress is available for harm suffered, and where all who violate the law, including the State itself, are held to account."

***United Nations and the Rule of Law*
casgroup.fiu.edu**

The first supranational judicial pilot test on a leader who violated Communitarian Law was against the unpopular Chilean President Pinochet:

"The arrest of Pinochet signals that a more communitarian view of international law is taking form. The idealist school of international law derived from Immanuel Kant appears to be gaining upon the realist school of thought ... The Communitarian view sees international law as working towards certain world goals that incorporate and transcend each state's own interests. This is a sui generis order of international law: It establishes a system with multiple levels of sovereignty: It makes more complex the view of international relations espoused by Thomas Hobbes that the State is the ultimate conveyor of sovereignty."

What Does Pinochet Mean for International Law?

Note that the author of the above quote is writing from a Communitarian viewpoint. He explains the multiple levels of sovereignty that make up the new legal system. We have been told numerous times that the Communitarian view is the standard for all laws, resolutions, agreements at the international level. This is the Communitarian concept of Divided Sovereignty, a term used by European Union scholars to describe the Union's supremacy—for now anyway.

The European Union is the Model

The favored standard for regional Communitarian Law is in the European Union. Every emerging supranational organization is following their model for establishing the primacy of Community Law.

"... In those circumstances, the primacy of Community law obliges the national court to apply Community law and to refuse to apply conflicting

provisions of national law, irrespective of the judgment of the national constitutional court which has deferred the date on which those provisions, held to be unconstitutional, are to lose their binding force."
Fabians.org

Regional Community Law regulates trade and commerce between member nations, owners and workers. Trade organizations such as the World Trade Organization (WTO) and the Organization of American States (OAS) act as interim courts while the larger court system is being established. In 2003, Italian Prime Minister Giuliano Amato, later Vice-President of the European Union Constitutional Convention, told Italian newspaper *La Stampa* how Communitarian Law is introduced:

"One must act 'as if' in Europe: as if one wanted only very few things, in order to obtain a great deal. As if nations were to remain sovereign, in order to convince them to surrender their sovereignty. The Commission in Brussels, for example, must act as if it were a technical organism, in order to operate like a government... and so on, camouflaging and toning down. The sovereignty lost at a national level does not pass to any new subject. It is entrusted to a faceless entity: NATO, the UN and eventually the EU. The Union is the vanguard of this changing world. It indicates a future of Princes without sovereignty. The new entity is faceless and those who are in command can neither be pinned down or elected... That is the way Europe was made too: by creating communitarian organisms without giving the organisms presided over by national governments the impression that they were being subjected to a higher power. That is how the Court of Justice as a supra-national organ was born. It was a sort of unseen atom bomb, which Schuman and Monet slipped into the negotiations on Coal and Steel Community. That was what the 'CSC' itself was: a random mixture of national egotisms which became

communitarian. I don't think it is a good idea to replace this slow and effective method -- which keeps national States free from anxiety while they are being stripped of power -- with great institutional leaps.... Therefore I prefer to go slowly, to crumble pieces of sovereignty up little by little, avoiding brusque transitions from national to federal power. That is the way I think we will have to build Europe's common policies."

European Union Communitarian Law was the model legislation for the Central American Free Trade Agreement (CAFTA). Congress adopted CAFTA in 2005, placing the American people squarely in a communitarian legal agreement. Our integration with Canada and Mexico has been kept very hush-hush.

Unlike in Europe, where Communitarian Law is discussed openly, American communitarian reforms are buried inside purchase and trade agreements, plans, treaties, resolutions, regulations, codes, initiatives, and ordinances. Presidential Executive Orders are filled with communitarian directives. Adoption of European model communitarian laws is the new norm. Other methods for implementing communitarian law are adoption of supranational standards and norms, integration, and harmonization. The ideal State adoption is when a national constitution is amended into an openly committed communitarian document.

"When Bolivia's president, Evo Morales, was sworn in to a second term in January, he proclaimed Bolivia a plurinational state that would construct 'communitarian socialism.' "

Bolivia Rising blogspot 2010

The European Union is a trade union obliged under treaties, and membership has binding requirements. The first thing member states must do is relinquish their sovereignty. Professor Jan Mázák, Ph.D, President of the Constitutional Court of the Slovak Republic, explains the

obligations in his general remarks on National Judiciary after the accession of the Slovak Republic to the European Union:

"The primary rule is, that the national courts of member states are obliged to apply directly those communitarian standards which fulfill the communitarian conditions of the immediate applicability."

Communitarian law requires every nation to completely change their existing political structures. All prior legal contracts are balanced away. Any individual liberties claimed by dissenting citizens are seen as a threat to national security. In South America, where nations have voted for socialism and majorities are happy enough to keep voting for it (like Australia), national constitutions are being openly rewritten as subservient international communitarian legal contracts. The socialists aren't liking this either. Bolivia's reality is a prime example. But the transformation of society isn't limited to nations based in Marxist principles.

Across Europe and the U.S. there are many new communitarian crimes with sentences that make all free thinking people cringe. Historical scholars, journalists, intellectuals, teachers, professors and comedians have been punished for saying things that contradict the official history of WW2. Attempting to expose revisionist history can be a dangerous enterprise. Most people would rather repeat lies than go to jail for speaking the truth. That's what the globalists call morality.

More laws against free speech are added daily across the world. Hate Crime laws are the new rage in every advanced communitarian region. Victim rights are just another way to muddle and eventually eliminate individual rights. Once the concept of individual rights is successfully wiped off the face of the planet, people will see how wonderful Mother Earth is, and how sacred and divine her protectors.

There will be no more written constitutions, and laws will remain in constant flux. much dependent on the enforcer. All nations will comply with a global system of law, which changes so quickly and is so supremely

complex hardly anyone can claim to understand it.

Communitarian agreements sound fair and just, but all they accomplish is to protect global corporations from competition. In global disputes, communitarian law will always favor corporate interests over the small-fry local property or business owners.

"In 1951 – Based on the Schuman plan, six countries sign a treaty to run their heavy industries – coal and steel – under a common management. In this way, none can on its own make the weapons of war to turn against the other, as in the past. The six are Germany, France, Italy, the Netherlands, Belgium and Luxembourg." *The History of the European Union*

The legal framework for the European Union originated quietly inside trade agreements and then advanced into treaties. What began as a clause slipped into the steel and coal negotiations by Jean Monnet and Robert Schuman is now a major field of study named after them.

Much of the existing communitarian case law is on record at the European Court of Justice in Luxembourg, in French. The European Court of Justice is often called the Communitarian Court. Their records include communitarian environmental decisions dating from the 50s. Regional courts and world trade judicial hearings follow this model for standards, norms, harmonization and cooperation. By 2003, the European Union proposed a lot more than just common management of heavy industry. It wanted a spiritual dimension.

**" 'does it need a communitarian law on religions?' ...
'The spiritual dimension of the European Union' and
'The future of the EU as a community of values'
UN.org**

Engaging youth and introducing religion into the integration process is heavily promoted. In some former countries, the word Communitarian is

used to define official public policies and offices that represent communitarian leadership:

"The Italian Council of the European Movement (CIME) together with AEDE, CIFE, AICCRI, FICE promotes a multimedia program of information and debate on the European Union aiming at encouraging youth participation to the next elections of the European Parliament, in order to reduce abstention and increase awareness of young voters, with regard to the functioning and policy challenges faced by the process of European integration ... The initiative is supported by the European Commission - "Youth in Action Program", with the contribution of the European Parliament - Information Office for Italy, the Department for the Communitarian Policies of the Italian Prime Minister's Office and of the Italian Ministry of the Instruction, University and Research." Harvard.edu

In local communitarian rule of law, bottom level bureaucrats do all the dirty work and keep the books. They study, catalog and confiscate local assets, and assert control over land and resources for the community. By sidestepping national, congressional and constitutional laws, local adepts expand federal agency regulatory powers achieved under the Federal Administrative Procedures Act of 1946.

Communitarian law protects investors involved in new public-private partnerships to control local natural resources, and affects us at home, in our neighborhoods. The people who enforce friendly homeowner regulations and community citizen obligations don't live in New York and work for the World Trade Organization. They live next door and work for local community partnerships. While many new laws are slipped into land use plans, they are also written and enforced by other agencies for other purposes. For example, parks and recreation jurisdiction now goes way

beyond grooming lawns and trails, telling us where bathrooms are, and asking us to put garbage in bins:

**"September 2010,
'Smoking is now banned
on all properties and in all facilities
under the jurisdiction
of the Vancouver Park Board."
eur-lex.europa.eu**

National Parks, State Parks, City Parks, and Heritage Parks exclusively promote communitarian environmental protections and sustainable development. The U.S. Department of Agriculture rewrote their mission statement to promote sustainability in 1992.

"The community-oriented aspect of the new environmental property confirms and compliments the insights of the ecofeminist movement and also blends easily with the communitarian vision of property advanced in much recent economic and philosophic theory ... It has suddenly become realistic to envisage the creation of a 'new property' which consists, not of individual property rights, but of a 'new collective property rights' in respect of the common pool resources of the natural land base ... The advantages conferred by this trust model may be substantial indeed. For the first time it becomes meaningful to claim on behalf of the citizenry a 'property' interest comprising enforceable access to such inherent public goods as clean air, unpolluted rivers and seaways, ozone regeneration, recreational enjoyment of wild country, and the sustainable development of land and marine areas. The moral parameters which have come to delimit the exclusory dimension of 'property' thus go some way towards

**converting green politics into relatively good
communitarian law." oas.org**

Building a Global Communitarian Society

Communitarian values promote sustainability, livability and quality of life by regulating the smallest details of life. In Bhutan they just (2011) outlawed the sale of cigarettes. The government has assumed expanded power to search homes and businesses of people who may harbor smokers, with trained dogs. They're going to be the first nation in the world to eradicate smoking, the rest of us will certainly be following their lead.

**"One year ago, North Carolina began enforcing
a statewide public smoking ban."**

Creating new classes of shunned criminals is the desired trend. Experts routinely recommend new enforcement policies that supposedly arose from the desires of the public. But people are waking up to the fact that the source blueprint for meeting the challenges of global sustainable development was adopted by the United Nations in 1992:

"Agenda 21 - 2.1. In order to meet the challenges of environment and development, States have decided to establish a new global partnership. This partnership commits all States to engage in a continuous and constructive dialogue, inspired by the need to achieve a more efficient and equitable world economy, keeping in view the increasing interdependence of the community of nations and that sustainable development should become a priority item on the agenda of the international community. It is recognized that, for the success of this new partnership, it is important to overcome confrontation and to foster a climate of genuine cooperation and

solidarity. It is equally important to strengthen national and international policies and multinational cooperation to adapt to the new realities. "

**Environmental protection, law and policy:
text and materials by Jane Holder, Maria Lee,
Cambridge University Press (1994)**

There are many facets to creating a global communitarian society. Banning behaviors is but one avenue for achieving total control over a population. Targeting of controversial behaviors is only the beginning. People on the anti-smoking bandwagon think they're doing everyone a favor, and refuse to look at the system they're helping the global government to establish.

"A French parliamentary panel has recommended that smoking be banned in cafes, offices, schools, restaurants, airports, train stations, and other enclosed public places by next fall. Now it's up to the government to say yea or nay."

In a rebuilt communitarian world, federal government agencies have greater enforcement powers over local people and businesses. Use of words like safety and protection are sure signs that the new laws will have such complex rules and procedures only a communitarian bureaucrat will love it or understand it.

**"With the stroke of a pen, President Obama on Tuesday inaugurated the biggest reform in food safety in years. The Food Safety Modernization Act contains changes in rules and procedures that only a bureaucrat could love. Some Republicans threaten to prevent funding its reforms. Still, the law has unusually broad support in Congress, the food industry, and consumer groups."
(Obama signed on 1/4/11) Christian Science Monitor**

Obviously all these new communitarian policies, programs and regulations cost money to implement. With the global recession you'd think any money spent would be spent wisely. But even the brokest nations can find a way to pay for greener ways of adopting communitarian global norms:

"Hungary, Poland, and three other nations take over citizens' pension money to make up government budget shortfalls." europa.eu

Under the United States Constitution and all fifty state constitutions, the legitimate American government derives its just powers from the consent of the governed. This means the people possess individual rights from the moment they are born and they confer certain powers to their governing body while retaining all their natural born rights as human beings.

Under U.S. law, we can't give anyone else's freedom away. It's not ours to give. Communitarian Rights balance our system of justice and eliminate tricky legal barriers to building a Dictatorship of the Community.

Rights are conferred by the governing body down to the people they control, and those that giveth may also taketh away.

"Community law not only imposes obligations on individuals but also confers on them rights which they can invoke before national and Community courts. "

The Direct Effect of Community Law

One of the new rights people gain under the communitarian system is the right to be developed properly by experts and outside interests. No longer does the Empire strike fear into the hearts of the conquered! It lulls them into bored complicity with promises of a better world, slick advertising campaigns, bogus social sciences, doomsday theories and religious psychobabble.

Development is central to our engagement with the world. Expert sustainable developers already wreak havoc on American private property, and now President Obama is helping them by adding game-changing innovations to the land (and resource) grab game.

"Our aggressive and affirmative development agenda is guided by the first-ever U.S. global development policy – a forthcoming directive from President Obama which sets out the strategic objectives and the core approach to development for this administration. The policy focuses the U.S. government on achieving sustainable development outcomes by making broad-based economic growth and democratic governance top priorities, investing in gamechanging innovations that have the potential to solve long-standing development challenges, and building effective public sector capacity to provide basic services over the long term. The policy also puts a premium on selectivity, on leveraging the expertise and resources of others, on empowering governments that demonstrate high standards of transparency and accountability, and on driving our investments with evidence of impact. In tandem, in 2009 Secretary Clinton launched the first Quadrennial Diplomacy and Development Review (QDDR) to help build more agile, responsive, and effective institutions for diplomacy and development. Together, the U.S. global development policy and the QDDR will help modernize and strengthen our capacity to support countries to achieve sustainable development outcomes and guide the U.S. approach to the Millennium Development Goals (MDGs)."

The United States' Strategy for Meeting the Millennium Development Goals, September 2010

One other thing that makes the communitarians difficult to follow is they continuously change the names of their theories, Global Warming to Climate Change being just one example. They also add new words to their lexicon every day.

Over the next decade leading up to 2020, we will see some very aggressive changes and the introduction of even more obscure, unpronounceable new terminology. From Secretary of State Hillary Clinton's Quadrennial Diplomacy and Development Review (QDDR):

"The United States faces a set of complex, varied, and numerous foreign policy challenges. No one set of tools is sufficient for solving or managing them. Our success in exercising effective global leadership depends upon a robust and effective State Department and USAID working side-by-side with a strong military. By using all the tools of American power, we can pave the way for shared peace, progress and prosperity. This comprehensive approach is the essence of smart power. " wtec.com

The new communitarians redesign language, traditions, and even religions. Americans would justifiably assume that any development supported by their tax dollars would adhere to U.S. Rule of Law. So would citizens of other countries. They would all be wrong in that assumption.

Apparently, the new morality is so superior that the guru interprets the phrase "no established state religion" to mean the limits only apply in the United States. What do you get when you have Israeli Firsters advising the Pentagon whether it can establish state religions in Arab and Muslim countries?

"The First Amendment's disestablishment clause is not a foreign policy tool, but a peculiarly American conception. Just because the American government

is banned from promoting religion within the United States does not mean that the State Department and the Pentagon cannot promote religion overseas and in societies that are undergoing profound societal changes. This last point is crucial: Overseas we are participating as a key architect and builder of new institutions; we are in what social scientists call "the design business."

This is quite distinct from what we do at home: shoring up a solid social structure designed two centuries ago, careful not to rock the foundations or undermine the pillars on which it stands. In Iraq, Afghanistan, and many other Third World [sic] countries, we participate in the ground-breaking, foundation laying stage, one in which elements we can take for granted at home – such as a thriving religious life within civil society – must be provided."

Amitai Etzioni

Once a nation agrees to comply with integration, it must also adapt its courts to rule in favor of the almighty community.

Educated, religious, advanced and industrial nations do not give up their freedom and economic independence easily. America was easily tricked, but it looks like the reluctant, backward nations of Afghanistan, Iraq, Iran, Palestine, Lebanon, Syria, Pakistan, North Korea, and Taiwan will have to be bombed out of existence before peaceful rebuilding of a global community can take place.

"Amitai Etzioni, professor of International Relations at George Washington University in Washington, D.C., believes the only option available to contain Iran's atomic ambitions is a series of assaults on its non-nuclear facilities. He maintains that President

Obama's attempts at dialogue have failed, and drastic steps must be taken to prevent the U.S. losing its Middle East dominance to Tehran ... Writing in the U.S. Army's "Military Review" journal, Etzioni lists four possible responses to Iran's nuclear program - engagement, sanctions, military strikes and deterrence. He concludes that engagement has failed, sanctions are not likely to work, military strikes on Iran's suspected nuclear sites are unlikely to be effective either and might only delay the program (Defense Secretary Robert Gates believes this would probably be by one to three years), and deterrence works with rational actors, but it's a gamble to rely on it with non-rational actors. This, he hypothesizes, leaves strikes on Iranian infrastructure that is not necessarily related to its nuclear program."

Haaretz Online (June 2010)

As the leading former Israeli military official in the United States, Dr. Amitai Etzioni is in step with leaders who plan to invade Iran. It's not a coincidence that Iran's leaders, defamed by the Western press, are so outrageously and outspokenly opposed to the Zionist agenda for the Middle East.

"January 6, 2011 - Israeli Prime Minister Benjamin Netanyahu has called for 'a credible military option against Iran' to force Tehran to end its nuclear energy program. On Tuesday, Netanyahu said that military action should be taken by the international community and headed by the United States. ... 'You have to ratchet up the pressure and ... I don't think that this pressure will be sufficient to have this regime change course without a credible military option that is put before them by the international community led by the United States,' he stated."

Occasionally somebody from the inside attacks communitarianism. According to Amitai Etzioni, Czech President Vaclav Klaus acted like he wanted to punch him in the face once after a big international meeting.

"Because of ambitions to change human beings, communitarianism is a form of elitism. Its advocates have the feeling that they have been chosen to advise, to moralize, to know better than the 'normal' people what is right or wrong, what the people should do, what will be good for them. They want us not only to be free, but to be good, just, moral as well. Of course, in their definition of what is good, just and moral ... Communitarianism wants to socialize us by forcing us into artificial, not genuine, not spontaneously formed groups or groupings. In this respect, it is another version of corporativism or syndicalism, of organizations with obligatory membership which bring together people of the same profession, age, habits or interests. We used to live in a "world of obligatory memberships." There was one tourist organization, one organization of pet-fans, one horse-riding club etc. And we know what it means. For that reason, we want to be "free to choose" (or eventually not to choose)."

**Vaclav Klaus, Second President
of the Czech Republic**

However critical Klaus was of communitarian elitism fifteen years ago, he has said little about it since. No political leader in American politics has ever warned Americans (not even Ron Paul). We began moving in the communitarian direction decades ago with hardly a murmur of dissent.

By the 21st century, Community Development was a normal,

accepted part of every local government in the United States. Revised comprehensive plans, adhering to global communitarian mandates for sustainable land and resource management, now exist for every inch of American soil. Not one of these plans has been challenged in a higher court as an illegal Communitarian blueprint for global governance. Nowhere has a people's initiative named the traitorous agenda set to defile our nation.

Still, not everyone has gone meekly along with integration. Globalists face resistance from various factions, even from some groups they fund and support. There are individuals and groups out there who adamantly oppose principles used to rebuild communities, but they don't call what they reject Communitarianism. *If they did, they would all belong to the same group.*

People cannot resist that which they do not know exists. We are being misled and persuaded with marketing flair to adopt Communitarianism without being given any information on the matter. The British are simply building a Big Society with a Common Purpose.

The program is being introduced so many different ways, how are average voters around the globe to make sense of the idea of regional community unions under Global Governance? Is there a model of global citizenship that can be easily explained and understood?

"How do we then go on to make sense of the Lisbon Agenda and its relation to citizenship, especially since the shift to 'jobs and growth' under the Barroso Commission? In many ways, it appears as though the European Union is navigating towards what can best be described as a 'neoliberal communitarian' citizenship model. 'Neoliberal communitarianism' (an arguably more accurate term for the 'Third Way') implies a fusion of neoliberalism with a communitarian element that attempts to countervail the most harmful effects of neoliberal restructuring not by re-invigorating the Keynesian welfare state but through attempting to 'activate the state' in

strengthening (private) community networks (Bieling 2003: 53) ... As a model of citizenship, neoliberal communitarianism signifies a movement away from the social rights of citizenship (considered to hamper global competitiveness), towards an emphasis on providing opportunities for skill upgrading and life-long learning so that citizens will be 'willing to accept more public duties and social responsibilities' (Bieling 2003: 65; emphasis in original). The citizens' role is thus contained within the mantra of 'no rights without responsibilities' forming the basis of its citizenship conception, as opposed to "unconditional' social citizenship entitlements' of social democracy which advocate 'positive welfare intervention by a 'social investment state'(Ryner 2002: 15). Making the argument that 'the relationship between individual rights and responsibilities was thrown out of balance from the late 1960s onwards', advocates of neoliberal communitarianism suggest that a situation of 'moral hazard' has arisen amongst EU citizens, and that problems of social instability can be solved by fostering a society which gives more responsibilities and duties to individual citizens (Bieling 2003: 63, 65) ... Neoliberal communitarians thus propose an active form of citizenship in which "flexibility' and 'adaptability' on the part of the workforce have [...] come to be seen as the panacea for Europe's unemployment problem' (van Apeldoorn 2003: 114). EU citizens are expected to take responsibility to adapt by upgrading their skills through life-long learning, changing their attitudes to become less 'risk-adverse' and more 'entrepreneurial'. The overall goal of neoliberal communitarian citizenship is to ensure that citizens, for the cause of global competitiveness, become less reliant on the state for

welfare protection and more 'employable' in order to adapt to 'more flexible labour markets' and 'flexible working conditions' (Bieling 2003: 65, 67). Also significant to the Lisbon goal of creating more and better jobs in the EU, the neoliberal communitarian citizenship model is underlined by a particular view of unemployment, one that views unemployment as 'a moral problem of the individual who is unemployed' (Ryner 2002: 10), and argues that it is the 'personal responsibility of individuals to make sure they qualify for employment (whatever the changes in the structure of the labour market)' (Overbeek 2003: 27). This view contrasts with a more social democratic (and Keynesian) view of unemployment as societal problem that can be managed through economic intervention (Ibid 2003; see also Albo 1994)."

The Lisbon Agenda and 'Neoliberal Communitarian' Citizenship

In 2005, French and Dutch voters rejected the E.U. Constitution via national referendums. In 2007, after the Irish voters had rejected the E.U. Constitution at the polls, the Irish were asked to vote on the Lisbon Treaty, which they did, and it passed into law.

"The good thing about not calling it [the Lisbon Treaty] a Constitution is that no one can ask for a referendum on it."

Giuliano Amato, in a speech at the London School of Economics

There are thousands of community-based legal programs designed to prevent violence, blight, ugly homes, crime, accidental death, domestic disputes, ignorance, alcoholism, drug addiction, obesity, mental illness, hoarding syndrome, junk storage, noise, nose picking, smoking, unregulated

commerce, disease, plagues, greed, envy, terror, poverty and full-blown-fear. And the best part is, if it's kept under wraps and cloaked behind softer words, maybe nobody will ask for a referendum on it. Shhh.

These programs are funded by massive grants, enticing local and national governments and private non-governmental sources. More often than not these grants use the word community in them somewhere. They always includes changing zoning regulations and revising building codes.

"The Build section of the Community Plan identifies the implementation strategies necessary to make the plan a reality. The first section gives an overview of the policies identified in the Shape phase, and identifies the strategies or actions that can help us accomplish these goals, along with the key players, general level of difficulty, and priority level.

A discussion of possible zoning related changes needed to implement the plan is also included ... Also identified within Build are an amendment procedure and several resources hosted in Appendices. These appendices include a sample Checklist that could be developed to help implement the plan, and an overview of nine priority code revisions and actions to start implementing the plan."

Plan Cheyenne

Soft Communitarian Law

Soft communitarian law is the sort of legislation that requires people to seize *opportunities* to make themselves or their neighbors less of a burden on the community. The National ID and National Animal Identification System (NAIS) both began as voluntary programs that will soon, like the American Community Survey and National Health Care Registration,

become an *opportunity* for responsibility under "soft" laws.

Identifying troublemakers reduces potential for crime and prevents homeland terrorism. Potential for crime, almost committing a crime, must not be confused with a criminal offense, which in the U.S. requires proof of damages for a guilty conviction.

Prevention Crimes don't need proof of damages because there are no damages that can be proven to exist. The court has only to make the accusation that potential for crime existed and the case is practically closed. A true communitarian prosecutor uses could's, should's and what if's, and the sentence always includes community service.

In the communitarian legal system, due process is eliminated. All decisions are final. There are no appeals. Selfish individuals and nations must be taught their new role as global citizens.

Private property rights (the basis for U.S. constitutional law) and people who retain them stand accused and convicted in the world communitarian opinion for causing inequality. American taxpayers should begin paying their debt to the global society now.

"... the United States has introduced major new initiatives: the Global Health Initiative (GHI) and Feed the Future (FTF). Through the GHI, the United States will invest \$63 billion to help countries build and strengthen their health systems and achieve significant improvements in health outcomes, with a particular focus on women, newborns, and children. Through FTF, we will invest \$3.5 billion over three years to sustainably reduce poverty and hunger through agricultural development and food security."

***Environmental protection, law and policy: text and materials* by Jane Holder, Maria Lee,
Cambridge University Press (1994)**

The government of the United States follows the advice of the unelected

G20, and Americans and commoners around the globe are told the G20 is nothing we need to worry about. Tight little elite groups have our best interests at heart. Accelerated development is their area of expertise.

"Our initiative is just one part of a global effort, launched at the G20 in London in March 2009, to reverse decades of declining support for agricultural development. These initiatives build on and complement our other efforts aimed at improving education, promoting gender equality, strengthening democracy and governance, protecting the environment, and supporting country efforts to accelerate development." {ibid}

The level of devotion the U.S. federal government has toward the people who pay the bills just cannot be made any clearer. Ignore the current sad state of the economy in the United States, the missing trillions in the Pentagon, wasteful green-trending in the Stimulus Packages, costly wars against Islam or the status of the dollar as the world's reserve currency.

American taxpayers need to focus their efforts on developing cheap sources of foreign resources for trans-national communitarian corporations. How brilliantly all of this ties to The Obama Food Policy Bill:

"President Obama made history Tuesday when he signed the FDA Food Safety Modernization Act into law. This historic event establishes the first major reform of food oversight at the Food and Drug Administration (FDA) since 1938, and will bring a new approach to food safety for products regulated by the agency." state.gov

Communitarian President Obama was elected two years after we wrote the first edition of 2020. The ACL website had one reference to Obama as the DLC's new Third Way Party boy in 2004, Etzioni wrote about celebrating when he won, but we just found this quote very recently (we

have not verified this source, and apparently no one else has either):

"In Chicago... we've gotten a foretaste of the new breed of foundation-hatched black communitarian voices; one of them, a smooth Harvard lawyer with impeccable do-good credentials and vacuous-to-repressive neoliberal politics."

The Curse of Community, *Village Voice* (January 16, 1996)

2010 was a banner year for stretching communitarian bureaucratic red tape across the game board. Food joined in the topic roster as a big time player, watch for it to tie into many more emergency community safety and/or economic issues. The War on Obesity is on. Partnerships with the government are a major catalyst for communitarian change:

"As of 2010, ACE has teamed up with the Alaska Department of Health and Social Services Obesity Prevention and Control Program, the US Department of Agriculture (USDA), the Farm Bureau, the Alaska Division of Agriculture, and AK Root Sellers to form the first Alaska Food Policy Council (FPC) ... The long term goals of the Food Policy Council will be to identify barriers to building a viable Alaskan food system, create a strategic plan to address these barriers, and make the necessary recommendations to decision makers to implement this plan. Diverse stakeholders from around the state have been invited to participate, including representatives for commercial farmers, farmers' markets and CSAs; fisheries and fish processors; distributors; institutional purchasers; private-sector businesses; legislators; consumers; Alaska Native tribal organizations; food security organizations; environmental organizations; and local, state and federal government agencies."

It is considered unsustainable to use oil and gas-driven big machinery to produce anything we'll need to survive in the future. Communitarian logic says our big farms make us vulnerable to sky-high food prices and low prices contribute to an "explosion" in healthcare costs. By now the reader may see that the solution lies somewhere in the middle of that unresolvable false dilemma. Here's what President Obama was quoted as saying about food in October 2009:

"I was just reading an article in the New York Times by Michael Pollan about food and the fact that our entire agricultural system is built on cheap oil. As a consequence, our agriculture sector actually is contributing more greenhouse gases than our transportation sector. And in the meantime, it's creating monocultures that are vulnerable to national security threats, are now vulnerable to sky-high food prices or crashes in food prices, huge swings in commodity prices, and are partly responsible for the explosion in our healthcare costs because they're contributing to type 2 diabetes, stroke and heart disease, obesity, all the things that are driving our huge explosion in healthcare costs."

In order to end nasty things like obesity, diabetes, AIDS, cancer, war, global warming, gender inequality, pollution and hunger, all bodies must come under the direction of global community government organizations.

People are property. You can't enforce loosely defined property laws unless you have elite enforcement teams who know what to enforce. The world is shifting away from protecting individuals, and when the pendulum swings, Foucault's rules apply.

"It is one of the larger paradoxes of our time that the very same food policies that have contributed to overnutrition in the first world are now contributing to

undernutrition in the third. But it turns out that too much food can be nearly as big a problem as too little — a lesson we should keep in mind as we set about designing a new approach to food policy."

***The Food Issue—An Open Letter to
the Next Farmer in Chief
by Michael Pollan for *The New York Times****

People learn very quickly there are only two sides to important arguments. You either believe in Climate Change or you don't. Independent thinkers like us who refuse to buy into one or the other of the sides, we're called "retards" by brainwashed believers on both sides.

Communitarian historical revisionism distorts the principles for U.S. laws guaranteeing our liberty. Our guru, Etzioni, was raised on a kibbutz in the British Mandate for Palestine. He immigrated to the U.S. after he fought as a Terrorist and Special Forces revolutionary soldier. A student of Cabala, Etzioni is very skilled in the Art of Deception:

"Some historians have depicted the United States as a society centered around Lockean values, those of rights and liberty. Actually, it is now widely agreed that the United States had, from its inception, both a strong communitarian and individualistic strand, a synthesis of republican virtues and liberal values."

Many of our children were successfully taught to think trees, bugs and animals have "rights" equal to human beings. All public school children must celebrate communitarian holidays like Earth Day and Martin Luther King, Jr Day. As whistle blower/author Charlotte Iserbyt informed us in no uncertain terms, students are being deliberately dumbed down and trained to perform like puppets in voluntary communitarian service programs.

"Healthy communities are built upon two pillars of equal strength and necessity: a respect for the freedom of individuals and a commitment to the common good. In order for our society to continue and to flourish, all of its members must work toward the balance between rights and responsibility—including children."

Amitai Etzioni's blog (March 2005)

Earth Day was so successful that in 2009 Mother Earth Day was adopted. The United Nations continues to work towards teaching children the new communitarian religion between rights and responsibility. We all must be taught to worship Big Mother.

The Communitarian Residence Life Movement at the University of Delaware is a perfect example of what's happening in higher education today. From preschool to college, the communitarians train our youth to live and work as globally responsible citizens.

"I have not found any passage in the Student Affairs / Res Life literature that explicitly states that the current Res Life agenda is communitarian, or indeed that it has a political agenda at all. This might seem to be a fatal weakness of the present analysis, but I don't believe it is. There are reasons why Res Lifers are not forthcoming about naming their ideological agenda, even though they have one ... It would not be in the interest of Res Life professionals to state that they have adopted an ideology, nor is it necessary for them to do so. Acknowledging that they have a political agenda and naming it would likely endanger their movement, because it would make it a more visible target for criticism and political attack. It is much safer, and much more politically savvy, to treat the communitarian ideas that are being advanced as similar to the air we breathe.

The basic truths of communitarians are allowed to simply permeate our lives, unconsciously, as views that are so obvious and so important that no reasonable person could possibly disagree with them, just as we breathe the air that surrounds us."

The Communitarian Residence Life Movement by Thomas Wood, National Association of Scholars (2008)

In my personal experience, communitarians are usually low-key and frightfully calm. Their quiet reserve is always better-looking when compared to freaked out locals who are angry, upset, and having trouble explaining exactly why. People get frustrated differently. Some really care how they look to the group. I don't. When I realized my communitarian neighbors thought they could discount my objections by ignoring my raised hand, I changed my strategy and did a whole lot of interrupting.

Anyone familiar with my early work knows how much I've calmed down since we first started. My writing style always seemed too angry. I was furious at being tricked and treated like a fool. So it was a great honor to be included in Thomas Wood's research. The bottom line I learned from him is, resident hall monitors in Delaware aren't any more forthcoming about naming their ideology than community development bureaucrats were in Seattle.

"We present this as an observation of the remarkable overlap of communitarian principles and the principles motivating sustainability and the residence life movement. Communitarianism is a notoriously elusive political concept. For example, what is the communitarian stance on abortion? The death penalty? Minimum wage? Healthcare reform? Depending on the communitarian you are speaking to, the answer will run the gamut of the political spectrum. Tom takes one of its most popular forms

and shows the danger to the legitimate purposes of higher education in allowing advocates of a political ideology to force feed their views to students under the guise of fostering 'citizenship' or similar anodyne-sounding rubrics." nas.org

Individualism has been redefined as a moral sickness against which we must all be vaccinated. The world is transforming into a new global architecture.

"The world needs a new global architecture, additional layers of governance, to deal with issues that neither nations nor traditional forms of intergovernmental organizations can cope with."

Europe: A Beautiful Idea by Amitai Etzioni

Dr. Etzioni, our expert communitarian guru, says we can't cope with our issues without additional layers of bureaucracy. His solution to all socio-economic-political ills is to end nation states and implement global governance. The transformation of America is right in step with the gradualist transformation of Europe. And Etzioni's communitarian dream of an international Community Police force is as well advanced as the evolving law the peacekeepers are trained to write and enforce.

References:

www.gwu.edu/~ccps/etzioni/B231.html

realclearpolitics.com/articles/2010/04/18/interview_with_bill_clinton_on_this_week_105220.html

www.upi.com/Top_News/2009/05/29/Bill-Clinton-urges-communitarianism/UPI-56921243608034/

www.thesuburbannews.ca/content/en/2513

yaleglobal.yale.edu/about/altinay.jsp

icps.gwu.edu/

www.gwu.edu/~ccps/platformtext.html

www.potomacbooksinc.com/books/BookDetail.aspx?productid=205796

www.answers.com/topic/communitarianism#ixzz1A7vCGQfW

plato.stanford.edu/entries/liberalism/

www.tikkun.org/article.php/jan1994_derber/print

"Clinton's political rhetoric is suffused with his communitarian perspective. During his presidential campaign, Clinton introduced the slogan of the New Covenant, which harkened back to the religious roots of our family and communal obligations and introduced a spiritual dimension to his new politics. A few months into the new administration, Hillary Rodham Clinton incorporated the language of TIKKUN's editor, Michael Lerner, calling for a new "politics of meaning." Pointing to a crisis of values ultimately occasioned by the market, she pronounced in a speech at the University of Texas that the market "knows the price of everything and the value of nothing" – language which began to move from pragmatic toward a more radical and prophetic communitarianism. Recently, Clinton has embraced a new language of "security," far less visionary than the politics of meaning but effective in touching the raw anxieties of the public."

janda.org/b20/News%20articles/GW,%20the%20Communitarian.htm

boliviarising.blogspot.com/2010/04/communitarian-socialism-in-bolivia.html

green.blogs.nytimes.com/2011/.../e-p-a-puts-off-regulating-biomass-for-now/

daccess-dds-ny.un.org/doc/UNDOC/GEN/N09/399/83/PDF/N0939983.pdf?

OpenElement

english.peopledaily.com.cn/constitution/constitution.html

casgroup.fiu.edu/pages/docs/1695/1270045130_nov_4.pdf

ssrn.com/abstract=1467478 Istrazivanja, Zenica, No. 1, pp. 159-174, 2007

www.fabians.org.uk/about-the-fabian-society

www.nationalplatform.org/2005/09/25092005-quotable-quotes-on-the-eu/

www.earthcharterinaction.org/invent/images/uploads/Larry%20Rasmussen%202001.pdf

The Earth Charter, Globalization and Sustainable Community, Larry Rasmussen, Union Theological Seminary, New York City, SCE Panel: "The Earth Charter and Christian Social Ethics" January 2001 See also: The Earth Charter: A Declaration of Interdependence.

www.commondreams.org/view/2008/10/10-2

www.archives.gov/exhibits/charters/charters_of_freedom_1.html

www.un.org/en/ruleoflaw/index.shtml

cyber.law.harvard.edu/evidence99/pinochet/IntlLawFull.htm
eur-lex.europa.eu/
oas.org/sap/publications/1998/local_government/doc/local_gov_98_eng.pdf
www.klaus.cz/clanky/243
www.us-rs.si/pcceu/index.php?sv_path=589,743
www.eipa.nl/Topics/.../EIPA_Conference_paper_Kellermann_final.doc
"State and community authorities face up to the task of redefining the legal framework affecting European television services, with the challenge of adopting a configuration capable of assimilating the multiple requirements consequent on the complex nature of television. Communitarian Law has participated in this process, proposing a new perspective built on the definition of television services as general economic interest services. European jurisprudence in audiovisual matters has to address the consequences of incorporating this regulation alongside national laws. Competitiveness between operators, control of possible exceptions, the redefinition of the public service mission – these are some of the consequences of the Communitarian perspective. Although the Communitarian perspective has benefits and drawbacks, its contributions allow the construction of a more stable television model, producing new market regulation, and, above all, with the aim of protecting citizen interest." International Journal of Media & Cultural Politics, 2008 by Mercedes Muñoz Saldaña
Environmental protection, law and policy: text and materials by Jane Holder, Maria Lee, Cambridge University Press (1994)
www.britannica.com/bps/additionalcontent/18/32757337/The-future-of-public-service-broadcasting-in-Community-law
europa.eu/abc/history/1945-1959/index_en.htm
eur-lex.europa.eu/LexUriServ/LexUriServ.do?uri=CELEX:31994L0062:EN:NOT
ec.europa.eu/dgs/policy_advisers/archives/activities/dialogue_religions_humanisms/index_en.htm
ec.europa.eu/youth/orphans/doc1493_en.htm
www.cbc.ca/canada/british-columbia/story/2010/08/31/bc-vancouver-park-smoking-ban.html
www.wect.com/Global/story.asp?S=13787104
www.cbc.ca/canada/ottawa/story/2010/10/06/ontario-teen-cigarette-ban.html
www.un.org/esa/dsd/agenda21/res_agenda21_02.shtml
www.consumeraffairs.com/news04/2006/10/travel_smoking_bans.html
www.csmonitor.com/Business/2011/0105/Food-safety-law-Six-ways-it-will-

make-food-safer/Mandatory-recalls

www.csmonitor.com/Business/The-Adam-Smith-Institute-Blog/2011/0102/European-nations-begin-seizing-private-pensions
europa.eu/legislation_summaries/institutional_affairs/decisionmaking_process/l14547_en.htm

"The United States seeks a safer, more prosperous, more democratic, and more equitable world. We cannot reach that goal when one-third of humankind lives in conditions that offer them little chance of building better lives for themselves or their children. As recognized in the U.S. National Security Strategy, we believe that development is a moral, strategic, and economic imperative. The successful pursuit of development is essential to advancing our national security objectives: security, prosperity, respect for universal values, and a just and sustainable international order. Countries that achieve sustained development gains can be more capable partners, participate in and contribute to the global economy, and provide their people with the opportunity, means, and freedom to improve their lives. Therefore, we are elevating development as a key pillar of our foreign policy and making it central to our engagement with the world."

www.usaid.gov/our_work/mdg/USMDGStrategy.pdf

www.state.gov/r/pa/prs/ps/2009/july/125956.htm, For those who wonder, like I did, what quadrennial means, I just looked it up. Today it means: "happening every four years or lasting four years." These are two very different meanings. Why not call it a Four Year Diplomacy and Development Review? Isn't Hillary Clinton an American who knows how speak her native tongue?

being.publicradio.org/programs/islaminiraq/

The most thoroughly researched exposure of public education is Charlotte Iserbyt's *Deliberate Dumbing Down of America*. Iserbyt is one of the few alternative writers and whistleblowers who identifies communitarianism and connects Community Policing to its root philosophy Communitarianism.

www.haaretz.com/blogs/focus-u-s-a/focus-u-s-a-the-u-s-will-have-to-confront-iran-or-give-up-the-middle-east-1.297931

www.presstv.ir/detail/159762.html

www.highbeam.com/doc/1P1-116910950.html

www.migrationonline.cz/e-library/?x=1975779

nationalplatform.wordpress.com/category/quotes/

www.plancheyenne.com/main4.cfm?ID=2

www.huffingtonpost.com/barbara-kowalczyk/food-safety-bill-

[history_b_805283.html](#)

[webapps01.un.org/dsd/partnerships/public/partnerships/190.html](#)

[akcenter.org/sustainable-communities/local-food/policy](#)

[www.thebigmoney.com/blogs/daily-bread/2009/01/08/predicting-obamas-food-policy](#)

"Should high grain prices persist and shortages develop, you can expect to see the pendulum shift decisively away from free trade, at least in food. Nations that opened their markets to the global flood of cheap grain (under pressure from previous administrations as well as the World Bank and the I.M.F.) lost so many farmers that they now find their ability to feed their own populations hinges on decisions made in Washington (like your predecessor's precipitous embrace of biofuels) and on Wall Street. They will now rush to rebuild their own agricultural sectors and then seek to protect them by erecting trade barriers. Expect to hear the phrases "food sovereignty" and "food security" on the lips of every foreign leader you meet. Not only the Doha round, but the whole cause of free trade in agriculture is probably dead, the casualty of a cheap food policy that a scant two years ago seemed like a boon for everyone. It is one of the larger paradoxes of our time that the very same food policies that have contributed to overnutrition in the first world are now contributing to undernutrition in the third. But it turns out that too much food can be nearly as big a problem as too little — a lesson we should keep in mind as we set about designing a new approach to food policy."

[www.nytimes.com/2008/10/12/magazine/12policy-t.html?](#)

[_r=3&ref=magazine&oref=slogin](#)

[onlinelibrary.wiley.com/doi/10.1111/j.1467-9760.2004.00198.x/abstract](#)

[www.gwu.edu/~ccps/etzioni/A318.pdf](#)

[www.nas.org/polArticles.cfm?Doc_Id=303](#)

[www.nas.org/postings/how_many_delawares/communitarian-bibliography.htm](#)

[www.nas.org/postings/how_many_delawares/hmDels_bibliography.htm](#)

[www.get-in.info/download/guidance_europe%20a%20beautiful%20day.pdf](#)

[www.un.org/Depts/los/index.htm](#)

[www.un.org/documents/scres.htm](#)

chapter 2

Community Policing

**“Don’t tell us what we can’t do,
just tell us how to get the job done.”**

Seattle Department of Neighborhoods Action Team on Seattle COPS Meeting Agendas (1997—1999)

Community Developers have their own police force. They make sure everyone in the new global community follows the new behavior modification laws. Some faith-based peacekeepers are soldiers trained in urban warfare, others are social workers with Ph.Ds. The mother of all homeland crime fighting machines is global Community Policing.

"Community policing is a philosophy that promotes organizational strategies, which support the systematic use of partnerships and problem-solving techniques, to proactively address the immediate conditions that give rise to public safety issues such as crime, social disorder, and fear of crime."

Department of Justice

In almost every big city, suburb, rural area and little town in America, you can find brand new cops serving a brand new purpose.

The Office of Community Oriented Policing Services (COPS) was created under the US Department of Justice in 1994. Federal COPS are a new military trained auxiliary unit attached to local police departments. Other acronyms: Community Police Teams (CPT), Community Police Officers (CPO),

Community Service Officers (CSO) and Mental Health Officers (MHO).

Communitarian ideals for Justice went global in 1995, but in America it's still sold as local police biking around the neighborhood being "nice." In Mexico, where they don't have the burden of their northern neighbors' constitutions and somewhat educated voters, it's openly called the System of Communitarian Security.

“.... since its foundation the System of Communitarian Security and Justice has been persecuted, undermined and criminalized by the Guerrero government. Almost 20 arrest warrants have been issued against the leaders of the Regional Coordinator of Communitarian Authorities (CRAC) and against the founders of the Communitarian Police, and investigations have been launched against several communitarian policemen... at the 12th anniversary of the Communitarian Police, they demand unconstitutional respect for the Communitarian Justice system.”

En 12 aniversario de la Policia comunitaria, piden resepecto irrestricto a sistema de Justicia Comunitaria, CDHM Tlachinollan (11/19/2007)

Like the federal police patrolling national parks, community police teams have new vehicles. Some are labeled outright as Community Service vehicles while others go unmarked.

“While many details about the program remain secret, officials familiar with it say the N.S.A. eavesdrops without warrants on up to 500 people in the United States at any given time. The list changes as some names are added and others dropped, so the number monitored in this country may have reached into the thousands since the program began, several officials said.”

Bush Lets U.S. Spy on Callers Without Courts
by James Risens and Eric Lichtblau
New York Times (December 16, 2005)

By 2006, COPS had invested \$7.5 billion to add 130,000 militarized police to more than 12,000 American law enforcement agencies. They have provided almost 4000 agencies with more that \$1 billion in technology so far. They promised more critical resources and planned to create innovative community policing strategies.

According to a Joint Technology Report published by the Department of Justice in 1998, the DOJ merged with the Department of Defense (at least 3 years before the September 11, 2001 attacks). They combined information technologies and equipment and distributed leftover surplus Cold War weaponry to local American police forces.

COPS have their own boot camps too. The nationwide network of Regional Community Policing Institutes (RCPIs) and the international Community Policing consortium train new police for their new role as global enforcers. Top advisors for COP's training programs are former KGB spies and Israeli Mossad/CIA/MI6 special forces.

In 2004, the Las Vegas Metropolitan Police Department and traincops.com presented "Community Threat Assessments" in Orlando, Florida. One of the advertised instructors was

"Valentine Aksilenko, colonel, KGB. Colonel Aksilenko lives in Virginia where he provides security and counterintelligence consulting services. His clients include U.S. government agencies and corporations. During his KGB career he served in the United States, Cuba and china and on the Soviet team that negotiated the Soviet withdrawal from Afghanistan. His success as a KGB intelligence officer operating within the United States is discussed in the book *Washington Station*."

COPS are assigned to high schools and neighborhood councils. They clean up

the streets in plainclothes, running crime and drug-free neighborhood campaigns. They smile a lot and fool many people with their facade of helpfulness and concern.

By the time these Israeli/KGB/CIA trained international criminals get to their assigned communities, they're almost just neighbors riding around on bikes and horses.

"Top Cops Return from JINSA-Sponsored Anti-Terror Study in Israel – Officials laud benefits of resource sharing for deterring terrorism: Fourteen of the most senior police chiefs, sheriffs and state police commanders returned from Israel last week after five days of intensively studying counter terrorism techniques. These law enforcement executives traveled to Israel on January 24 and returned January 30, 2004. They went as participants in JINSA's Law Enforcement Exchange Program (LEEP). Modeled after JINSA's extremely successful Flag & General Officer's Trip, the LEEP program is designed to establish cooperation between American and Israeli law enforcement personnel and to give the American and Israeli law enforcement community access to the "hard lessons learned" by the Israelis in the interdiction of and response to all forms of terrorism."

The purpose of American police is no longer to serve and protect the rights of individuals residing in the communities they serve. Global COPS bring communitarian law down to the lowest community level. Their mission statements all changed after Rio to support these objectives.

In many places, law enforcement officials get to know everyone in the community, helping abate homes and trying out new ways to confiscate land owned by people who interfere with community development plans. In the COPS judicial system, COPS create the initial assessment of all potential criminal's worth, which in the U.S. prison system is a lot more than the individuals may realize.

"The way the bond service works is that a monetary value is placed on the alleged crime and then factored the way banks factor their money. In other words if a person is convicted of a felony, the 'value' would be \$4 million. The county/cit/state then multiplies it by ten, so the bond that goes out for sale with the prisoner's name and social security number is a short-term promissory note. It's offered at \$40 million. Perhaps an investor will offer 40% of the \$40 million, or \$16 million. Once this 'promissory note' of the face value of \$40 million reaches the banks, it is then multiplied again by 200 to 300% and sold as bank securities." Lynn Schmaltz, *Owners of the Prison System in America*, *The American Bulletin*, May-June 2008.

My introduction to this new kind of "nicer" global policing was in 1999. I saw police at the first neighborhood planning meeting I attended in March of that year. I sat with them at a back table, and it never even occurred to me to think they were any different than other cops. My grandfather was a cop and my dad was career Army. I'm comfortable and automatically respectful around uniforms. I didn't wonder what they were doing there, and I didn't start asking why they were at so many meetings until August 30, 1999, when one SPD Community Service Officer told me she had "just received" my file.

We lived in a targeted home. Government inspectors say they require inside access to all homes so that they may determine if the housing meets international building codes. The 4th Amendment is an "identified barrier" to this need. A communitarian government assumes the right to prevent owners from living in poor or run-down dwellings without permission. If a dwelling cannot be brought up to code, the owners face compounding fines of up to \$150.00 per day, per violation. If the owner cannot pay the fines, the communitarians seize the homes under public nuisance abatements.

The barrier to the whole program is getting inside targeted homes without a legal search warrant. Seattle was unable to gain legal access to homes targeted for "best use" abatements by light rail planning committees. So, COPS planned and executed an innovative enforcement procedure. A COPS' committee identified all shared housing in Seattle as Rooming &

Boarding (R&B) Houses in 1999. The new designation was inserted inside Roosevelt's Local Agenda 21 Plan. COPS designed a new inspection policy to regulate R&B housing. COPS trained all government agencies and related team employees and volunteers how to report private individuals' information into the Community 2020 database.

The team designed more than one way to gain access to the insides of homes designated by city planners as "The Parking Lot Project." Here's the way I reported the new "normal" routine for serving a public health warrant: "Twenty members of a community police team rounded up thirteen residents in two houses near the University district. Residents were frisked, questioned, and locked in a vacant bedroom. Nine of them were held for over two hours while the police searched their drawers and read their bookshelves. The warrant was for "suspicion of harboring rats and bugs." Signed by a municipal court judge, it was served by COPS carrying battering rams." (Niki Raapana, October 1999) Not one newspaper picked it up.

This is the news that *doesn't matter*. After the COPS' action happened across the street from us on September 30, 1999, many people we know refused to believe this happened because it wasn't covered by the local news. Whereas the *Seattle Times* covered every minor incident in the neighborhood that furthered the *community vision*, every news source we contacted refused to cover this part of the story.

The above COPS' *team action* was the subject of a federal lawsuit filed in 2002. We provided thousands of government documents for the case.

Judge Robert Lasnik, a Clinton appointee, decided the new style of action was a normal police procedure. *Dawson et. al. v. The City of Seattle et. al.* was appealed and lost in 2005, in Ninth District Court.)

SPD-CPT Officer Hope Bauer was a guard during the above *Dawson* raid. We never obtained a list of the officials present at the raid; this information was provided by the clients during my first video interviews with eight of the hostages on the night of the raid. When tenants began to complain that they had some rights while they were being detained, Officer Bauer shut them up with threats of arrest. CPT Bauer told her American hostages, "You people have too many rights in this county as it is."

Unlike Nordica, who went to a very progressive high school, the first time I heard the word “WTO” was when SPD Officer Dornay brought it up during an interview I had with him on October 9, 1999.

According to SPD Officer Dornay, nobody at the inter-agency inspection was in command of the team, and the *Dawson* team's search warrant was part of a “WTO training exercise.”

At first I assumed it was another acronym for another obscure Seattle City government agency. (There were so many!) I was surprised and confused when he explained it meant the World Trade Organization. *That stumped me.* I couldn't see what our neighborhood plan had to do with world trade.

No one in Seattle wanted to explain to me that community policing is an international program that enforces communitarian laws. Exactly two months after the *Dawson* raid, anyone with a TV heard something about the WTO. Police actions and inept local leadership though-out the Seattle ministerial were shown around the world. But, of course, the WTO was never identified as communitarian. Communitarian law is still not a street topic.

It's amazing that none of the anti-WTO activists we spoke with during the “Battle in Seattle” told us about WTO communitarian law. The entire anti-WTO movement's rhetoric relies on the dialectical argument between capitalism and communism. We personally liked the anarchists from London, but their attack on corporate property assisted in creating the necessary chaos that justified declaring a State of Emergency.

Today it's clear to us that many activists are communitarians. What a shock to realize they're fighting themselves. Their role appears to be to heighten the street conflicts between the communitarian police and unaware protestors. Their “riots” justify more police troops and greater “protection” of the international participants in the supranational world meetings.

There must be chaos and disorder before the communitarians can offer their solution to our problems. If there were not thousands of protestors in the streets, there would be no justifiable reason for so many new international police wearing gas masks and bullet-proof vests. The Marxist ideal of street protests hides the real global agenda behind a cloud of tear gas and rubber bullets.

"The Community Policing Training Initiative supports democratic change by facilitating sustainable partnerships that empower law enforcement professionals, educators, city administrators, media specialists, and social service providers in Russia, Ukraine and the U.S. to build healthy and safe communities through collaboration, transparency and public accountability." Project Harmony

Today the communitarian minority rules the globe. Project Harmony explains how the new police train as facilitators for the global sustainable partnerships. Facilitating sustainable partnerships means finding innovative ways to implement communitarian programs and laws. A big problem is the fact that U.S. law was established by free men to safeguard themselves.

Sustainable partnerships between corporations and governments gets rid of the main barrier to the vision. The US government was created to protect the property and rights of individuals. US law assures individuals retain self control. Citizens oversee all US government affairs. Board directors of private companies are not subservient to citizens. The US government is accountable to everybody... that's what the law says anyway.

Global-to-Local business partners are not even accountable to their own stockholders. Private-public partnerships blur the lines so that only the "stakeholders" know what the stakes are in the real game.

Besides the philosophical and academic attacks on Individual Rights in democratic think tanks and forums, Communitarians also wage real wars on living Individuals. Any behavior that may lead to an unhealthy or unsafe situation, someday, sometime, in the distant, unknowable future, could be bad. Suspicion of a crime means you're probably doing it. And any property with bad people living on it must be abated by the community authorities.

Community Supremacy of Law allows for wars against land, people, objects and ideas. Communitarian governance manages the health and safety of the community. A person who may harm his or herself, or anyone else, even indirectly, is a community criminal. Anything that may affect our personal health, like smoking, overeating, or not exercising harms the whole

community - which is supposed to be the worst crime imaginable.

Lack of "good" behavior, such as not serving when told to volunteer, not helping the cops, or not attending mandatory community workshops or meetings, is also a potential crime, depending on how badly the communitarians need your assets. Not limited to property damages, or anything even resembling property damages, crimes against the community are a continually evolving field of international law.

American Law versus Communitarian Law

American police swear to protect and defend our constitutions. Community Police are committed to promoting a sustainable community. Which one sounds constitutional?

"Our Declaration of Independence acknowledges a Creator as the source of the unalienable rights that governments are formed to secure. This acknowledgment was the very foundation of the Constitution of the United States of America. "What are those unalienable rights with which we are endowed? They may be described in many ways, but English jurist Sir William Blackstone wrote in 1766, " these may be reduced to three principal articles:

- 1. the right of personal security (life);**
- 2. the right of personal liberty; and,**
- 3. the right of private property.."**

"America's written Constitution was to protect and secure God-given individual rights to life, liberty, and property. If we ever allow this foundation to be eroded and lose faith that these rights are a gift directly from God to each individual, then we lose the basis of the greatness of the miracle of America."

National Center for Constitutional Studies

US criminal and civil law is based entirely in property rights. Our bodies are our most precious piece of property, one that everyone is born with. Anyone who kills our life is the highest capital criminal. Kidnapping and murder are the worst crimes you can commit in the US. Stealing somebody's land, life savings, home, or children is absolutely forbidden, and all (only?) common people are prosecuted for these crimes.

The only legitimate crimes in this country are actions that cause a measurable amount of damage to our body or other property we own. There has to be evidence. A dead body, in most states, must be produced before a charge of murder can be brought against a suspect in the US and the due process to be followed is clearly outlined in our laws.

Which courts have authority to grant a search warrant is also clearly outlined in the law, as well as presumption of innocence until guilt is proven. The burden of proof is on the state to prove exactly what was damaged, when, where, how and by whom.

Civil courts require proof of damages too; complaints can only be filed in U.S. civil courts that state a financial loss of property. The court of jurisdiction changes based on the category of damages, or the amount of money claimed. Today one out of every one hundred and thirty adult state citizens has been arrested and charged with Driving Under the Influence. This "crime" requires no actual damages against persons or property. The "crime" itself is the physiological condition of the potential criminal. It's based on what real crimes other people have committed under the same conditions. A DUI is a crime for immoral behavior.

Communitarian judges sentence DUI offenders to pay for costly, religious cult programs designed to modify and manipulate behavior. Millions in grants have been poured into setting up faith-based interventions on behalf of the community at large. Everybody buckles up now. It's the law, right? In Alaska the Anchorage COPS make commercials about it. An Anchorage COP was on the Crime Mapping e-list I joined in 2000 and he told the list the difference between mapping city rats and country mice. The crime for not buckling your seat belt is putting yourself at risk for injury in the event of an

accident. Big Mother is a worrier, and not buckling up causes fear.

Conservation easements pick away at the borders of private property along streams and new public trails. Habitat and species restoration calls for confiscation of all private land designated *as necessary* to seeing the vision completed. Building permits must be pre-approved by professional global-to-local developers to ensure they fit in with the vision. Revised Noise Ordinances establish new limits for lively or loud behavior. Permits are required for even small gatherings. Large parties require background checks of all the hosts and hiring of licensed security guards. Airline travel is subject to monitoring. Hunting, fishing and guns laws change so fast, who knows what they are?

All wilderness camping is monitored; check-in is required before traveling into designated back-country wilderness areas. GPS recommended. Americans must ask permission from their regulators to ride "off road" motor vehicles. Registration is required on every vehicle, running or not. No junk cars allowed. Violators are towed. The states have many new requirements for upgrading to a national driver's license, too. Many citizens already submit body fluids to corporate agencies. All previously restricted personal information has been gathered into a giant database. This includes all public school records, academic tests, aptitude evaluations, behavior and criminal records, teacher's opinions and physical and mental check-ups.

The public schools have completed the transition to a communitarian system. The next generation of American children will think the United States was conceived in communitarianism. American children are required to perform mandatory volunteer "community service" in order to graduate from public schools. Convicted criminals are regularly sentenced to perform "community service," as well as pay fines and do jail time. Communitarian law requires communitarian service penalties. Americans learn their new requirements for global citizenship without ever being told their national law was abolished in the 1990s. Most Democrats were clueless that communitarianism fueled Clinton's Ultimate Third Way.

The same communitarian "fear" premise works for helmet laws. The crime is maybe crashing into something and maybe cracking your head open and maybe contributing to the rising costs of healthcare insurance. The

success of this logic opened the doors to other "crimes" that cause health care costs to rise. Anything that's a health risk may now be declared illegal, and Americans are so brainwashed they say people die from old age and cause their own deaths because they live unhealthy lifestyles.

Safe and affordable housing laws have spread like wildfire. We've created a whole new set of controls over private homes and rental properties. New Homeowner Associations require relinquishing individually protected property rights. Landlords in some part of the country are required to get permits before renting and submit applicant information to the community councils for pre-approval. Legal, constitutionally authorized Search Warrants are bypassed entirely. In 1999 they were identified by Seattle Police Chief Norm Stamper in a University Neighborhood newsletter as a "barrier" to Agenda 21 programs.

The law of search and seizure deriving from traditional liberal-individualism is expressed in current U.S. Supreme Court cases. Liberal-individualism focuses on individuals and regards them as rights-bearing entities whose social and political bonds are instrumental, temporary, intentionally-forged, incidental aids to be exploited in pursuit of personal goals. Communitarianism conceives of public policy as the result of a deliberative process seeking to discover a common vision of good. It conceives of the State as an enabling and constitutive body and not as a limiting or threatening one and de-emphasizes pre-political individual rights as fallback provisions grounded in tradition and consensus. In the State of Oregon, an evolving law of search and seizure suggests that communitarian precepts can be translated into workable and coherent State constitutional doctrine. *Taking Law Seriously: Communitarian Search and Seizure* American Criminal Law Review Volume: 27 Issue: 4 Dated: (1990) Pages:583-617

International Police Training

American Community Police are trained to assassinate potential suspects. This is a serious problem with "International Cooperation." U.S. criminal law is based on the presumption of innocence of the accused. In the USA, the police are not hired by the people to become agents for a foreign military power, nor do they have the power to act as judge, jury and executioner.

Israel was founded by Eastern European communists, British Fabians and religious fanatics. Israel's political and justice system bears no resemblance to the American system of law. U.S. law was designed to protect private citizens from invasive government agents and other thieves. Israeli law was designed to protect some of the residents living in Israel and target others. The level of protection from armed attacks by militarized police a citizen in Israel can claim depends on where they stand in the sixteen different legally recognized racial classifications. Persons of 100% Arab descent hold no claim to fair, equal treatment under the Israeli legal system.

"Israel is the Harvard of anti terrorism, said the U.S. Capitol Police Chief Terrance W. Gainer. after returning from Israel, Gainer retrained his officers to shoot a potential suicide bomber in the head rather than aim for the chest, as they were originally taught, because shooting the chest could detonate a suicide vest.... Last year, Perry, the Israeli commander of the bomb disposal unit and a former member of Mossad, Israel's central intelligence agency, briefed more than 425 top federal and local law enforcement officials from New Jersey, New York and Pennsylvania at a conference at Princeton University. This month Levy and Perry will be in Chicago." Sari Horowitz, "Israeli Experts Teach Police On Terrorism: Training Programs Prompt Policy Shifts" *Washington Post*, June 12, 2005

What kind of policy shifts were prompted after American police were trained by Israeli experts? Perhaps the most obvious changes can be seen in the way

the American government has begun naming Americans who disapprove of the changing role of government officials as "potential" criminals. Labels like "insurgents" are used to discount any local resistance to global governance. If an individual, or, God forbid, a local militia, refuses to allow the foreign Communitarian ideology to rule in their homeland, they are targeted and murdered as an enemy of the state.

The rush is on to find ways to accommodate the American system so that it fits better into the overall international objectives.

"In Israel, he said, there are three agencies that oversee public safety – the military, the police, and intelligence – while there are 37 different police departments in Hennepin County alone. Because of the way it is organized in Israel, the sharing of information is very rapid, and the lines of responsibility are very clear. The issue that needs to be looked at in Minnesota, said McGowan, is which organization has authority in the event of an emergency... With the goal to prevent and disrupt terrorist attacks in Israel, the country has put much importance on the gathering of information. The country's intelligence system is one of the most sophisticated in the world, and they rely heavily on human intelligence. The same level of surveillance would meet with very strong resistance in the United States, said McGowan. But in Israel, where violence is such a frequent fact of life, that is the only way they can protect themselves."

Hennepin County Sheriff McGowan learns how others deal with terrorists by Kathy Hara, *The Sun* (2004)

Just because most American cities have never had one terrorist incident doesn't mean the new operatives can't find a terrorist network in our nation. If there aren't any real terrorists, the playbook teaches them to create them.

""My name is Aharon Sherf,' he said. 'I am the head of the Academy. Welcome to the Mossad. Its full name is Ha Mossad, le Modiyn ve le Tafkidim Mayuhadim (the Institute for Intelligence and Special Operations). Our motto is: 'By way of deception, thou shalt do war.'""

**Australian researcher Peter Myers analyzes
Victor Ostrovsky and Claire Hoy's book
By Way of Deception, St Martins Press (1990)**

Connecting the Global to the Local

In 1995, Housing and Urban Development (HUD) distributed a software called Community 2020 to cities involved in a program called Weed & Seed. American cities have been building community maps of "hot spots" since the 1980s. With the help of Community 2020 and Community Police, HUD used data gathered from neighborhood watch groups to identify and pull bad "weeds." After pulling the bad weeds, they planted good "seeds."

At first HUD and the COPS focused primarily on drug activity, gangs and violence in HUD projects. By the late 1990s they had worked their way into the suburbs, urban middle class and university neighborhoods.

It was decided that logging each American's information into the global 2020 database would help local planners root out problems and write better plans for the future. The use of the Geographical Information Systems (GIS) was easily adapted to more extensive plans. Gathering information is justified by the need for a healthy, sustainable community.

Seattle, a very progressive city, is a great example of these early sustainable community development experiments. It was one of the first to test the preliminary COPS Fusionist programs in 1999.

Almost ten years before David Goldman began teaching sustainable development as an environmental science at Nova High School, a private firm called Sustainable Seattle was a presenter at the U.N. Earth Summit in Rio de Janeiro, Brazil, in 1992. Rick Krochelis, a Sustainable Seattle board member,

was also the Director of The City of Seattle's Department of Design, Construction and Land Use (DCLU).

Krochelis's company, Sustainable Seattle, provided what Seattle City Attorney Mark Sidran's records called a "dog-and-pony show" used to show locals how to write their neighborhood plans. DCLU was the lead agency enlisted to facilitate Seattle's new neighborhood visionings in 1998. Other agency participants included Seattle Police Department (SPD) COPS, the new Department of Neighborhoods (DON), and the Strategic Planning Office (SPO).

The plan for the Roosevelt Neighborhood was to rebuild it around the proposed Light Link Rail Station, modeled after Portland's "success."

The global aquis communitaire applies to both what a citizen is observed doing in a public place and what he does in the privacy of his own home. The actual danger the identified and reported behavior poses to the health and safety of the fear-filled community is irrelevant. The issues are the same. The communitarian ideology says "fear of crime" is as dangerous as crime itself. And so it is.

**"Thompson faces eviction from his 38 acres in Madison County. The county lawyer tells 24-Hour News 8 it's because Thompson is breaking too many rules, laws and ordinances; Thompson has no water, no sewer and no electricity in his recreational trailer that he calls home."
Kent Griswold, *Tiny House Blog*, 12/02/10**

The Wars on Poverty, Drugs, Terror, Smoking, Obesity, and Crime follow Hegelian protocol for waging wars on people who show signs of State censored behaviors. What kinds of behaviors "give rise to public safety issues"? Whatever bothers the "good" people. Sold to us as just, friendly, "neighbor" cops, the new police play by international rules:

"The International Association of Chiefs of Police, which represents the heads of police departments in the United States and across the world, has issued new guidelines saying that officers who confront a suicide bomber should shoot the suspect in the head."

Community Oriented Policing Services (COPS) is a federal politically driven police force forcing issues in every community. From England's Big Society to U.S. Community Development, Community Oriented Police help with strategic planning in the communities they serve. In a 1982 Police Foundation research brief describing Police Strategies to Reduce Citizen Fear of Crime, it includes encouraging "police efforts to create a neighborhood organization that would involve citizens in solving local problems."

Rebuilding Community Spirit

Neighborhood organizations are a very important piece in the sustainable development plans. The Communitarian police are encouraged to assist like-minded locals to create neighborhood associations.

We don't have to look far to find the same UN phrases used by police around the world. We can start with our next-door neighbors to the north.

"By balancing traditional and non-traditional policing roles, the RCMP ensures both short and long-term outcomes for communities and individuals. These outcomes include: safeguarding personal rights and freedoms; reduction of crime and the fear of crime; crime prevention; economic security and integrity; and social development." RCMP

Nothing happens by accident in a Communitarian world:

"The RCMP has established performance plans under three key priorities: Sustainable Communities, Corporate Governance, and Environmental Stewardship."

And what were the Canadian Mounties key priorities in 2007-2009?

"Continue working with Community Policing services to identify partnerships for sustainable development"

Royal Canadian Mounties

In 2009, a paper called *The Effect of Fear of Crime and Perceived Risk* challenged the theory:

"Past fear of crime studies have assumed that fear of crime is a consequence of a host of independent variables such as gender, age, race, incivilities, prior victimization, perceived risk, and constrained behaviors. This paper challenges this notion, arguing that choosing fear of crime as the dependent variable is a theoretical and debatable decision. " Rader, N. E. , 2003-08-16 "The Effect of Fear of Crime and Perceived Risk: A Consideration of Causal Relationships" Paper presented at the annual meeting of the American Sociological Association, Atlanta Hilton Hotel, Atlanta, GA Online

Every American city and town that has Community Policing follows the same principles for the new job of the police. Where it all originated is always sort of missing from the whole sales pitch presented on their websites.

"COP embraces two key policing strategies:

- 1. Response to Incidents (R2I) [and]**
- 2. Problem Oriented Policing (POP).**

COP balances the use of these two strategies through careful continuous analysis of activity patterns that permit differentiated police response to community needs."

New Jersey COP

(John Deaton explains: "#2 is Non-incidentals; i.e., Problem Oriented Policing = Precrime Over (real) Problems = Pretty Obvious Profiling.") Problem Oriented Policing (POP) is a communitarian concept formulated in the 1980s.

"This [1981] project was designed to learn more about what is involved in promoting thoughtful consideration within a police agency of community problems by

focusing on these problems and the police response to them." POP Center

By 2010, police response to community problems embraced the use of Israeli owned drones to "help cities" and rural areas to monitor global citizenship:

"We've seen over in Iraq and Afghanistan, where troops have needed eye in sky, it's been enormously beneficial," Voss says. "Those same qualities can help cities too."

**"Mimai Dade Police Buy Drones,"
12/06/10, *Miami News Times***

In Great Britain there were a few minor glitches, but nothing too serious.

"Britain's top police officers are reviewing the controversial shoot to kill policy after its first use ended in the gunning down of an innocent man, the Guardian has learned. "

Rapid developments in enhanced bilateral cooperation have established a tight network of law enforcement professionals from around the globe.

"We will enhance bilateral cooperation and institutional contacts. We will also enhance the capabilities of criminal justice and investigative systems and promote the rule of law through international training programmes at regional institutions such as the International Law Enforcement Academy in Budapest, the Italian Judicial Training Centre, the Middle and East European Police Academy and a similar administration of justice institution for the Western Hemisphere. " We will work together at the UN Commission on Sustainable Development (CSD) and other relevant bodies, including the Global Environmental Facility, to encourage the world at large in the challenge of caring for the global environment.

"We will devote special attention to cooperatively developing and implementing regulations on vehicle safety

requirements and on measures to reduce air and noise emissions. We will build on existing efforts aimed at facilitating international regulatory harmonization, taking account of our respective policies on safety and environmental protection, while recognizing the need to achieve, wherever possible, global regulatory uniformity."

Joint EU-US Action Plan

After the September 11 attacks on NYC and D.C., many pre-prepared, prewritten communitarian enforcement programs and laws were introduced to the American public. Certain words that define communitarian programs can be found in all the new programs. Partnerships between the government and the corporate business sector (formerly known as Fascism) and coordination are key ingredients to Rebuilding Community.

"We are a unified Department with a shared focus: strengthening our Nation – through a partnership with individual citizens, the private sector, state, local, and tribal governments, and our global partners. We must also coordinate across Federal agencies, while shaping homeland security policy and coordinating incident management." *DHS 2008 Strategic Plan*

"Coordinating incident management" is a Global Governance Management goal. Incident Based Reporting fulfills the need for more UN crime data at the local levels. Fear of crime cannot be fixed without knowing everything about everyone who may be afraid.

This system is not about shutting down massive criminal enterprises that defraud and destroy millions of lives. It will never go after Wall Street investors, the international banks, the mafia, the Federal Reserve or the insurance companies. This is about policing little people whose only crime may be they look scary or weird.

"IBR systems, which are defined at the local and state levels, involve comprehensive data collection at the incident level on the various aspects of reported criminal

incidents. Depending upon the design of the particular system, the information collected can include details about the incident location, offense(s), offender(s), victim(s), property, and arrestee(s). These systems can provide a solid foundation for tactical decision-making, strategic planning, offender tracking through the criminal justice system, research, and reporting. Localities and states with IBR systems can perform crime mapping, produce annual and special reports, and respond to ad hoc requests.

Some states with IBR maintain Internet sites that display standard reports and/or provide downloadable data or reports."

Author George Orwell called it a "boot stomping on a face forever." I call it a pink pacifier stuck deep into our throats. Whatever we call it, it's horrendous.

"We must not allow the out-of-control Department of Homeland Security to impose an East-German like police state in the U.S. where neighbors are encouraged by Big Brother or Big Sister to inform on their neighbors. We must not accept that government authorities should hector us via television screens as we go about our private lives like we are living in Orwell's 1984.

I'm optimistic that the incoming members of Congress understand the importance of what they have been entrusted with by the American people. But I do hope that those who elected them will watch their actions and their votes in Congress carefully. An early indication will be the upcoming vote on re-authorization of the anti-American PATRIOT Act. Defeating once-and-for-all this police state legislation will be a great way to start 2011 and the 112th Congress." Rep Ron Paul (2011)

The Department of Homeland Security, like all communitarian agencies created since the 1992 Earth Summit at Rio, is an evolving, practically organic

organization. DHS uses continual changes to its policy, laws and rules for regulating mandatory coordination and participation of local community emergency responders. It's offshoot TSA is exempt from all laws.

"My call tonight is for every American to commit at least two years – 4,000 hours – over the rest of your lifetime to the service of your neighbors and your nation ... Our country also needs citizens working to rebuild our communities."

President George Bush (2002)

In other parts of the world, communitarianism validates everyone on the left, everyone on the right, and everyone else who applauds the new insidious form of dictatorial authoritarianism. It's a shame men like Ron Paul who are so honest about everything else don't use the term communitarianism, ever, nor will they tell U.S. readers that our most pervasive community policing programs come from Israel and China.

"Patriot" politicians lead Americans even further away from the truth. Why conjure Orwellian visions when totalitarian gamers cloak the police state in nice-sounding words like community? Why send Americans looking back in history to see what the Stasi did in East Germany and not leading us toward the present, referring us to China, Great Britain, and Israel?

"Singapore's material success--it has generated a foreign exchange surplus of nearly \$100 billion--has beguiled many. Indeed, observers of all stripes applaud Singapore and cite it as validating their favorite theories: Its industrial policies have been highly praised by left-wing academics, while others have described it as a triumph of communitarian democracy. The data, it seems, provide verification for disparate ideological positions. My experience as a student of Asia, a foreign resident in Singapore, an employee of the regime's university, and finally as a

defendant in a well-publicized trial there have led me to a different conclusion: The regime in Singapore has developed an insidious new form of authoritarianism." *Communitarian Capitalism* (1996)

In spite of the preponderance of evidence to the contrary, many mainstream TV-watching Americans believe their media/political/justice system is basically honest. The rest believe the alternatives are honest. The ones who don't believe "talking heads" on the left watch TV's controlled opposition on the right. All sides are designed to keep the conflicts moving toward a "need" for a more "balanced" approach to the big problem.

Alternative politicians and media personalities almost never mention the system of global communitarian policing; we're told we have a more communitarian spirit.

In 2009, I wrote an article called *Join the Quiet Revolution*. I cited a paper published by Kam C. Wong, where he said:

"In the U.S. community policing originated as a "quiet revolution" seeking recognition in the 70s (Kelling, 1988; Greene, 1989) and has since become a tour de force to be reckoned with in the 90s. (Bayley and Sheering, 1997; Rosenbaum, 1994; Cordner, 1989). " *Community Policing in China: Continuity and Change* by Kam C. Wong (2000)

Kam C. Wong Ph. D. (via email) wanted to argue the point I was making about Marxist-based foreign ideology used as a driving force behind American Community Policing. But, Dr. Wong would not argue the legality of what he admitted was the communitarian premise for community policing so, ultimately, I ignored him. He then went around the internet commenting on sites that re-posted my article. On Eleanor Duckwall's site he said this:

"Police" is defined as: "Police is a depository and coordinator of social resources. Police is also an all purpose emergency problem solver who is authorized to use coercive resources to solve problem in a domestic

situation and during peaceful time.” Problem” is defined as: “ An unrealized expectation of wants or needs due to resource deprivation.” Resource” is defined as “Things of all kinds, including to power, time, materials, skills, culture, ideas, knowledge, which can be used to satisfy ones expectations of want and needs.” Kam C. Wong J.D, Ph.D., Xavier University, Cincinnati, Ohio 4/06/09

In the new global paradigm shift, humans are resources and police are the coordinators of our resources. Some can even be considered as assets. America has many hidden assets. Communitarian's wildest dreams and expectations can only be manifested after they have all the data to predict and prevent crime, and to build more livable communities.

Dr. Etzioni has written 24 books defining the many changes we need to make in order to create a stronger global government. One of his favorite methods is to change the definitions of the terms used in our laws. He devotes entire chapters to it.

"As a scholar who dedicated the last 15 years to communitarian public philosophy, I have frequently argued that individual rights have been unduly expanded, often at the cost of the common good... In addition, I devoted a whole book to the limits of privacy, and I am among those who hold that Sept. 11, 2001, changed what constitutes a "reasonable" search." Amitai Etzioni Communitarian Newsletter #4, received on the COMMLAW@hermes.gwu.edu elist, October 17, 2005. Also in *The National Law Journal Online* on September 19, 2005.

Etzioni is a strong proponent of a National ID database. He says most Americans will give up their privacy for security. He was the one who introduced the Clinton White House to the “idea” of a national volunteer service corps. Etzioni is why President Bush called on all Americans to devote

4000 hours or two years of their lives to helping rebuild community. Uncle Sam needs everybody. He needs a map of all the people too.

References

"Police Chiefs Group Bolsters Policy on Suicide Bombers," By Sari Horwitz, *Washington Post* Staff Writer, Thursday, August 4, 2005 <http://www.washingtonpost.com/wp-dyn/content/article/2005/08/03/AR2005080301867.html>

History of the COPS program from the US Department of Justice website:

<http://www.cops.usdoj.gov/Default.asp?Item=44>

<http://www.cops.usdoj.gov/default.asp?item=36>

salvationnetwork.org and www.abpnews.com/content/view/500/118/

Kam C. Wong, "A General Theory of Community Policing: State Police as Social Resources Theory," *The International Journal of Law, Crime and Justice* (Forthcoming 2008);

http://works.bepress.com/cgi/viewcontent.cgi?article=1005&context=kam_wong

www.westwoodcivic.org/documents/Community%20Driven%20Crime%20Control.PDF

www.amazon.com/Communitarianism-New-Agenda-Politics-Citizenship/dp/0814782361

http://www.cops.usdoj.gov/html/podcasts/the_beat/M_Davis/ChiefMichaelDavisTRANSCRIPT.txt

POPS - <http://www.popcenter.org/about/> and

<http://www.popcenter.org/library/researcherprojects/DevelopmentofPOPVoll.pdf>

12/09/10 "The Miami-Dade Police Department is poised to become the first large metro force using drones in its aerial missions. The department finalized a deal to buy a drone called T-Hawk from defense firm Honeywell and officially applied for permission from the Federal Aviation Administration (FAA) last month to begin flying it around the county." <http://www.miaminewtimes.com/2010-12-09/news/miami-dade-police-buy-drones/>

<http://www.popcenter.org/about/?p=sara>

<http://www.state.nj.us/njsp/info/comm.html>

<http://www.guardian.co.uk/uk/2005/aug/20/menezes.july7>

<http://www.eurunion.org/partner/actplan.htm>

"There will be much work for us to do in the next year and in the next Congress. We need look no further than the grossly unconstitutional and immoral policies of the Transportation Security Administration, demanding that we either be irradiated or fondled to travel in our own country, to see that those who would deprive us of our civil liberties on the empty promise of full security will not be given up easily. We must continue standing up to them and we must not compromise."

<http://thehill.com/blogs/congress-blog/civil-rights/135847-stop-the-police-state-repeal-the-patriot-act-rep-ron-paul>

<http://www.jrsa.org/ibrcc/background-status/what-is-ibr.shtml>

http://www.dhs.gov/xabout/laws/law_regulation_rule_0011.shtm
<http://www.washingtonpost.com/wp-srv/onpolitics/transcripts/sou012902.htm>
<http://reason.com/archives/1996/10/01/communitarian-capitalism>
<http://sixthcolumn.typepad.com/duckwalls/2009/03/what-do-sustainable-development-community-policing-and-fusion-centers-have-in-common-un-agenda-21.html>

ABCD : Asset-Based Community Development

A communitarian system requires a database of everything. It needs to have a log of every piece of land: every drop of water, every animal, every insect, every plant, the air above it, the minerals below it, and every individual living on planet Earth.

**"We hold that our call for increased social responsibilities... is not a call for curbing rights. On the contrary, strong rights presume strong responsibilities."
Amitai Etzioni, *Informal Education Homepage***

Asset Based Community Development (ABCD) was designed by Professors John McKnight and Jody Kretzman.

Kretzman denies being a communitarian, but his co-author and co-designer McKnight (Barack Obama's mentor and the signature on his Harvard Law School application), signed the Responsive Communitarian Platform.

"Rather than focus on problems that need to be fixed, asset-based strategies build on individual and community strengths mobilized around a vision for community development."

Sustainable Seattle

The communitarians believe it is their job to gather and distribute global assets. Community developers are in charge of gathering. It's their job to find out what we should be sharing. In *Mapping and Mobilizing Community Capacity*, McKnight and Kretzman spell out the need for building a sustainable community based on neighborhood assets. Assets are the possessions, properties, skills and abilities of human beings.

ABCD also screens for local training potential. Leadership is rewarded with a higher ranking volunteer position, a no-bid government contract, or a big fat grant.

All residents must be analyzed for their usable assets or their potential for crime (and helped to jail, treatment, or job training). Assigned volunteerism requires a different organization than the old-fashioned American "show up and do what needs to be done" variation. It depends on a lot more information. That's why community developers "need more data." They must be able to combine individual's available data into their maps.

ABCD is basically an inventory of what planners have to start with. Developers tear down old city blocks and build new apartment complexes and rail lines. Maps help them to determine the best use of all property along city routes to rebuild communities that are more sustainable. In rural areas developers and visionaries are more involved in "protecting" property for future generations of Americans.

Jody Kretzman presented ABCD to Seattle neighborhoods in June 2000. I was working with Nancy Rising, an active Seattle Democrat. She emailed me her invitation to the meeting and asked if this "new thing" had anything to do with our research. I didn't know if it did. I looked it up online and printed a few pages. I read it on the 20 minute bus ride downtown. I arrived at Seattle's Town Hall just in time for the dog-and-pony show (they actually call it that) I think they borrowed a lot of their ideas from magazine salesmen. The ABCD presentation opened with an eloquent explanation of why Problem-Solving has to be replaced with a new attitude toward building community.

Kretzman explained why our focus had to shift from such a narrow, negative approach. He showed us a much better way to rebuild a better and

safer community. He told us to joyfully get out there and identify our assets instead of problems. As Jody talked, I quickly re-scanned my copy of the introduction to his book. When the question and answer time arrived I asked him if I was reading his book right.

"Is this a mapping database program?" I asked. "Can people withdraw from it?"

These aren't "real" maps he assured me after I held up my copy, and he confirmed he'd written it. He said the part about going door-to-door gathering people's information was used figuratively. Communitarians know that times have changed. Modern thinkers see beyond personal gain. Thanks to The War on Terror and Hurricane Katrina, some people finally grew up. They pulled together. Now we all give back to the place that nourishes us. Today we're happy to be assigned to a new kind of volunteerism.

We'll all help rebuild a global-to-local communitarian community. Hidden assets are uncovered during communitarian information interviews. During HUD-COPS' crime prevention programs they are called Knock-and-Talks. In the 1980s, cops went door-to-door interviewing neighbors and identifying potential "problems."

The program was modified. It all depended on the neighborhood. In some areas, the developers were interested in enticing corporate industry. A thorough database of all resident's skills and abilities was necessary to globally promote the local community vision. The communitarians just keep coming up with nicer ways to do this. Last night on the Anchorage news, local planners asked everyone with a disability or a "special need" to turn over their living information to the City police "in case of an emergency."

Part I of the ABCD interview:

"Hello. I'm with (local organization's name). We're talking to local people about their skills. With this information, we hope to help people contribute to improving the neighborhood, find jobs, or start businesses. May I ask you some questions about your skills and abilities?"

ABCD- Part I -- Skills Information

”Now I'm going to read to you a list of skills. It's an extensive list, so I hope you'll bear with me. I'll read the skills and you just say "yes" whenever we get to one you have. // We are interested in all your skills and abilities. They may have been learned through experience in the home or with your family. They may be skills you've learned at church or in the community. They may also be skills you have learned on the job.”

Some people can be utilized better than others. New levels of interviews were now needed to identify neighborhood assets as well as problems. COPS use ABCD with Neighborhood Watch and Block Watch groups to monitor and gather personal data on individuals. Knock-and talk files on individuals may include “anecdotal data.” All data is relevant, and data is the primary goal.

At the same time the census records were held up from expanding after some Spanish-Americans complained about the invasive nature of the questions, other ways of obtaining personal data were explored, including making the Community Survey mandatory and punishable by a fine or jail time. Bullying and harassment doesn't work well on established generations of Americans and savvy immigrants who study the law. The new idea was to take a more positive approach that would go over better in upscale, yuppie-hippie neighborhoods and in immigrant ghettos as well.

Rebuilding community takes a lot of labor and materials. Corporations donate the plans and the supervisors. Our renewed sense of commitment requires we all “pitch in!” Ask anyone in Louisiana right now. This new rebuilding requires a lot of meetings and maps. It also requires professional advisors.

It was decided that local American doers can no longer be trusted to do anything without professional corporate supervision. Developers convinced our local leaders they need our U.S. tax dollars to buy control of every rebuilding agency in the country.

Communitarians know what it means to give something back. They understand the need for re-training Americans. They value pure volunteerism.

They believe it is in the best interests of the “community at large” to be able to identify every individual in the area. People should help. We’re all part of the new Homeland Security plan to make America safer. That’s why the Department of Homeland Security uses ABCD maps too. It’s vital to “security.”

All humans and animals have been designated into corridors. As the data is gathered and disseminated, all will be assigned to their living quarters. Non-human species are given precedence under communitarian law; they are given much larger portions of space. Human activity in Wildlife corridors is regulated. Human beings have been identified as a threat to the planet and are reduced to being either a problem or an asset.

There are basically two kinds of community assets. One is an employee, the other is a volunteer. All volunteer “helper” efforts are supervised by the employees. It’s impossible to expect a far away supervisor to actually know every one of the people whose lives they control. A safe communitarian community keeps an updated, thorough database map of every individual. Today it’s a homeland security issue.

In 2003 the United States merged 22 government agencies under the Office of the Director of Homeland Security (HS). HS works closely with the old Federal Emergency Management Agency (FEMA). Both agencies have clear communitarian missions.

Under the supremacy of communitarian law, HS and FEMA are the lead agencies in any domestic emergency in the USA. The 2005 Katrina response was an exercise of their expanded federal leadership over local decision-making networks.

Turning away local assistance while inviting foreign NATO troops in was a communitarian decision. While the world watched in horror, FEMA stopped Americans from helping each other.

“Michael D. Brown, Under Secretary of Homeland Security for Emergency Preparedness and Response and head of the Federal Emergency Management Agency (FEMA), today urged all fire and emergency services departments not to respond to counties and states affected by Hurricane Katrina without being requested and lawfully

dispatched by state and local authorities under mutual aid agreements and the Emergency Management Assistance Compact.//“The response to Hurricane Katrina must be well coordinated between federal, state and local officials to most effectively protect life and property,” Brown said.

“We appreciate the willingness and generosity of our Nation's first responders to deploy during disasters. But such efforts must be coordinated so that fire-rescue efforts are the most effective possible.”

www.fema.gov/news/newsrelease.fema?id=18470

August 29, 2005

Not even doctors were allowed in.

“One medical assessment team — veterans of 31 disasters — can treat hundreds of patients a day, but for 11 days, it’s been repeatedly redirected by FEMA from Alabama to Biloxi to Dallas to Galveston.

So far, they’ve treated one small cut.”

“Relief chaos in Katrina's wake-Indecision prevented aid from reaching those who needed it most” by Lisa Myers & the NBC Investigative Unit, Sept. 8, 2005

So, after Americans were turned away and even local rescuers were stopped from helping the many thousands of stranded victims who were left to suffer for over a week, the US asked NATO for help. After mobilizing a mission “within three to five days,” NATO was authorized to send Mexican and Canadian Navies onto U.S. soil.

“NATO ambassadors were expected to make a decision on the request on Friday [9-9-05], and a mission could be mobilized within three to five days [9-12 to 9-14] of an agreement on what was to be transported. “The United States asked NATO on Thursday for help in transporting European aid to victims of Hurricane Katrina amid concern

**that assistance is not getting through to the
devastated region quickly enough.
“US seeks more NATO help on Katrina”
(Reuters), September 8, 2005.**

For some unknown reason, 200 Mexican seamen left Mexico City two days *before* NATO ambassadors made their decision.

**"Among their accomplishments were preparing
and serving nearly 160,000 hot meals and performing
660 dental and medical exams.// Unarmed since leaving
Mexico City on Sept. 7, the nearly 200 soldiers
shook hands Monday with local dignitaries
during a ceremony of appreciation before their
expected departure early Tuesday for Mexico City.
“Army to leave U.S. after historic mission” Wire services,
September 27, 2005, at El Universal online.**

According to NATO, the United States was an

**"early test of the alliance's much-heralded NATO
Response Force (NRF), a rapid reaction fighting unit
created to allow it deploy in trouble zones across the
globe within a matter of days."**

Much like the operations in Bosnia and Iraq, Katrina created serious issues with the “no-bid contract” idea.

**"CHRIS MATTHEWS: Eighty percent of the \$1.5 billion
that's been let out in contracts for recovery efforts down in
the Gulf has gone to no-bid contracts."
“Debating FEMA's no-bid contracts Congressmen King
and Thompson play Hardball with
MSNBC's Matthews” MSNBC,
Updated: 10:28 a.m. ET Sept. 27, 2005.**

Insiders know that Communitarianism is the foundation for Corporatism and Monopoly Capitalism too. Hurricane Katrina helped push the idea for chipping Americans onto the COMPASS database. The new chips can be uploaded and altered via satellite.

"The ultimate solution may be that provided by a service called VeriMed. As do the other providers, VeriMed stores your PHR online — but then also provides a tiny chip that is implanted, usually under the skin of your upper arm, containing a unique 16 digit number."

***Create your own digital medical record- How to make sure your vital information isn't lost* by Michael Rogers, Columnist, Special to MSNBC (2005)**

The principles for capacity map making were perfected by the International Monetary Fund (IMF) and the World Bank. They've had extensive experience with re-building communities from Africa to South America.

They call their capacity building programs nice sounding names like Human Resettlements. It appears the Palestinian people, who were resettled after Israeli revolutionaries de-invited the British and Arabs, have the most modern hands-on experience with human resettlements. The world will do well to learn from the success the program has had in that portion of the Middle East.

The security barrier between Palestinian Muslims and the Jewish sectors (which appears to many to resemble the Berlin Wall) is a clear indication of the limits placed on people refusing to donate their assets willingly.

The founder of the Communitarian Network doesn't limit his advice to U.S. Presidents and international heads of state on ways to develop a gentler "civil" society. Etzioni also says it is time to combine soft powers (like economic sanctions) with hard powers (like U.S. military strength) to control rogue states like Iran and any other nationals who refuse to import freedom and democracy. Today these smooth sellers easily shift the blame into a communist versus capitalist dialectic, moving from imperialism to nationalism

to justify crushing nations. The U.S. Constitution is an identified barrier to global peace and harmony.

"From 1982-84 Colonel Oliver North assisted FEMA in drafting its civil defense preparations. Details of these plans emerged during the 1987 Iran-Contra scandal./ They included executive orders providing for suspension of the constitution, the imposition of martial law, internment camps, and the turning over of government to the president and FEMA./ A Miami Herald article on July 5, 1987, reported that the former FEMA director Louis Guiffrida's deputy, John Brinkerhoff, handled the martial law portion of the planning. The plan was said to be similar to one Mr Guiffrida had developed earlier to combat "a national uprising by black militants". It provided for the detention "of at least 21 million American Negroes" in "assembly centres or relocation camps"/ Today Mr Brinkerhoff is with the highly influential Anser Institute for Homeland Security. Following a request by the Pentagon in January that the US military be allowed the option of deploying troops on American streets, the institute in February published a paper by Mr Brinkerhoff arguing the legality of this."

"Foundations are in place for martial law in the US" By Ritt Goldstein, July 27 2002, *Sidney Morning Herald*.

After the terrorist attacks in the USA in 2001, the U.S. government declared an international War on Terror. In 2002, President Bush listed his priorities in the war. Number two was: Rebuilding America. Bush emphasized a nationwide spirit of volunteerism. He introduced new requirements for citizenship. Hardly anyone noticed.

Selective Service's Alternative Service for Conscientious Objectors: "A major part of the contingency planning for Alternative Service is to identify agencies and associations which could assist

the Selective Service System in placing conscientious objectors in suitable alternative service jobs.

Conscientious objectors who are to be placed in the Alternative Service Program will be asked to describe their skills, aptitudes and interest in order to facilitate their placement. An attempt will be made to match the objector's skills and aptitudes to an eligible job, while at the same time ensuring that his service makes a meaningful contribution to the national interest. All assignments will be made within 30 days of reclassification to conscientious objector status."

(Examples of alternative service work are "conservation, caring for the very young and the very old, educational projects and health care.)

It's 2006. Local federal COPS already go door-to-door with the neighborhood groups gathering local data for ABCD plans. These purely friendly visitors help build safer communities with other associated programs for the Department of Homeland Security. Selected citizen partners are chosen to train as volunteers. Some are authorized to write tickets for crimes against the new livable communities.

"It is still too early to tell exactly, or even approximately, what the powers and purview of the new Political Advisory Council will be. It does, however, seem safe to say that the new council, when it officially meets in early July, will not be a precursor to the Western version of democracy, an aggressively secular regime embodying a one-person-one-vote principle and strict majority rule. Rather, it appears to be communitarian in make-up, cleverly designed to give each distinct group a voice and each substantial group an effective veto over recommendations or decrees."

***Creating Democracy in Iraq?* by Leonard J.**

**Hochberg, Ph. D. and James D. Hardy, Jr., Ph. D.,
Senior Fellows, NMIR posted on June 19, 2003**

In Iraq, U.S. soldiers host Block Watch meetings and train locals to report “any suspicious strangers or noise.” The new system in Iraq is “communitarian in makeup.” And the best part is, all the data goes into one big connected database that will ensure the global development program runs smoothly and seamlessly, crossing all former barriers.

The same DOJ COP who created the new enforcement programs, Gil Kerlikowske, went on to establish nationwide Fusion Centers for local police departments. In 2009, Kerlikowske was anointed President Obama's Drug Czar. Kerlikowske's ideas for a comprehensive planning database were tested in five American cities in 2000. Our Seattle neighborhood was one of the tests.

COMPASS:

Community Mapping, Planning and Analysis for Safety Strategies

Community Mapping, Planning and Analysis for Safety Strategies (COMPASS) is one of many international COPS' data gathering software programs.

Data is information. No matter what the programs are called, communitarian data is all linked into a global Geographical Information System (GIS). It can be accessed from anywhere in the world.

The GIS began primarily as a database of grid maps and satellite imagery used to map utilities, public roads and public services. GIS maps show the terrain, the streets, where the power lines and sewage pipes tie in, garbage routes, traffic lights, buildings and emergency facilities like hospitals and fire stations.

The GIS stores essential knowledge used to run a modern city. In the rights hands, GIS technology is a benign tool. Much like a handgun, it can be safely and responsibly put to good use. But the communitarians have a more sinister design for the potential layers of data stored together in one giant, global GIS.

Communitarians utilize all the hidden layers in a GIS database. New layers were created to log data on potential "hot spots" in the 1980s under the Weed & Seed Program.

In 1992, the UN suggested the GIS as a tool to implement Local Agenda 21 plans. The potential for the GIS is endless.

"The Multistate Anti-Terrorism Information Exchange (MATRIX) pilot project leverages proven technology to assist criminal investigations by implementing factual data analysis from existing data sources and integrating disparate data from many types of Web-enabled storage systems. This technology helps to identify, develop, and analyze terrorist activity and other crimes for investigative leads. Information accessible includes criminal history records, driver's license data, vehicle registration records, and incarceration/ corrections records, including digitized photographs, with significant amounts of public data records. This capability will save countless investigative hours and drastically improve the opportunity to successfully resolve investigations. The ultimate goal is to expand this capability to all states." (U.S. Senator Michael B. Enzi from Wyoming, in a letter to Wyoming citizen James Dobson on 1/10/05. Senator Enzi, like George Soros, is a close associate of Dr. Amitai Etzioni.)

Data gathering for the GIS was a priority to Seattle City planners. Seattle Community Policing Officer Cindy Granard suggested the City start files on persons in identified Rooming and Boarding (R&B) Houses. An intern was hired to input the new data in 1997. Their goal was to utilize the four-step SARA crime prevention model. SARA stands for Scanning, Analysis, Response, and Assessment.

The first phase of SARA requires "identifying the players" and scanning all the available data about the "hot spot" into the GIS. The whole program runs on data. If there's no data to scan, SARA fails to produce good "analysis." Responding to "potential for crime" depends entirely on scanned information. Few took notice during the WTO Battle in Seattle when the Mayor blamed the orchestrated street chaos on the *city's lack of adequate data*.

I learned of the existence of the R&B Committee from Susan Coble of the Seattle Mayor's Citizen's Service Bureau. Susan refused to take my complaint against the City. She instead warned me about some new plans the city had for our "housing project." These plans were for new mandatory city

inspections of homes called R&Bs. I didn't like her tone, and I really didn't like their plans. I objected to my privately-owned rental home being classified as a "housing project."

I cited Seattle Municipal Code Title 22, which classified up to eight roommates as a single family. I argued with her that family home with rented rooms cannot be redefined as a Rooming & Boarding House. I insisted on my right to be present at meetings about my house. I made her tell me where and when the next one was, and I made sure I was at the North Seattle police station for the next scheduled R&B meeting.

The first Seattle communitarian cop I ever met told me upon hearing my name that she had "just received" my R&B file on the morning of August 25, 1999. Like Susan Coble, Michale Crooks insisted I lived in an "identified R&B house." She recited my address and told me of an incident six months prior when I had called 911 to remove a crazy roommate from my home. (That was all they had on me.)

I wrote the Mayor a rambling 12-page complaint. Who can blame him for writing a lovely non-reply to 27 numbered points? He just explained that land use actions were performed in the best interest of the "community at large." He never told me he was so interested in the R&B's progress he asked for weekly updates.

After three interviews with R&B Director Veronica Jackson, I gave up hoping to get a direct answer from anyone. Our first discussion was after the "shortest ever" NATS meeting on 9/1/99. The R&B draft inspection policy manual was supposed to be presented. The room was full of Seattle Police heads from every precinct. To their utter dismay, I interrupted Susan Coble's R&B presentation with, "How can you proceed with this R&B inspection agenda if you don't have a legal definition for a rooming and boarding house?"

Veronica Jackson was the one who explained how my individual right to privacy had been balanced against the "common good." I filed many requests to review my R&B file. Nobody in Seattle would respond to my requests (or my complaints). When I found the Public Disclosure Act (PDA) in January 2000, and began citing the law at the top of every request,

I started getting a lot of letters telling me the R&B files didn't exist. Every response claimed CSO Michale Crooks never said she had my personal file. Crooks says she didn't carry a three ring binder with the label "R&B" that day. Eventually everyone on the R&B committee quit talking to me or went away. Susan Coble, our liaison to the Mayor, quit two months later. Veronica Jackson, who flowered her speech with terms that led us directly to the communitarian guru Amitai Etzioni, was last seen giving R&B files to COMPASS agents in early 2000.

COMPASS was partially designed by Gil Kerlikowske at the Department of Justice. Friendly community cop Kerlikowske was also the Director of grants for COPS in 1999. The City of Seattle applied to be a pilot test city for COMPASS in December of 1999. Kerlikowske approved Seattle's application.

Seattle used the R&B data from the Roosevelt Parking Lot Project to show Seattle had experience with using the GIS infrastructure to include individual's data. Chief Norm Stamper happily resigned after losing control of the City to both the feds and the highly trained street activists in the WTO battles. The COPS' Director replaced him as Seattle Police Chief in 2000. (I went to Stamper's retirement party. Got pictures of me with the ex-chief. When I sent one with a complaint to Justice Sanders, he thought it was a picture of me and my dad.)

Over the next year I filed numerous requests with the Seattle Strategic Planning Office for COMPASS records and notes.

One of the *Dawson* clients (Jerri Dawson) convinced me to attend a COMPASS Privacy Council Meeting in June 2001. There were eight City employees in attendance. Number one on their meeting agenda was how to answer a public disclosure request. Afterward, the Mayor's attorney assured me the only way COMPASS files would be used individually was to "help people find jobs." COMPASS had just recently obtained previously-strictly-confidential unemployment records.

Seattle stakeholders fought my research every step of the way. I had much better luck with the Department of Justice. Somebody at the DoJ in D.C. just went ahead and mailed me the copies of Seattle's application, free of charge! Seattle's COMPASS grant application was missing the privacy

protection forms. Seattle never fulfilled their federal and municipal legal requirements for the protection of human subjects used in their COMPASS “tests.”

They had some difficulty with several state agencies, but COMPASS gathered personally identifiable files from every government agency that allowed it. What was once considered highly confidential and restricted information was turned over to a program that doesn’t have one privacy protection in place.

The two grant-funded data software techies assured Jerri and I that all our personal identifiers were removed prior to use.

Alarmed, I contacted the Washington State Department of Health and Social Services and asked them where I would find a review board that oversaw the COMPASS program. Under U.S. Code 552a, and a few other codes and privacy laws, all programs gathering data or engaging in Human Subject’s Research must have an Institutional Review Board that hears citizen complaints. The TSA list of exemptions to 552a is simply amazing.

Many U.S. laws monitor and limit the government’s gathering, handling and storage of American’s personal data. Washington State officials answered once, and that was to direct me back to the COPS program in D.C. I knew that was a dead-end road. The D.C. COPS office never once responded to anything I sent them.

Just after the attacks in 2001, I was contacted by Professor Bill Granados. Bill designs Master’s programs in criminal justice and he’s the author of *Travels Through Crime and Place*. At that time he was a Crime Mapping Consultant helping to set up a COMPASS program in San Bernardino County, California.

In one of his first emails Bill asked me if I would help him to find a way to protect the privacy of the people in the San Bernardino program. It was an impossible request and I told him so. The COMPASS program is designed to entirely eliminate privacy.

Bill had found one of my articles on the Internet and was interested in how I came to become such an “expert on COMPASS.” We corresponded for a few months and he came to Seattle for a visit the following spring. He put me

up in a hotel in the city and we talked at length. I was ready to discuss it all with a Ph.D since I had lived in a tent all winter - alone, studying, writing, and finishing the *Dawson* time lines for the attorneys.

How hard it was to reject his offer to find a way to “help” with a program that offered such hefty grants. There (were) billions of dollars available for “consultants” in the crime mapping field. There’s no money in trying to stop COMPASS or any communitarian program. There’s not one organization in the entire United States that funds anti-communitarian research (although the ACL is building evidence to support the idea). Four years later (2006) I’m still broke and hungry because of what Attorney Jose Vera, co-counsel for the *Dawson* clients told me was the courage of my convictions.

During Bill’s visit, I allowed him to make copies of my COMPASS binder. I never did find out what he used them for. In 2004 he was teaching a criminal justice class in New York. He assigned his masters’ candidate students to do a report on our online anti-communitarian thesis. I waited a year for his student’s reports. Bill eventually responded that we did a great job on the website. He never mentioned their reports.

The COMPASS database is but one of many ways the global government can utilize information in the GIS.

"I just found the notes on Jack Smith and Gene Keating's research on prisoner bonds (not the kind you bail out with). www.cits.com is the criminal justice tracking system software that metro police departments use..... it's all tracked from beginning to end." Lynn Schmaltz, *Owners of the Prison System in America, The American Bulletin*

The importance of utilizing the GIS is explained by *Global Vision: Sustainable City* (formerly Zero Population Growth):

“Sustainable City is an international collaborative research endeavor to develop the world's first GIS (Geographical Information Systems) computer simulation programme for

any town or city to see itself - and its surrounding environment - as a whole system. The project is now in development by Global Vision Corporation, a Non Governmental Organisation accredited to the United Nations Commission on Sustainable Development (CSD). It is part of the international follow-up to Habitat II - the Second United Nations Conference on Human Settlements (June 1996), where it was nominated as a Corporate Best Practice at the World Business Forum on Enterprise, the City, and Sustainable Development.”

There are many data programs under development that will further the global sustainable agenda. There’s the TIPS program and DARPA and more coming soon. Communitarian creativity knows no bounds. In order to have a global police state, you must have global to local state police powers. Just ask the experts:

“The findings, frankly, are stunning,’ said Amitai Etzioni, director of the Institute for Communitarian Policy Studies at George Washington University, which examined the safeguards in place at motor vehicle offices in all 50 states.’ The institute, which promotes a balance between individual rights and social responsibility, looked into the subject because driver’s licenses are widely used as the definitive ID, and the Sept. 11, 2001, terrorists got theirs through other lax states, namely Florida and Virginia, Etzioni said.”
Richard Richtmyer, *Anchorage Daily News* (2004)

Expanded use of the GIS database is what is meant by the terms “birth-to-grave.” The communitarians have a plan for micro-macro-managing the entire world. High-tech-soothsayers are predicting the future, and everything they do is smarter than anything we can come up with.

Origins of Smart Growth

Centralizing Wealth in the New Earth Age

The very idea that land management is a proper function of government did not arise naturally in the nation founded on property rights. For the first one hundred years of U.S. independence, towns and cities growing up around American industry and agriculture developed somewhat organically, and usually under local control.

**"Hippodamus, son of Euryphon,
a native of Miletus, invented the art of planning
and laid out the street plan of Piraeus."**

Aristotle, Greek philosopher and educator

The original American system declared independence from the imperial British colonial governance model it was born into. Local rule was established and protected under U.S. national and state constitutions well into the 19th century. In spite of all the ups and downs within the banking and monetary system, over the first unrestrained century, America built up an equilibrium between industry and agriculture that ensured its citizens' independence. The U.S. grew stronger every year.

Even after the devastating Civil War and the invasion of the west by the monopoly capitalists, Americans who claimed their natural-born sovereignty and independence proved to be a major barrier to imperial plans for global governance. Of course, not everyone prospered. Conquered Native tribes

were forced to live under strict military control; and the proof of which system was a "best practice" rests on the physical evidence and the brutality of what happened on the Pine Ridge Reservation in the 1970s.

There is simply no comparison between life on a federal Indian reservation compared to anywhere immigrant Europeans (and later freed slaves) were free to pursue happiness. It was in the beginning of the 20th century that the idea of federal control over all local land and development was first introduced into the American consciousness.

Comprehensive planning is based in the idea that one central principle is the best way to govern vast areas. What defines the modern communitarian sustainability principle is it is not merely a communist/socialist program, nor is it entirely a project divined by finance capital. It's the perfect Middle Solution between the two.

In the United States, comprehensive planning for cities and rural areas began as a partnership between Capitalists and Fabian Socialists. To comprehend it as a fully evolved, functional regulatory system of governance is to see how smart it really is.

Communitarianism is the perfect merger of Communism/socialism with its former opposite Capitalism/free trade. In a combined, more moral communitarian system, the term "land management" covers all aspects of life. It blends social issues with economic issues and environmental issues under one central regulatory principle.

Under the new global communitarian land management system, local individuals evolve into subjects who are regulated by a consortium of organizations, think tanks, investors, speculators, financiers, scientists, experts, and global advisors.

Slum conditions in poor, overcrowded neighborhoods in the big industrialized cities were the first justification for taking control over all local planning in the country. When people moved to outer areas, the justification changed to overcrowded subways. The "blight" of American cities continues to be used as the moral imperative for expanded government control over economic development.

In 1909, Henry Morgenthau, Sr, a New York capitalist with expertise in

Middle Eastern affairs, was the chairman of the Committee on Congestion. He became so concerned about the lack of planning in American cities that he sponsored the first National Conference on City Planning in Washington, D.C. The pre-conference was held in a Masonic Temple, and the meeting attendees included a lot more than just architects and engineers in aprons.

**"The Post commented that the meeting was attended by a number of widely known sociological workers from all parts of the county, men and women who believe in having this generation plan for the physical and moral welfare of the future generations who are to live in the centers of population."
planning.org**

We find many similarities when we compare the above citation to the 1992 UN Local Agenda 21 mantra for global sustainable development.

"These exercises are essentially aimed at visioning and scenario building, where participants are encouraged to visualize the type of community that they would like to live in the future."

Localizing Agenda 21

Morgenthau, who ten years later would attend the Paris Peace Conference and head the United States fact-finding mission to Poland resulting in the Morgenthau Report, recommended policy changes allowing for broader federal authority over American investments in local development inside U.S. borders.

"Morgenthau identified four strategies to improve the conditions of cities: (1) better enforcement of tenement overcrowding laws; (2) zoning that separated factories from residential areas; (3) more parks and playgrounds; and (4) public transportation, to allow city residents to move out into the countryside. He also observed that

subway congestion was a new problem that coexisted with these strategies. "Unfortunately we are now face to face with a new trouble, the beastly and immoral crowding of our subways during rush hours," he said. "But the people seem greatly to prefer being congested for thirty or forty minutes than to submit to the old condition in the unhealthy housings of the East Side."
planning.org

The early meetings of the Morgenthau group included openly Fabian socialists like Benjamin Marsh. Marsh's ideas for including social justice and economics in the planning process were rejected as too radical a hundred years ago, but everything he suggested has been fully implemented today.

"Marsh suggested the formation of a national city planning committee, which would be charged with not only completing the study, but also would "call attention . . . to the need for such a plan and to put at the disposal of the community who are most interested in the subject the information and experience of other cities, to enable them to avoid mistakes and direct their work most effectively."
Second was a campaign to publicize the national study and demonstrate the importance of city planning. Third, Marsh indicated that new legislation was needed at the state and local levels to prepare, adopt, and enforce city plans."
planning.org

The London Fabian Society played an important role in introducing quiet dialectical transformations to U.S. society. It was established in 1884. Its open purpose was to infiltrate all levels of academia and government and do a slow takeover from the inside, without arousing the suspicion or resistance of the locals and therefore without violent revolution.

Fabians lead the peace movement and often promote themselves as selfless caretakers of the poor and downtrodden peasants/workers; the members lean towards the altruistic, helping professions.

Members of the Fabian Society show up in every phase of modern America's transformation from a free society back to a controlled society. The Fabians and their offshoots introduce many of the new phrases that plant their insane ideas inside our minds. They chant magical incantations until we sing along; their mantra for world peace and justice has barely changed in over one hundred years. Later planning meetings excluded Marsh, and Morgenthau eventually removed himself from the conferences, but the planning group held on to their core ideals. Morgenthau Sr.'s son went on to have an illustrious career under FDR. His abilities carried on his father's "concerns." The son cemented the permanent bond between comprehensive planning and banking interests. He showed the world the level of power one achieves when they control not only the finance capital but the entire comprehensive planning process, from start to finish.

"In 1944, Morgenthau proposed the Morgenthau Plan for postwar Germany, calling for Germany to be dismembered, partitioned into separate independent states, stripped of all heavy industry and forced to return to a pre-Industrial-Revolution agrarian economy ... "Morgenthau was a leading participant in the Bretton Woods Conference, which established the Bretton Woods system, the International Monetary Fund and the International Bank for Reconstruction and Development (the World Bank)." wikipedia.org

Major changes to the American banking system occurred in 1913 when a private banking consortium seized control over the American monetary system. Wall Street crashed 16 years later and along the way a national income tax (under a private agency) was imposed. The 1930s brought the New Deal, which expanded federal development projects and solidified federal control over local planning efforts.

In Germany, the Nazi Party adopted a program of national socialism that could be regarded as a model small scale communitarian pilot test.

After WWII allowed for the complete bombing and rebuilding of western Europe, after everyone living in Eastern Europe was sentenced to life under the control of the USSR, after millions of American soldiers died defending the rights of local individuals against evil empires, the structural changes to the localized American system began in earnest.

With the passage of the Administrative Procedures Act in 1946, the foundation for a comprehensive federal regulatory system was laid. One by one, year after year, new agencies were created at every level of American government along with all their new regulations. Today, according to a report cited by Congressman Don Young in support of his proposed 2011 STRIP Bill, Agency Regulations codified in the Code of Federal Regulations (CFR) weigh over 340 pounds, and cost U.S. small businesses 1.75 trillion a year, an amount equal to 14% of the national income.

In the 1950s, small groups of concerned, caring people began working on a series of contracts and trade negotiations that led to the establishment of the WTO and the European Union. A key component of the free trade agreements became acknowledgment of the supremacy of the communitarian law.

Today there exists a large body of communitarian environmental case law at the European Union Court of Justice. The *acquis communautaire* affirms the ability of the communitarians to require national structural changes and impose regulations that prohibit locally initiated local production, trade, and development.

"The *acquis communautaire*: the ability to assume the rights and obligations of the EU system, ie all the legislation adopted and revised throughout the European construction (the founding Treaties of Rome as revised by the Single European Act, the treaties of Maastricht, Amsterdam and Nice and all regulations and directives adopted by the Council of the Union and all the judgments of the Court of Justice of European Communities)"
www.strasbourg-europe.eu/les-grandes-etapes-de-la-construction-europeenne,3375,fr.html

Up until now the impositions on locals have been primarily environmental in nature; the focus of the next round in Rio in 2012 is to define ways to impose an undefinable but "smarter" Green Economy to fulfill the Millennium Goals.

By the 1970s, there began a not-so-public debate over what the New York Supreme Court called the "largely antiquated notion" of local control over local land and economic growth. After 60 years of the Fabians' slow plodding through U.S. institutions, Morgenthau's idea of controlling local land use and economic development led to a huge but very quiet "revolution."

"... a revolution to wrest land use control from local governments was begun. It was one fueled by the understanding that local control of land use creates serious inefficiencies and inequities. "

A report entitled "The Quiet Revolution," prepared for the Council of Environmental Quality in 1971, contains a powerful statement of problems caused by delegation of land use control to towns, villages, boroughs, cities, and townships:

"This country is in the midst of a revolution in the way we regulate the use of our land. . . . The ancient regime being overthrown is the feudal system under which the entire pattern of land development has been controlled by thousands of individual local governments, each seeking to maximize its tax base and minimize its social problems, and caring less what happens to all the other."
www.jstor.org/stable/2562684

The American Planning Association, leaders in Smart Growth, can trace their organization directly back to Morgenthau's first meeting.

"AIP was incorporated in 1917 (as the American City Planning Institute, renamed the American Institute of Planners in 1939), and ASPO in 1934, we actually trace our roots further back to 1909 and the first National Conference on City Planning in Washington, D.C. From

that and subsequent conferences, the organized planning movement emerged, first through our two predecessors and, since 1978, through APA. APA's 2010 National Planning Conference was the 102nd such event."
planning.org

By 1981, the architects of the golden future were still stymied by state legislatures who refused to cede their legitimate authority over to vague, new principles. American states were chastised for having delegated too much authority to locals, in spite of the fact that the American system was not designed as a top-down system of granted privileges.

The power in the United States was held by the individuals; the state and federal governments' only legal purpose was to protect and maintain the property rights of the individuals they were elected to represent.

"After analyzing recent state planning and smart growth legislation, a preeminent practitioner and scholar concludes that one of the major problems in fighting sprawl today is "the states' failure to reclaim some of their authority delegated early on to localities in the land use field. . .

. "Quiet Revolution for Whom? Richard A. Walker and Michael K. Heiman, Annals of the Association of American Geographers Vol. 71, No. 1 (March 1981)

A decade later Growing Smart provided a new framework for model local legislation that would further the "federal/outsider control over local land" ideology.

"The American Planning Association launched Growing Smart in 1994. Its long-term aim was to help states modernize existing statutes and change managers. There are three phases which result in two major products.

Phase I focuses on state and regional planning and the relationships occurring between these entities. // Phase II

will result in model local planning legislation. Phase III provides communities with model implementation tools to manage change. The two major publications include a Legislation Guidebook and a set of working papers titled, Modernizing State Planning Statutes: The Growing Smart Working Papers." eerc.ra.utk.edu/smart/chapter7.htm

One goal of the planners is to modify U.S. law, specifically in ways that will give agencies the power to overrule constitutional limitations on their power. Outdated laws that protect local property rights and local control over local resources must be modernized to fit Morgenthau and Marsh's centralized governance model.

"APA conducts extensive research on planning topics, including those sponsored by agencies and other associations. A current project, Growing Smart, includes a legislative guidebook to help decision makers update state statutes to fit modern uses. Other research projects include: the Land-Based Classification Standards project, which will update standardized land-use coding, sponsored by the Federal Highway Administration; and a study on Regional Approaches to Affordable Housing."

Smart Growth was also used as a marketing strategy for introducing UN Local Agenda 21 plans, without emphasizing the international aspects of the plans.

"There are many goals of Smart Growth and they include: making the community more competitive for new businesses, providing alternative places to shop, work, and play, creating a better "Sense of Place," providing jobs for residents, increasing property values, improving quality of life, expanding the tax base, preserving open space, controlling growth, and improving safety." wikipedia.com

Today Morgenthau and Marsh's 1909 plan is codified in Federal and State

regulations (and we are to believe it just emerged in the last 10-20 years!).

"The concept of "Smart Growth" has emerged in the last 10–20 years driven by "new guard" urban planners, innovative architects, visionary developers, community activists, and historic preservationists. Smart Growth is a term which has become codified in Federal and State regulations. It has various flavors, but the basic principles are generally similar - being variations of the same concept with different emphasis, including: Smart Growth, New Urbanism, New Community Design, Sustainable Development, Traditional Neighborhood Development, Resource Stewardship, Land Preservation, Preventing urban sprawl, Conserving Open Space, Creating Sense of Place, Development Best Practices, Preservation Development, Triple Bottom Line (TBL) Accounting - People, Planet, Profit, The Three Pillars - Human, Natural, and Created Capital." wikipedia.com

There's been very little public resistance to the Quiet Revolution because, like every other Fabian-inspired program for change, it wasn't advertised on TV. Wikipedia may not be the best source for information, but it's become the number-one search return for many if not all of the issues related to sustainability.

"One needs to distinguish between Smart Growth "principles" and Smart Growth "regulations" - the former are concepts and the latter their implementation - that is, how federal, state, and municipal governments choose to fulfill Smart Growth principles. // Many critics of Smart Growth point to deficiencies in Smart Growth regulations - it is hard to criticize principles that promote "best practices," "stewardship," and "quality of life." wikipedia.com

The real problem we see in Smart Growth rests in its core, foundational principle of communitarianism. Communitarianism is incompatible with the

constitutional system established in the United States. It's very existence, no matter how old, catchy, successful or pervasive the ideology becomes, is an act of treason. Best practices for quality sustainability isn't really the core issue; and vague, undefinable terms aren't principles.

The core issue is whether the regulatory system established by the communitarians supersedes the authority of the U.S. and every state constitution. If the only purpose for government in the United States is to protect and defend individual rights, with specific limits on federal power clearly stated in the U.S. Bill of Rights, then what legitimate place does the central communitarian regulatory system hold in this country?

The communitarians are very good at coming up with pithy little sayings to further their goals. In my generation it was, "A woman without a man is like a fish without a bicycle." In my great-grandparents' time it was:

"A City without a plan is like a ship without a rudder."

An Introduction to City Planning: Democracy's Challenge to the American City (1909) by Fabian Socialist Benjamin C. Marsh

As the world approaches the second decade of the 21st century, anything Green, sustainable, equitable, or related to Climate Change or Global Poverty is poised to make a killing off the next round at Rio.

How much more life blood Americans will be asked to sacrifice to the communitarian demigods remains to be seen, but if the Bolivian's proposal to grant the Mother Earth Goddess full Human Rights is adopted and agreed upon at the 2012 Rio+20 Conference, we will become witnesses and/or victims to the most absurd regulations the world has ever seen. Maybe the word smart, when used by a communitarian, means that only a small group of their specially trained elite change agents are fit to rule, and putting the capitalized word Smart in front of a program like Smart Growth or Smart Grid simply represents a Smart Move by the enemies of legitimate freedom.

Regardless of what Fabians and bankers tell us, common people working their private property are not stupid locals who can't be allowed to manage their own lives. This whole colonialist issue was decided here in

1776. The American revolution was fought by people who challenged the aristocratic governance model with a uniquely American Smart ass idea. Some Americans held firm to the law that common men are born free, that freedom is a natural state, and that all people are endowed with certain rights that no mortal man's regulations can ever take away.

Many Smart uneducated people like us refuse to worship the Smart gods. We all share an affliction known at Harvard as, "the healthy instincts of the plain man." Some of us think maybe a plan for our future is something we should at least get a chance to read before we agree to it.

Local Agenda 21

**“From each according to his ability,
to each according to his need.”**

The London Communist League's theory in 1848

Local Agenda 21 (LA21) is the United Nations (UN) blueprint for sustainable development. It was handed out at the 1992 Earth Summit in Rio de Janeiro. It was adopted by 168 member nations. Bush Sr. signed for the USA. Senator Al Gore led a group of U.S. Congressmen on an authorized official visit to the conference; Congress passed a Concurrent Resolution to assume it in 1992.

102d CONGRESS, 2d Session, H. CON. RES. 353 CONCURRENT RESOLUTION

"Expressing the sense of the Congress that the United States should assume a strong leadership role in implementing the decisions made at the Earth Summit by developing a national strategy to implement Agenda 21 and other Earth Summit agreements through domestic policy and foreign policy, by cooperating with all countries to identify and initiate further agreements to protect the global environment, and by supporting and participating in a high-level United Nations Sustainable Development Commission. Passed the House of Representatives October 2, 1992"

Sustainable development describes the need for a communitarian system. It explains a *need* for more regulatory oversight of human behaviors. This is the

more familiar term for Communitarian Law.

"...development that meets the needs of the present without compromising the ability of future generations to meet their own needs."

United Nations Bruntland Commission Report 1987

At a quick glance LA21 appears, as do all communitarian documents, like boring, tedious reading material. Besides the difficult terms used therein, there is nothing menacing looking or outwardly threatening to an individual reading the blueprint. It does not begin, "This is a communitarian contract. Under this agreement, all national law is inferior to Communitarian Law. " But, lucky for us, other papers will lead us to the most obvious conclusion.

"Purpose: The paper aims to draw on recommendations of Agenda 21 and communitarian theory to examine collaboration between local district community and local authorities to formulate strategies for the sustainable development of the Taupo district."

***Constructing strategies for sustainable development the communitarian way* by Murugesh Arunachalan et al. Waikato Management School New Zealand
Sustainable Accounting Management and Policy Journal www.emeraldinsight.com/journals**

If the reader does not know the language or the intent, very little of Local Agenda 21 will make any sense. To a lot of Americans it's just some weird sounding thing a bunch of silly utopians wrote. Many Americans continue to laugh at the notion that the United Nations has any influence in the USA. They couldn't be more wrong.

**“The Supreme Court on Thursday ruled that local governments may seize people's homes and businesses – even against their will – for private economic development.”
Homes may be 'taken' for private projects, AP 6/25/05**

Communitarian thinking is the synthesis between capitalism and free trade (neither of which represent the original American system of political economy) and communism. According to the communitarians, capitalism has been in constant conflict with communism since it was introduced to the world by the London Communist League in 1847.

Communitarianism is the solution to that conflict. It sounds good, except for the tiny fact that capitalism and free trade are the economics practiced by the Western imperial governments, while the original, authentic American system was established to protect American people, property, industry and trade routes from aggressive Western imperial governments. From the Canadian *Globe and Mail*:

"It was more akin to forced trade, as many of these products were taken under, to be overly generous, coercive conditions. In that sense, the British Empire engaged more in racketeering than free trade.... Now, let us take a closer look at the British Empire, often heralded as a model for the benefits of free trade. Free trade was indeed first introduced to Great Britain, but not until 1846. By that time, the British Empire was already near its apex of economic dominance, a result not of free trade but of exploitation of its colonies, both for natural resources and markets. Before 1846, the British state was more interventionist than any contemporary government and probably rivaled that of the centrally planned economies of the erstwhile Soviet Union. Success was firmly built on monopoly. The only large-scale businesses of the day, the equivalents of contemporary corporations, were run by governments. These organizations were anything but competitive, as they were granted exclusive trading rights

in the colonies. The Hudson's Bay Company and the English East India Company are well-known examples of this. Under the Navigation Acts, even transportation of goods to and from the colonies was monopolized. Protected markets and nepotism meant markets were anything but free."

Local Agenda 21 is an extremely powerful and influential document. It rules over the free world already, with only *suggestions*. Its influence on American domestic policy is phenomenal. Every revised land management plan in the USA follows its directives for sustainable development. The U.S. is in 100%.

U.S. Congressmen know Sustainable Development law over-rules US Constitutional Rights to Private Property. It easily over-rules privacy rights too, because individual privacy is, like all U.S. law, too closely attached to property rights. The number one point of the *Communist Manifesto* is abolishing private property. The number one point all American law is based in is the right to own and control all our own property, including ourselves. The new *balance* between these 2 conflicting ideas is Communitarianism.

"Communism: Revolutionary socialism based on the theories of the political philosophers Karl Marx and Friedrich Engels, emphasizing common ownership of the means of production and a planned, or command economy. The principle held is that each should work according to his or her capacity and receive according to his or her needs. Politically, it seeks the overthrow of capitalism through a proletarian (working-class) revolution. The first communist state was the Union of Soviet Socialist Republics (USSR) after the revolution of 1917. Revolutionary socialist parties and groups united to form communist parties in other countries during the inter-war years. After World War II, communism was enforced in those countries that came under Soviet occupation. Communism as the ideology of a nation state survives in only a few countries in the 21st century, notably China, Cuba, North Korea, Laos, and Vietnam, where market

**forces are being encouraged in the economic sphere."
Freedictionary.com by Farlex**

Mix Communism with Free Trade and what do you get? Communitarian Law.

In some areas of the USA it's called LA21. (See: Iowa). In other areas it's called LA21 in government-NGO documents but at the same time it's denied to the public as being LA21 (See Freedom21SantaCruz).

This is the blueprint for every development vision in the world. It lays out the exact requirements for achieving sustainable growth. It shows locals how to reorganize their local government structures and accommodate new Communitarian legal principles.

After March 30, 2000 (the day I found Etzioni), we asked everyone in Seattle government if the Seattle Neighborhood Plans were Communitarian. I asked about Agenda 21. Every one of them denied it. City Council member Margaret Pageler, still a player in this game, was in public office during that time. In 2006 her website openly stated:

"The City of Seattle works for sustainable development at the local and regional level, in a program that parallels Local Agenda 21. The City Council endorsed the Earth Charter in a 2002 resolution."

In 2000, no one in Seattle would talk to me about Agenda 21. Now the City "works for sustainable development at the local and regional level, in a program that parallels Local Agenda 21."

Does this mean everyone in Seattle knows this now too? Probably not. How many Americans have heard about it so far? Our public servants swear to protect and defend our constitutions, but new agencies are established to blur the lines of a constitutionally enforced free society (*ours was never just on paper*). The new agencies are always based in sustainable development's private-public partnerships. Agenda 21 works only if they build a new local or regional level. The very concept of changing law by stealth, whether it's done by American public officials or nongovernmental employees, is a violation of

felony level municipal, county, state, and federal Criminal Laws.

Plans that place constitutional law subordinate to communitarian law exist well beyond the parameters for legitimate government action in the United States of North America. This is also true for other nations where LA21 conflicts with local, national law. There is a blank LA21 Programme for every country in the world. In some areas it has had great success. Germany and England have many nice charts and books about their achievements. In other areas (like the Middle East) there is a lot of missing information.

Local Agenda 21 is the United Nation's new system of law. In the United States of America, many state citizens are not aware of the shifts in the global power structure over the past few decades. Earth Day celebrates more than our people were told.

"A new world order must provide for the full and fair participation of the majority of the people of the world who live in developing countries. They must have equitable opportunities to share the benefits, just as they share the risks, of our technological civilization. And surely the highest priority should be accorded to eradication of the dire and debilitating poverty that condemns so many people, particularly in developing countries, to suffering and hunger that are an affront to the moral basis of our civilization. This is one of the primary themes of Agenda 21." Remarks by Maurice F. Strong Chairman and Chief Executive Officer, Ontario Hydro Chairman, The Earth Council, The European Institute, Washington, D.C., USA, November 4, 1993

The *Earth Charter* was presented to Her Royal Highness Queen Beatrix at the Hague, Netherlands, by Mikhail Gorbachev, former President of the USSR and Etzioni's co-founder of the new science of socio-economics.

The *Earth Charter* was endorsed by the US Mayor's Assoc. in 2002. Since 1993, when Clinton established the Presidents Council on Sustainable Development, all U.S. agencies embraced a new system of law based on global communitarian values. Now every single government agency is assigned the

daunting task of redeveloping their local environment. This affects everyone in it. Here's the USDA Forest Service Sustainable Development:

"With increasing frequency we hear of the accelerating destructive impacts of human development on the global environment. The largest gathering of the world's political leaders at the 1992 Earth Summit in Rio de Janeiro was testimony to the acceptance of this as a legitimate threat to human welfare. The Earth Summit called for sustainable development. As the leading conservation organization in the United States, the USDA Forest Service should be a key player in meeting President's Clinton's commitment to sustainable forest management (SFM) by the year 2000. "

In order to implement sustainable development law everywhere, non-governmental organizations (NGOs) helped local governments adapt to such dramatic changes. One major player is the International Council for Local Environmental Initiatives (ICLEI) now known as ICLEI—Local Governments for Sustainability.

"ICLEI's mission is to build and serve a worldwide movement of local governments to achieve tangible improvements in global environmental and sustainable development conditions through cumulative local actions."

Sustainable development links everyone in the world to new concerns about the future of the earth's natural environment. It provides the purpose for expanding communitarian land use law to govern all human actions, ambitions, and needs. Every federal agency in the United States of America has embraced the principles for sustainable development.

"In 1987, the United Nations World Commission on Environment and Development published the frequently

quoted book Our Common Future. The Commission observed that "the environment does not exist as a sphere separate from human actions, ambitions, needs, and attempts to defend it in isolation from human concerns have given the very word 'environment' a connotation of naiveté in some political circles." This linkage between the needs of people and the future of the earth's natural environment was recognized with the term sustainable development. "The environment is where we live and development is what we all do in attempting to improve our lot within that abode."

The U.S. Department of Agriculture,
Department of Forestry

A Communitarian government is charged with protecting the environment. While this sounds like a nice job to most uneducated bureaucrats *invited to be partners*, the term "protecting" means something very, very different to a Communitarian. To them, protect actually means "control." Sustainable development defines the "best use" for property they want to control.

It may also be expanded to define the needs of the people. Needs may expand to include "best use" of people's assets. People who own homes and land that the Communitarian developers can find a better use for must accept the inevitable confiscations. It's all just part of rebuilding a safer and healthier community.

Global community developers in Private-Public Partnerships with local governments now represent "the needs of the people." Their definition for sustainable development covers the entire spectrum of human life. It holds the world together in a close embrace. Nations are no longer necessary or vital to our future existence. Consider what Richard Haass, president of the Council on Foreign Relations wrote on February 21, 2006 for the *Taipei Times* in *State sovereignty must be altered in globalized era*:

"Moreover, states must be prepared to cede some sovereignty to world bodies if the international

system is to function. This is already taking place in the trade realm. Governments agree to accept the rulings of the WTO because on balance they benefit from an international trading order even if a particular decision requires that they alter a practice that is their sovereign right to carry out.”

Haass lists the various reasons for curbing “our notion of sovereignty” because of the things that challenge it, including the flows between borders of

“...people, ideas, greenhouse gasses, goods, dollars, drugs, viruses, e-mails, weapons and a good deal else, challenging one of sovereignty’s fundamental principles: the ability to control what crosses borders in either direction.”

Our communitarian guru, Dr. Amitai Etzioni, has been saying the same thing for years. He too was a member of the Council of Foreign Relations. At the September 7th, 2004 conference at the Hague titled, "Europe, A Beautiful Idea, Etzioni explained:

"The world needs a new global architecture, additional layers of governance, to deal with issues that neither nations nor traditional forms of intergovernmental organizations can cope with."

Etzioni agrees with PM Amato about wise methods for changing the world. Advising quiet moderation, Etzioni speaks often of the moderate approach to destroying all nations:

"The argument advanced here presumes that it is neither necessary nor prudent to attempt to end nationalism by head-on attacks on the legitimacy of the nation-state or by favoring its demise.[3] The vision of replacing the nation-

state by regional governments and ultimately by a world government (as UN enthusiasts dream), or envisioning a state that acts as a mere framework for the interactions of groups of people of different cultures but commands no loyalty and involvement of its own, is normatively dubious and unnecessarily threatening. Nationalism can be and is best ended by a much more moderate approach.”

***On Ending Nationalism* by Amitai Etzioni,
Politik und Gesellschaft Online,
International Politics and Society (2001)***

In 2005, the U.S. Supreme Court ruled in favor of “best use” private land grabs by international community developers Berkeley land law Professor Antonio Rossman described the U.S. Supreme Court’s *Kelo v. New London* decision as a “benign communitarian decision.”

Rossman explained the court was not going to be the engine for local opportunists trying to hold onto their private homes as “part of an anti-communitarian process.” I wrote Professor Rossman and asked him to please explain what he meant by his statements, and if he was interested in a debate. He replied that he was speaking in very general terms that don’t mean much anymore. He said he’d look at our site to see what kind of dialogue would be appropriate. That was the end of that.

Nothing will be allowed to get in the way of the new business. If you get in the way, you’re part of the “problem.”

**“Without further ado, let the Business Action begin!
Paris, 3 May 2005 – These were the words of the
United Nations Commission on Sustainable
Development 13 (UNCSD 13) Chair, John Ashe, when
he opened the Business Action event, at the high-
level segment of the annual conference in New York
last week. Set in motion to demonstrate the business
community’s commitment to help resolve the global
challenges on water and energy, Dr Ashe**

commended the initiative. "If you are not part of the solution, you are part of the problem," he said. "These initiatives show that business is part of the solution." He also encouraged business to increase its involvement in partnerships."

So how far can we stretch this partnership idea for the “best use” of a local American community? Anchorage communitarians tied LA21 principles for economic development together with everything, even city parks and trails.

What kind of a solution “envisions parks, recreation, arts, and cultural activities as a catalyst for education, communication, economic development?” What exactly do parks and recreation have to do with *education and economic development*? Who said social progress “is reflected in a sustainable and accessible system of recreational facilities, parks, trails?”

Nobody will tell us that, but our gurus of globalization assure us social progress requires our acquiescence to these principles. As the world enters the final stage of social evolution, all people will learn to appreciate the importance of business partnerships between local governments and corporate business partners.

Every community needs a Community Development Agency. It’s big business, but it’s definitely not business as usual anymore.

"Adams offered an illuminating example of the questions arising from the interaction between European institutions on the one hand and society at large on the other. Only keen observers of communitarian matters are aware that the European Court of Justice has been an active policy maker, in a role similar to that played by the U.S. Supreme Court after World War II. By enforcing on individual countries, sectors and firms the laws approved at the level of the European Community (now Union), the Court has profoundly affected long-standing national practices. In the exemplary case chosen by Adams,

the German beer market, regulated since the Middle Ages by strict purity laws, was suddenly thrown open to producers following looser practices. As typical of judicial decisions, the Court was not concerned with the question of what rules ensured the production of the best beer (provided no harm to consumers would ensue, of course); it merely weighed different legal principles against one another. The Court thus decided that the principle of free movement of goods and services in Europe trumped local German norms, because these de facto created a protected market for German producers." *The Euro: A New Currency for a New Millennium*, by Daniela Gobetti

In the United States, the Global Communitarians take land away from self-sufficient populations, while former President Clinton's Global Initiative focuses on securing land rights for foreign rural poor women.

"The Rural Development Institute (RDI), Nike Foundation, Omidyar Network, and Bill & Melinda Gates Foundation committed \$6.5 million to strengthening land rights for poor, rural girls in Sub-Saharan Africa and Asia. Land is one of the most important assets for the rural poor in developing countries. Securing land rights helps empower girls by helping reduce their vulnerability to poverty, food-insecurity, gender-based violence, HIV/AIDs, and the problems associated with early marriage."

Clinton Global Initiative

No matter where we live, or what our own plans for our future may be, we can be sure that somebody in our neighborhood has their own plans for our future, and they're prepared to make their plans our new law.

Vision 2020 / Anchorage 2020

The community “ ... envisions parks, recreation, arts, and cultural activities as a catalyst for education, communication, economic development, and social progress that is reflected in a sustainable and accessible system of recreational facilities, parks, trails, and natural resource areas that meets year round neighborhood and community needs.”

***Anchorage 2020/Anchorage
Bowl Comprehensive Plan***

~ ~ ~

“While the name 2020 is symbolic, thereby working with and reinforcing positive mass conscious thought forms, it has also been chosen as a practical time-frame for humanity to work towards creating a culture of Peace.”

***Civil Society aims described by the World
Federalist Association of Northern California***

This chapter was originally written in 2006

We were living in Seattle seven years ago when they unleashed their vision on us down there. Today we live in Anchorage, Alaska. We moved far away from Seattle’s sustainable development plans and policing pilot tests, but it is pretty much impossible to get away. Alaska is creating the same vision of community now. It’s everywhere. And, just like our experience in Seattle, nobody we’ve

talked to in Anchorage knows anything about *Anchorage 2020* plans. We've been back in Anchorage for over a year now (Nordica was born here almost 21 years ago). So far I have my hunches, but all I can say for sure about what Anchorage "agrees" with at this point is this: *we* were never asked and *we* don't agree with any part of their 2020 vision. In fact, *we oppose all of it*.

Nobody can define exactly what a community is. Therefore, it's no problem saying it's what the community says it needs. The visions are always what the "community" wants, not what the individuals living in the community want. Individuals are NOT part of the community. These plans are never proposed through normal or legal channels used in a free society. There is no disclosure of the facts. There are never any debates over the constitutional issues involved in transferring authority to new agencies.

Locals are rarely ever aware of the impact of the plans. They are never asked to vote in favor or against the exact plans. They are told the community wants this. Opposing opinions are duly noted in the log and later discarded as individualist dribble. *Anchorage 2020* is another comprehensive plan

"... that provides the framework for decisions about land use, transportation, public facilities, economic developments, and other goals that are vital to a healthy and livable community ... based on a community vision and portrays the dynamics, unique qualities and concerns of a community. It represents how residents see a community."

And gee, what a surprise. *Anchorage 2020* calls for a

" ... complete revision of policies and procedures. In order to accomplish this, Mayor Begich elevated Parks to a department under the Office of Economic and Community Development."

It takes four steps to develop a plan:

- “1. Profile current conditions.**
- 2. Analyze the trends and make forecasts.**
- 3. Create a vision, which identifies what the community wants to become and how it wants to look.**
- 4. Develop a plan, which identifies actions and policies necessary.”**

Anchorage 2020's mission and goal is exactly the same as Seattle's mission: to promote quality of life. Whereas Seattle set up a new system around their new Department of Neighborhoods, Alaska's system is tied into a new role for Parks and Recreation. Parks and Rec is expanding into an enforcement branch and absorbing other agencies' legitimate municipal government functions. (Anchorage has since established a Department of Neighborhoods.)

It's a cruel winter in Anchorage from October to April. Think snow, subzero temperatures, and mostly darkness for five months. Sure, there are some people who like to be outdoors in the freezing cold. Lots of people ski, snowboard, snow machine, and mush, and we also have our year-round bicyclists and joggers, too.

There are definitely winter activities in Alaska. But anyone who tells you our lives revolve around community parks *year-round* is insane. So, why is Anchorage's plan to rebuild the city and promote economic development in new community parks? Well, we don't benefit enough from our park system. That's why the community developers simply must reorganize and rebuild the whole city into one giant park:

“For Anchorage to fully benefit from its parks and recreation system, the Municipality needs to rebuild organizational capacity. Anchorage citizens want their property tax investments to go further and for the Municipality to institute strong leadership, efficient processes, clearly written policies and procedures, and effective budgeting process, and a dynamic Parks and Rec. Dept.”

Our vision says that in our public opinion, parks are important building blocks

to creating a healthy community. In addition, the Anchorage *Vision 2020* says we, the public, agree:

“ ... the park system balances individual growth, community building, economic development and environmental stewardship at the local level.”

I have no idea how the park system balances individual growth. I’m guessing nobody else in Anchorage does either. I do know how and why Communitarians balance individual rights, but I’ve never heard of them *balancing individual growth*. It’s a slightly new language in use up here, but it’s more than obvious that every one of the above listed things we supposedly agree with again are communitarian ideas. (I’ve since traced this language to the Universalist Unitarian Church.)

Anchorage’s plan says a park system will be totally reorganized in private–public partnerships with community corporate business. It will manage the land and build healthy, productive citizens. It will require set-asides, targeting property in a land acquisition strategy, trail easements and programs for safety enforcement. The plan claims:

“ ... eight strategies have been expressed by the community to serve as the basis for future action and decision-making. These strategies are the product of a comprehensive and on-going public engagement process.”

The community’s plan is to create Public-Private Partnerships, and to use the parks as community building blocks and as economic engines. I can’t believe that I still have to wonder just how in the heck the Parks Department is a community building block and an “economic engine.” I don’t know what that is. After all these years, they can still manage to throw out new terms I’ve never heard (yet). The first thing I’m going to ask my community is for a definition of all their terms.

Vision 2020 segregates greater Anchorage into five sub-areas. Each

new community area is in a new Park and Recreation District. Each sub-area has a “local advisory group.” These are clear signs of a total reorganization of legitimate local government.

This plan puts an enormous amount of control over neighbors directly into the hands of a small group of “community” minded personalities. These plans balance the community’s individual growth, and advisors will be charged with the task of enforcing it. *I personally don’t approve of UN-elected local advisory groups.* I don’t trust the kinds of people who are attracted to the job. Too often they think they know what everybody else “should” do. All local visions for community spirit originated with the communitarians at the United Nations. *Anchorage 2020* is no exception.

Every single vision for community development in the world follows the exact same suggestions laid out inside LA21. The bottom line to every “community vision” is a land use map depicting “the desired pattern of community development.” The desired pattern of community development is not what the citizens of Anchorage want.

We are willing to bet most people in Anchorage don't have the first clue what a desired pattern of community development is. But *Anchorage 2020* says the community wants it. As for private property? Well, there has to be a balance, don't you see? The plan is to start by acquiring the land on all sides of all major streams. The Municipality

**“ ... shall establish natural resource preservation areas for the protection of unique land and water relationships, fish and wildlife habitats, riparian corridors, and vistas. “
Anchorage’s vision amends land use regulations. It changes “relevant plans to incorporate policies and procedures, management plans, and standards for natural resource space.”**

The planners continue:

“Important natural areas not owned by the Municipality should be purchased by working with

local land trusts and private property owners to acquire conservation easements, development rights, or out-right purchases.”

Unlike Seattle, Anchorage planners tie their future vision into wildlife corridor plans. Anchorage plans to build a system of wildlife trails connecting each new community center. In some places, wildlife means cute little mostly-harmless furry critters. But in Alaska, our wildlife is giant moose, wild dogs, wolves, lynx and huge beasts of prey called bears. We have moose living in the woods by our house. They're in the yard all the time, and although we're very wary of them, somehow we all manage to share the space without the government getting involved.

But the whole idea of asking us to create space for wildlife so the tourists can see them in the city is beyond nuts. Ask anyone living in Cody, Wyoming. Bear and wolves don't co-exist well with humans and livestock. We haven't figured out yet how people here are going to share their trails with the animals. Maybe the bears get the trails in the summertime when the tourists are here sightseeing.

The *Anchorage 2020* community vision plans on taking annual surveys and engaging in a broad range of public input. Nowhere in the plan does it show how the public will be made aware of the entire plan or when they get to VOTE on it. (Voters here are being asked to fund their parks in a proposed tax package April 4. Our local "news" published a "last minute primer." It says: "Prop 2 asks for "\$3.9 million to fix and improve parks, trails, playgrounds and family recreation areas." That's all it says about funding for the 2020 vision.)

In a Responsive Communitarian society, community involvement is limited to input in meetings, speak-outs, public comments, validation events and random surveys. Since the details are never made public on the nightly news or the local newspapers, most Americans do not know the kinds of decisions that are made in these little events.

Nobody bothers to explain to the Americans that their individual property rights are being *naturally limited*. That would probably upset too many people.

“In emphasizing the effect a broad per se rule could have on governmental efforts to implement comprehensive planning goals through diverse land use regulations, Justice Stevens endorsed the communitarian principles that land is a natural resource to be used and enjoyed by present and future generations, and that individual property rights are naturally limited by the fact that human beings are social persons who belong to communities. Decisions regarding the use of privately owned land are subject to reasonable regulations imposed by the government on behalf of the community.”

The Supreme Court Upholds Moratoria Tahoe-Sierra Preservation Council, Inc. v. Tahoe Regional Planning Agency, No. 00-1167, 535 U. S. ___, 122 S. Ct. 1465 (2002), by Peter W. Salsich, Jr., Saint Louis University School of Law, Co-author, *Planning and Control of Land Development: Cases and Materials*

Do people here know that all their major local decisions are made by communitarian development teams? I wonder what they think about their local UN community's expanded wilderness areas and their UN Wildlands conservation plans:

"This Roundtable will be very timely in that it will provide technical support at an early stage of the Project's second phase, and also because it will help position Kamchatka's conservation community for the 8th World Wilderness Congress, which will be held in September-October 2005 in Anchorage Alaska. The Congress will bring together experts in wilderness and protected area conservation from Alaska, and from around the world, including a Kamchatka delegation that will make presentations about Kamchatka's biodiversity and conservation activities..."
United Nations Development Programme (UNDP)

The Alaska Conservation Foundation promotes sustainability using the UN's 1992 Earth Summit "definition." Their Board of Directors shows the prominence of its membership. This isn't some small, local group of concerned citizens. Alaska Defense Initiatives lists the grants they supplied to 8th World Wilderness Conference Anchorage, Alaska 30th September - 6th October 2005. Affiliated with WILD.org, whose

"... objective is to develop model wilderness legislation, and to work with interested governments as requested to facilitate wilderness legislation appropriate for their people and nation."

WILD is connected to World Conservation Union (IUCN). WILD also proposed the "First proposal for a World Conservation Corps, or Service, as an avenue for effective, public environmental action" in 1990. Lead Alaskan Conference sponsor: Thoresen Foundation, 2300 W. Bay Dr., Largo, FL 33770 727.585.1238, Michael Thoresen.

The www.wc.org site says Thoresen donates grants to Museums to the tune of \$2,000,000/year. They also support counterpart.org, Building a Just World through Service and Partnership, and they funded Phase I of the Blackfoot-Clearwater Conservation project.

Apparently they are buying up a little bit of wilderness everywhere they go. They also gave \$100,000.00 for the Human Vaccine Institute's campaign. Notice how the Thoresens use the same ideas for changing the world suggested by the good folks at the UN who drafted LA21? They develop "model wilderness legislation" for interested governments. They propose ways to build a "just world" through service, and can't you just guess which database they're planning to utilize to see which of our youth are fit to serve their purpose.

And there's that Partnership idea again. There doesn't appear to be a government agency in the country that's capable of doing their job anymore without assistance from private partners.

The brutal truth is there's not one original or unique thing about

Alaska's vision for the future, and not one part of it resembles anything traditionally Alaskan or American.

We're going to take this plan to Anchorage residents and ask them if this is really what they said they wanted. We're guessing people will react much like they did in Seattle. We'll ask them if the plan was their idea. They'll respond with, "What plan?" Too bad we can't get a grant to do our public awareness survey. Maybe we can get paid if we carry a weight scale during our surveys and help out with the Mayor's Task Force on Obesity. We'll scope it out and identify where the fat people live during our rounds.

**"The task force is charged with the task of studying the many aspects, causes and impacts of Obesity in Anchorage, developing a ten-year plan to address it, and completing the process within twelve months."
Mayor's Task force on Obesity and Health at the Municipality of Anchorage Planning Department**

We think it's lovely that the task force on obesity is in the *planning* department. *Hmm*. The other night the City asked all Anchorage residents with disabilities and "special needs" to report their names and addresses to the Anchorage police. The local Channel 11 "news that matters" said the City needs this information for their database in case of an emergency. They promise to keep the data private. Is obesity a disability yet?

Anchorage has a lot on its plate. It's the pilot test for new enforcement procedures designed to "protect victims" of domestic violence. Alaska amended their state constitution in 1995 to include new Victim's Rights, based on UN Women's Conference Resolutions on Domestic Violence. Hundreds of communitarian programs came into the country disguised as protective DV laws. American men were the target, many thousands lost everything from their right to bear arms to driver's and business licenses.

Victims' rights create a whole new set of laws and conditions. In 2004 Anchorage DA Kari Brady worked with Governor Murkowski to draft harsher penalties against volunteer Third Party Custodians. Since the 1970s, Alaska has used third parties in remote villages to ensure the accused showed up in court

in lieu of cash bonds as bail. Under new DV law, conditions for bail include having a third party as a standard requirement (in addition to a cash bond), routinely requiring the volunteer “third party” to agree to monitor the daily actions of the accused while out on bail. Victims are assigned to special units of DV cops who give the victims private numbers to call when they catch the accused offender in violation of the "no-contact" portion.

The District Attorney prosecutes violations of third party custodians even when there exists no definition for the term “third party custodian” in the Alaska Court glossary. Third Party Custodians have no rights under the new DV victim’s rights law. All the rights belong to the victims and the state. Every time the new government passes a law to protect more special group’s “rights,” our individual rights formerly guaranteed by the constitution are balanced. Now we have human rights and guarantees of all kinds of lofty things no government has ever been able to provide, and *never will*.

The most thoroughly researched American work I ever found focusing on communitarianism come from a small town in Northern California where I spent one semester in college. I’m very grateful to the meticulous researchers at American Freedom Press who wrote:

“Human rights or economic rights are a triple threat to a free society. *On the economic side*, the gravest threat is that productive enterprise will be so burdened and impeded by high taxes, prohibitions, red tape, and controls that industry will stagnate. Without the products of industry, social programs of any kind become empty promises. New political powers and functions increase the cost of government and drain manpower from farms and factories into administrative bureaus... Artificially pegged prices and wage rates interfere with the normal market process of gearing production to the maximum satisfaction of customer wants.”

Time Bomb, The Criminal Conspiracy to Create Chaos, Sovietize America, and Unleash the Horrors of 21st Century Totalitarianism (2002)

In *America's Choice: Liberty or Sustainable Development*, taped at the Summit at Camp Davis, Dr. Michael Coffman explains the core issue of all sustainable development plans (before it was called that) by quoting from *UN Habitat I*, May 31 to June 11, 1976, in Vancouver, British Columbia:

“Land... cannot be treated as an ordinary asset, controlled by individuals... Private land ownership is also a principle of accumulation and concentration of wealth and contributes to social injustice. If unchecked, it may become a major obstacle in the panning of development schemes.// “The provision of decent dwellings and healthy conditions for the people can only be achieved if land is used in the interests of society as a whole, public control of land is therefore indispensable.”

Anchorage 2020 is Local Agenda 21; it is a seditious document against the Alaskan people and should be investigated by authorized, elected officials.

Update on Vision 2020 for 2012

We first wrote this chapter while living in Anchorage in 2006. The *Anchorage 2020/Anchorage Bowl Comprehensive Plan* had already had portions adopted in 2001, two years after Seattle, and it is proof that even the Last Frontier had adopted Local Agenda 21.

Over the years, the term Climate Change has been introduced into the language of Sustainability; today the two terms practically go hand in hand. Now there's a much more compelling "scientific" reason to capitulate to Environmental Communitarian Law. Drastic solutions to our global climate crisis have been introduced as absolutely essential. Still, every plan follows the same methodology, and every concerned community group claims the "vision" represents what people in the community want.

Every Agenda 21 Plan being adopted locally still starts with the same

premise: “The Community Envisioned This Plan.” The evidence shows that there are many different interpretations of the word community. It is important to understand that in the context of Local Agenda 21, the term Community does not actually mean residents or individuals residing in the area. To a team of globalist planners, "Community" means a specially trained group of politicians, stakeholders, scientists, architects, and experts who work for the Communitarian Spirit and represent the collective.

As a model of citizenship, neoliberal communitarianism signifies a movement away from the social rights of citizenship (considered to hamper global competitiveness), towards an emphasis on providing opportunities for skill upgrading and life-long learning so that citizens will be ‘willing to accept more public duties and social responsibilities’ (Bieling 2003)

In Seattle, one goal was to build stack&pack pedestrian-oriented communities and upscale retail around Light Link Rail stations. All privately owned property came under control of the newly created Department of Neighborhoods. City officials said they would increase livability in Seattle neighborhoods by reducing fear, and repeatedly denied their role as a Model Sustainable City. But after Seattle's success was copied all over the world they began openly bragging about their leadership role. Today Seattle’s experts are helping lagging cities achieve their sustainability goals. This summer the big planners will meet again in Rio to celebrate for the 20th anniversary of Local Agenda 21:

“In June 2012, Brazil will host the United Nations Conference on Sustainable Development in Rio de Janeiro. This meeting will be held “at the highest possible level, including Heads of State and Government or other representatives,” and will mark the 20th Anniversary of the first “Earth Summit”, held in Rio in 1992.”

RIO+20 Earth Summit: Potential Deliverables

There are hundreds, if not thousands, of publicly accessible reports from newly created agencies that prove the need to drastically change the way people live, all across the planet. We are to disregard the thousands of scientists around the world who say the theory is fudged. Climategate never happened; no scientists ever showed evidence to contradict the Gods.

Climate Change, according to many scientists, is more of a belief rather than a hard science that relies on evidence and factual projections. But no one is allowed to question the validity of the UN sponsored reports if they want to be taken seriously by mainstream society. Climate Change Believers can mock and insult their opponents for even daring to question the new Community Scientific Religion. This dialectical argument is framed so perfectly that only “bad” people will ever ask for solid evidence that shows human productivity, happiness, and freedom of movement are causing a climate crisis.

In 2005, the Kyoto Protocols became binding. They called for a 5 to 7% reduction over 1990 levels by 2012 (this year), and the U.S. Congress refused to ratify it. But Alaskan Communities went ahead and made their own commitment to Sustainability, operating entirely within the new quasi-legal framework for global-to-local environmental governance.

“Kyoto imposed legally binding targets on developed nations that ratified it to reduce their greenhouse gas emissions by 5-7% compared to 1990 levels by 2012.”

Kyoto never officially "passed" under a law written by the US Congress, but Anchorage Mayor Mark Begich signed onto the U.S. Conference of Mayor's Climate Protection Agreement, which “urges [Alaskan] communities to meet or beat the standards set by the Kyoto Protocols.”

“Is the UN capable of empowering sub national governments to act on issues of global sustainability? Over the past 20 years, in some geographies, cities and states as opposed to national governments have played an increasing role in positive sustainability results. There is no better evidence of this than the patchwork of city and state climate change laws in the United States while

Congress has blocked federal action. In light of this, such actions should be empowered further not ignored.”

***Rio Plus 20: Can International Environmental Law Evolve?* by Jon D. Sohn (2011)**

Other people wrote their own projections for emissions cuts in developed countries, declaring cuts up to 50% by 2020. They also think it’s time we had “an international climate court for enforcement.”

“The declaration from the conference calls for \$300 billion a year to address climate change, emissions cuts of 50 percent by 2020 in developed nations and an international climate court for enforcement.”

World Peoples' Conference on Climate Change and the Rights of Mother Earth, Cochabamba, Bolivia (April 2010)

In the Proposed Climate Action Plan for the Municipality of Anchorage (2007) prepared by a team of professors and students at UAA, we are introduced to some of the ways Anchorage leaders must change their citizens in order to address Climate Change.

On page 3 they tell us that “Alaska has been described as ground zero for global warming...” and that “the task of developing meaningful climate change related public policy has fallen primarily to local governments.” Numerous related policy councils are being quickly created across Alaska.

“At the ‘top’ or policy level tier of our Local Foods Campaign, ACE is working to implement policy that will strengthen Alaska’s food system.

The long term goals of the Food Policy Council will be to identify barriers to building a viable Alaskan food system, create a strategic plan to address these barriers, and make the necessary recommendations to decision makers to implement this plan.”

Alaska Center for the Environment, writing about the new Alaska Food Policy Council

The United Nations named their plan for Sustainable Development Local Agenda 21 because it has to be implemented at the local levels in order for it to succeed.

“Rio+20’s key objectives are to stimulate a transition to a green economy in the context of sustainable development and poverty eradication, and to strengthen global governance. This Summit comes at a critical point in the world’s collective efforts to support “development that meets the needs of the present without compromising the ability of future generations to meet their own needs” (official 1987 UN definition of Sustainable Development)”
RIO+20 Earth Summit: Potential Deliverables

The calls for stronger Global Governance grow daily. Communitarians do not use the term New World Order anymore, and it’s not referred to as Global Government; the officially recognized term at the United Nations is Global Governance.

The primary objective of UN Local Agenda 21 was to create a micro-macro system based entirely on the vague principles of Sustainability. Anchorage Mayor Mark Begich was a presenter at the ICLEI Action Summit in Albuquerque. ICLEI (International Council for Local Environmental Initiatives, is the lead agency training local yokels to write global communitarian supremacy policies into their Local Agenda 21 plans. Anchorage was unlisted as a member of ICLEI in 2009, but they were a member when Anchorage 2020 was written.

“Anchorage is also a member of ICLEI.”
***Proposed Climate Action Plan for the Municipality
of Anchorage (UAA 2007)***

Vague Sustainable Development principles hold a nearly untouchable position in all our local governments, and it happened fast. Thirteen years ago few

people we met had heard the term Sustainable or knew what it means; today it's used at every level of our society.

Fewer still may be able to define exactly what it means today, even if it's the mission statement for their business or agency, but only an idiot says they don't agree with it. Sustainability is such a powerful new mind-virus that for us to even ask what it means in concrete terms is practically a Terrorist Act against the Community.

**“In its simplest expression, a green economy can be thought of as one which is low carbon, resource efficient and socially inclusive.”
United Nations Environment Programme (UNEP)**

A Green Economy can't be exactly defined, but it all pretty much just means a Community of more advanced souls care spiritually about saving their Mother Earth, and so shalt thou also.

In 2011, the current Anchorage Mayor, Dan Sullivan, wrote a piece for the Global Mayor's Forum called Sustainable Urban Development in Anchorage, Alaska. In it, he promoted “long-term sustainability.”

“Finally, making Anchorage a great place to live and do business is essential to the long-term sustainability of Anchorage.” Anchorage Mayor Dan Sullivan

It's not clear whether Mayor Sullivan realizes what will actually happen to local businesses or the quality of life in Anchorage if we achieve long-term sustainable growth.

“The overall intent is to create a city in which there will be more opportunities to live a less auto-dependent lifestyle.” *Anchorage 2020*

What exactly is an “opportunity” to live a life where we don't depend on our trucks or cars or vans or any of the related vehicles we haul with our trucks, vans, cars and trailers? Is it a new term for laws?

How many Alaskans can imagine life in Anchorage, or anywhere else in the state, less auto-dependent? Alaskans are almost completely dependent on their vehicles. Many Alaskans equate driving with the definition of freedom.

Will this permanently render driving into a Privilege rather than a Right to Travel? Which people will be allowed to continue to drive? What kind of a business future does a sustainable development model suggest? Not all experts agree.

"One of the hottest controversies in social philosophy these days is whether communitarianism or individualism is the more appropriate theory for describing the relationship between the individual and society. The dispute reaches beyond academic social theory to have a direct impact on beliefs and practices in the business world. The split on this issue in the academy is mirrored in the beliefs and practices of the business world. This is unfortunate. It is unhealthy for the business world and has potentially damaging consequences. If communitarianism becomes the prime mover of social thought, it will become increasingly difficult to sustain a modern economy."

**Aeon J. Skoble, Professor of Philosophy and
chairman of the Philosophy Department at
Bridgewater State University in Massachusetts**

What kinds of businesses depend on automobiles? It might be easier to name the ones that don't. If long-term sustainability means a less auto-dependent lifestyle for us, then what happens to all the auto-dependent businesses that are sustained by our backwards auto-dependent lifestyles?

**"Auto oriented retail businesses should be discouraged in employment centers as they are generally low density developments and not conducive to a good pedestrian environment."
*Anchorage 2020***

Mayor Sullivan wants “long-term sustainability” in Anchorage, and as the plan says, auto-dependent lifestyles are unsustainable. We’ll just have to learn to carry groceries on the handlebars of our bikes, ski or hike to school, and jog to and from work on the well-traveled bear and moose trails.

No more racing up the Parks Highway on the weekends in our big 4x4 trucks hauling our trailers full of snow machines, generators and coolers. No more taking off in the RV to Chitina or Kenai for a weekend of fishing.

Even the everyday things we absolutely need to live in Alaska—our vehicles, a stack of wood for the stove, gas and oil in our chainsaws and heaters—is supposedly the cause for Global Warming. We suppose Alaskan moms will have to be taught an alternative to driving the kids to school when it’s -30° below Fahrenheit. We’ll need interventions to stop them from *gasp* stopping at a drive-thru coffee box for a morning latte on the way. This is not fiction, no matter how ridiculous or sci-fi it sounds.

**"LANGUAGE, n. The music with which we charm
the serpents guarding another's treasure."**

***The Devil's Dictionary* by Ambrose Bierce**

We have other *opportunities*. What would they be? Not to slight the public bus system—we are two of the handful of people we know who’ve actually commuted on Anchorage buses. Not everyone should be forced to ride public transportation in Alaska. It’s not exactly Seattle Metro up here. Some men and women were horrified and embarrassed for us that we stood waiting at bus stops buried in snow, slush or in -20° below. Not everyone is like us; they can’t see the value in a good walk to and from work, hoping people driving by can see pedestrians in the long, dark winter days. Some fools think public buses are too dangerous. They need to be taught what’s up.

Too bad for the old-fashioned Alaskans who thought their personal values and their independence were enshrined in law. Too bad for us, too. If we were smarter we’d probably just stop fighting it and start helping our fellow citizens evolve into a higher consciousness. Communitarian prophets

promise we just need to learn the value of being a steward of the environment, and the rest will come easy. We could give in and share the new religion with nonbelievers to help ease their transition from independent, self-sufficient adults to wards of the Global Community.

Practice saying this to your kids without smirking: "If we run into a friendly moose, bear or rapist along the happy trail, we can put our faith in Mother Earth to decide the natural course of events."

**"Living with bears as our neighbors is part of what makes the Alaskan way of life so special."
Alaska Center for the Environment,
speaking about bear maulings in the Anchorage Bowl**

Be prepared. This is not anything our new quasi-legal government wants to redress. Just because you cite official documents and can verify every statement you make with more than one credible source, it doesn't mean you have a valid point to make. And don't even consider asking anything related to United Nations documents, like: If Rio+20 establishes an international climate court for enforcement, will it have the judicial power of law over Alaskans?

The World Peoples' Conference on Climate Change and the Rights of Mother Earth needs \$300 billion. Please don't ask how much of that should come from Alaskan polluters. Let the Community decide. (Does a new criminal court require a new criminal jail to house the sentenced?)

Want our worst advice? Give up, let it all happen, and hope you survive. That's what most people will do, why should you be any different? Keep quiet about this whole Communimamanitariaism (or however you say it) thing, no one cares. It's boring and it makes you sound paranoid.

Nobody needs to know anything about the theory driving the entire model. Don't say anything stupid like, "Will Communitarian Law dance right over the grave of every constitution in the world?" That just confuses average people, and many will accuse you of making it up. The only evidence we need is faith, and it should be a hate crime to repost quotes that question the source for the plan. We must believe in "the community reached a broad consensus" (*Anchorage 2020*). Everyone in Anchorage agreed to the plan,

didn't they? Isn't that what they mean when they write "the community reached a broad consensus"?

It shouldn't matter that most people barely know anything about the plan. The lower human population that defiles the earth with their every living breath can't be trusted with it. Things like this should never become widely circulated or read by anyone outside the Community:

“Democratic communitarianism is a sociological theory that upholds the collective rights of a community which are manifested by the government.” *Communitarianism and professionalism: a values oriented approach to criminal justice technology* by Klay/Sewell

The collective rights of the Anchorage Bowl Community are manifested in the *Anchorage 2020/Anchorage Bowl Comprehensive Plan*, and in supplementary plans such as UAA's 2007 *Proposed Climate Action Plan for the Municipality of Anchorage*. Such dramatic economic restrictions will be difficult to bear, especially for Alaskans who have worked hard for years to pay for their family homes, businesses, and garages full of now unsustainable vehicles and other necessary equipment. Many will suffer, some may die, but at least we know why: we're saving Mother Earth from humans. There is no higher purpose.

“It is this theory, sir, which furnishes to the opponents of the American System the intellectual means of their opposition ... Boasting of their imaginary superiority in science and knowledge, these disciples of Smith and Say are treating every defender of common sense like an empiric whose mental power and literary acquirements are not strong enough to conceive the sublime doctrine of their masters.”
Friedrich List, *The National System of Political Economy* (1841)

Ecological and Historical Debts

Now we know. According to all the experts, developed nations are unsustainable. Modern people over-consume resources. Their lifestyles degrade the environment. The only answer is to retrain all people to become Communitarians, by whatever means is necessary. Sustainability can only be achieved after people change into better Communitarians.

“The concept of sustainable communities is, for many cities and in many respects, fundamentally communitarian in nature. Without changing the way people relate to each other, and the values that underlie these interactions, pursuing sustainability would simply not be possible.”

Kent Portney, Tufts University

The general consensus is this: unenlightened legal systems that protect individual rights have not yet adequately adopted the correct values or morality. This is why, in recent years, drastic measures have been taken to transform the way humans eat, live, and pray.

We must all come to believe in a superior religious foundation for all human existence. In order to save the planet, we have to fundamentally change. We must combine atheism with fanaticism and every belief in between. There are no more divisions among men.

We must become as “one.”

“Communitarianism offers one possible way of speaking about policy proposals that might sound both fresh enough to heighten listening skills when environmental laws are suggested, as well as tantalizing enough to attract new coalitions for environmental legislation.(6)

Communitarians share a quest for the moral, legal, and intellectual criteria that balance concerns for our common good and for autonomy.(7) At first glance, this claim appears to be double-talk. How can we pursue a goal that incorporates two values, each prima facie the antagonist of the other? The key is balance, an extremely significant concept in a Congress that is labeled "do-nothing"(8) and "gridlocked,"(9) and that is characterized as rife with "institutionalized partisanship."(10) Perhaps such a group in a divided country has much to gain by studying those who are interested in intermediary points between social forces and the individual, between community and autonomy, and between individual rights and social responsibilities.(11)”

***A communitarian green space between market and political rhetoric about environmental law,
LawNet, Government of SriLanka***

Community religious law is an integral part of the vision. In China, the Buddha’s teachings are being reintroduced as enlightened Communitarianism of the Asian/communist variety. In Western nations, Biblical Law is out; Islamic and Talmudic Law is introduced as a more moral solution than Biblical or secular state laws. Around the entire world, unenlightened local people are taught that restoring their ancient, non-existent communitarian “values” is the only way to prevent total destruction of the planet. Communitarianism is hailed as “superior” to any one religion or secular system on the planet.

Faced with a monumental task, *one not everyone agrees is even possible*, there is only one organization that has the capacity to empower newly created sub national governments to pass religious Administrative Laws that over-rule national constitutional laws.

National congresses under public scrutiny may outright refuse to take the necessary, drastic actions, but there is a way around that problem.

“Is the UN capable of empowering sub national governments to act on issues of global sustainability? Over the past 20 years, in some geographies, cities and states as opposed to national governments have played an increasing role in positive sustainability results. There is no better evidence of this than the patchwork of city and state climate change laws in the United States while Congress has blocked federal action. In light of this, such actions should be empowered further not ignored.” *Rio Plus 20: Can International Environmental Law Evolve?* by Jon D. Sohn

Now is the era when metaphysics meets the imagination in the perfect middle, and the result will be nothing short of glorious. We're about to embark on the most incredible journey mankind has ever witnessed.

"It must be understood that the State is the realization of Freedom, i.e. of the absolute final aim, and that it exists for its own sake. It must further be understood that all the worth which the human being possesses—all spiritual reality, he possesses only through the State. "

G.W.F. Hegel

Humanity is transitioning into an entirely new consciousness level, and the vibrations are shaking the foundations of nations. We are about to understand exactly what we are worth. The “Law” of Mother Earth is going to set us free.

“The Law of Mother Earth, now agreed by politicians and grassroots social groups, redefines the country's

rich mineral deposits as "blessings" and is expected to lead to radical new conservation and social measures to reduce pollution and control industry."

Bolivia enshrines natural world's rights with equal status for Mother Earth
by John Vidal, *The Guardian* (April 2011)

In 2009, Bolivia rewrote their national constitution based in plurinational communitarian values. Numerous articles have appeared applauding their advanced understanding of the world vision for peace, justice and harmony. Bolivian President Morales formed the group pressing for full Communitarian Human Rights for Mother Earth at the next Rio Earth Summit in 2012.

"When Bolivia's president, Evo Morales, was sworn in to a second term in January, he proclaimed Bolivia a plurinational state that would construct "communitarian socialism." In an accompanying address, Vice President Álvaro Garcia Linare, envisioned a "socialist horizon" for Bolivia, characterized by "well-being, making the wealth communal, drawing on our heritage . . ." The process "will not be easy, it could take decades, even centuries, but it is clear that the social movements cannot achieve true power without implanting a socialist and communitarian horizon."
Communitarian socialism in Bolivia, Roger Burbach.

All sides will be very disappointed when the Communitarian synthesis becomes the only game in town.

"Jim Petras, a Marxist scholar who has written on Latin American politics for half a century, asserts that Morales gives a "high priority...to orthodox capitalist growth over and above any concern with developing an alternative development pole built around peasants and landless rural workers." This he says has led to 'the increased

size and scope of foreign owned multinational corporate extractive capital investments.' ”

Orthodox growth is part of the new state religion. Unlike unsophisticated peasants and landless workers in cities and rural areas, multinational capitalist investors share a superior, globalized commitment to sustainability and communitarian values. In local-versus-global conflicts, global wins every time, but a few locals are enriched by the process, for “balance.”

“Environmental Governance - The institutions, organization, and mechanisms by which humans currently govern all biological and physical systems of the planet are insufficient, poorly understood and ultimately require more effective governance systems. IHDP defines environmental governance as the interrelated and increasingly integrated system of formal and informal rules, rule-making systems, and actor-networks at all levels of human society (from local to global) that are set up to steer societies towards preventing, mitigating, and adapting to global and local environmental change and, in particular, earth system transformation, within the normative context of sustainable development.“

The International Human Dimension Project

Since the first edition of *2020: Our Common Destiny* was published in 2006, we’ve found numerous documents claiming there is a version of Catholic Communitarianism, most recently in articles about Republican candidate Rick Santorum. Santorum has been labeled a “Conservative Communitarian,” Newt Gingrich is Third Way and Romney is Mormon. All choices for American president in 2012 will be religious Communitarians, although we don't expect this to become an issue. New sources claim a communitarian essence in Lutheran, Methodist, Islamic, Judaic, Pagan, Baha’i, Catholicism, Fethullah Gülen, Indigenous Native traditions, and Mormonism.

It’s now January of 2012, and millions of people have already been

tricked into accepting the global Communitarian religion, although not all of them may fully understand that it's a religion they follow. The world is being led into the Final, Ultimate Third Way synthesis of all Ideas with barely a peep out of the people you might expect to be against it.

Many new American vocal opponents of UN Agenda 21 and ICLEI/Sustainable Development endorse other communitarian programs for the "common good" like Character Education, Community Service & Volunteerism, Community Policing, Community Economic Development, Community Outreach/Education, Community Courts (Sharia, Talmudic, Gaian Law, etc.) By avoiding the topic of communitarianism (and the term community) it allows us to remain true to the parts of the dialectic we were assigned to defend, until there is nothing left to defend.

The *Anti Communitarian Manifesto* poses communitarianism is the synthesis in the Hegelian dialectical formula for change. Our layman's opposition to a giant communitarian "solution" to all conflicts has a growing mass of evidence to suggest the possibility that what we oppose is "true." Yet, scholars who profess a much deeper understanding of the Hegelian formula seem unable to make the same final connection we made. Many authors whose work we've discovered explain the use of the dialectic from a religious perspective, which validates our antithesis, but only by default.

For example, Michael Hoffman, in his *Judaism Discovered*, a well-documented treatise against racism, presents more evidence than we have previously seen regarding the Cabalistic basis for the Hegelian dialectic. We learned more about the ancient roots for Christian Zionism from Hoffman than we have from any other source, including Shekinah goddess worship and the Christian Cabala.

But, like other respected Revisionist Historians studying the Pharisees' tradition of Cabala/Talmudic law (he calls the Seven Noachide Laws the "Seven billion Noachide Laws"), Hoffman remains silent when it comes to naming communitarianism as the synthesis.

This is the only time Hoffman uses the term "communitarian" in his 1049-page book:

“The theoretical basis for the Communism and Zionism of Moses Hess is in the Hegelian concept of “mediation,” which is itself a “scientific” version of the human alchemy of medieval, Lurianic Kabbalah. The seeming opposites, the egalitarian utopia of Communism and the race based colonialism of Zionism, are mediated through Judaism, which brings to the world the recognition of Judaic mankind as the Communist conscience and Zionist judge in the world. For Hess, the Judaic people were uniquely qualified for this exalted role due to their strong communitarian tradition for solidarity, and their “divine spirit,” upon which the future messianic-Communist worldly kingdom would be founded.”

Judaism Discovered

Hoffman does not include the term “communitarian” in his index, nor does he mention Amitai Etzioni. But he does introduce the reader to Martin Luther’s Protestant Reformation writings and says the most astonishing thing on the very next page, a few graphs after the above quote:

“Eisenmenger’s work had been intended for Christians, not the atheist-oriented Hegelians whose philosophical system was a kind of perpetual motion machine that harnessed the energies of committed Leftists and Rights to advance a higher, unseen objective.” ibid

What part of the global communitarian harmonization of norms remains “unseen”? In order to free our minds from the magical formula for enlightenment, first we must see that there are many different versions of this whole Nature worship enlightenment ideology. Some religions, ones that would seem to oppose the paganism of the new Mother Earth religion, continually add new layers to the the evolutionary syncretistic reformation.

“..we need to distinguish between ‘level one’ paganism and this new ‘level three’ paganism. Level one is the idea in its raw form, and it was rejected by level two, which is the religion of the prophets. The prophets saw that level one paganism was all about eros, with its power and passion. There was no ethics. The prophets rejected that. They said, ‘God’s primary demand is ethical behavior.’ And the prophets are right. But level three both transcends and includes level two. We don’t get rid of prophetic ethics, but we move from that place to eros. We reclaim eros, the energy of Shechinah, the energy of the goddess, and unite it with ethics.”

Rabbi Mordechai Gafni, a controversial, charismatic rabbi with two best-selling books and an Israeli TV program, as quoted by Michael Hoffman, p 524 ibid

Many good people will assume this harmonization is a benign spiritual ideology that has little influence on the physical world. But communitarianism is based in the dialectic (unless someone proves us wrong on this fact), so in a communitarian version of spiritual enlightenment, the physical is merged with the spiritual, into one beautiful new religion that includes adopting a few codes and legal principles from every known religion.

Moses Hess, a founder of Zionism, explained dialectical “thinking” in his *Socialism and Communism*:

“Fourier and Hegel have recognized that there exists only one human nature, just as there exists only one principle of life and not a good or a bad one, neither angels and devils, nor virtuous and lascivious men... through Hegel the German spirit reached the realization that the freedom of the person should not be sought in the uniqueness of the individual, but in what is common to all human beings... But in order to

actualize this truth in life itself, those two moments—personal freedom and social equality—have to be reunited. Without absolute equality, without French Communism on one side, and without absolute freedom, without German atheism on the other, neither personal freedom nor social equality can become an actual, realized truth.” *ibid*

It is only through complete physical integration that our Absolute Freedom To Be Slaves is fulfilled.

Once we are spiritually advanced souls, we’ll understand that because we are the cause of the problem, it’s more socially just that we should pay the costs to fix our mistakes. Fines, taxes, and greater enforcement of the new morality are the only things that will save Mother Earth. We must all pay our dues. And, some of us owe more than others.

The global great-great-great-great grandchildren of immigrants owe everybody, big time. Communitarians care about the Earth more than we do, so we’re lovingly but sternly told we must embrace our ancestral guilt. All the descendants of armies and/or immigrants who did not actually partake in pollution, violence or genocide hold the debt. Our *collective guilt* means we will agree that we need to happily pay gross retroactive fines for the ancient sins and transgressions of our ancestors against Big Mother.

“1. In order to achieve the fundamental objective of the UNFCCC, we call upon the fifteenth meeting of the Conference of the Parties to the UNFCCC to support a binding emissions reduction target for developed countries (Annex 1) of at least 45% below 1990 levels by 2020 and at least 95% by 2050. In recognizing the root causes of climate change, participants call upon states to work towards decreasing dependency on fossil fuels. We further call for a just transition to decentralized renewable energy economies, sources and systems owned and controlled by our local communities, to achieve energy security and sovereignty.... Mother Earth is no longer in a

period of climate change, but in climate crisis. We therefore insist on an immediate end to the destruction and desecration of the elements of life”

Indigenous Peoples’ Global Summit on Climate Change, Anchorage, Alaska (2009)

In 1992, the United Nations and the European Union adopted the Supremacy of Communitarian Law as a fundamental principle for achieving global sustainable development. The international framework necessary to enforce the *Rights of Mother Earth* reaches everywhere. The United Nations original purpose (which may have been Communitarian all along) has been altered with the infusion of Communitarian rhetoric. Well trained, highly paid Fabian agents of change have disseminated it to every corner of the planet.

The world is in a crisis, and nobody cares as much about our planet than the Communitarians. Americans and other developed nations must reduce our emissions to “at least 45% below 1990 levels by 2020, and at least 95% by 2050.” According to the experts, the independent entrepreneur development of the world was a dangerous and life-threatening system of over-permissiveness. Our dependency on fossil fuels and automobiles is the root cause of Climate Change, which gives Americans and other gas hogs a huge ecological debt that must be paid.

A good Global Citizen meekly follows scientific-spiritual experts and willingly takes on the status of inferior. Locally trained leaders are chosen for their ability to follow blindly, internalize, and preach the new faith with conviction and style. Followers of the global communitarian religion mix the new science of sustainability with agricultural worship, and throw in legitimate claims all people on the planet could make against corporations.

Of course, the only claims that matter to the new priesthood would be their own. The new religion separates people and assumes some people are more deserving of survival. This explains some of the outrageous claims made by tribal members in the Copper Valley Region of Alaska. We've been told Ahtna is the government now, and there have been proposals to require all non-Native hunters and fishermen to hire a local Native guide who can show

them how to honor Mother Earth more properly.

"Through our knowledge, spirituality, sciences, practices, experiences and relationships with our traditional lands, territories, waters, air, forests, oceans, sea ice, other natural resources, and all life, Indigenous Peoples have a vital role in defending and healing Mother Earth. The future of Indigenous Peoples lies in the wisdom of our elders, the restoration of the sacred position of women, the youth of today and in the generations of tomorrow. "

Many of the more invasive Communitarian programs were introduced across the U.S. via tribal governments, whose younger members are primed and well-trained in grant writing. Community Health and Domestic Violence Prevention are where the money is now. Asset Based Community Development has also already been introduced through groups affiliated with the WWF.

New federally funded and trained Tribal Resource Enforcement Agents patrol American land in shiny new trucks. Alaska Natives are some of our most cherished people in the world, but their high rate of alcoholism, suicides, living on the dole, and conditions in the villages, stands in sharp contrast to their claim of a superior connection to Mother Earth. The land grants were bound to cause resentments, this just feeds it, and in some places it's becoming a real touchy subject.

Years of steadily improved relations between the immigrants and the Natives have been torn asunder by the Communitarians. First whites were taught they are superior. Now the same people are teaching that all white contributions to Alaska are denigrated and are actually being written out of history. Native "naturalists" teach Native only classes that the fish wheel is their ancestral tradition, yet the evidence shows it was 2 white men from Northern Europe who patented the Chinese invention in the United States and it was brought to Alaska in the 1800s by Norwegians, via the Lower 48.

“We are deeply alarmed by the accelerating climate devastation brought about by unsustainable development. We are experiencing profound and disproportionate adverse impacts on our cultures, human and environmental health, human rights, well-being, traditional livelihoods, food systems and food sovereignty, local infrastructure, economic viability, and our very survival as Indigenous Peoples.”

We were living on the Edgerton highway in the Copper River Valley of Alaska when the road celebrated its 100 year anniversary. Working part-time making websites for local businesses, we constantly looked for opportunities to market them online. We could barely find Kenny Lake on a map. So I started writing a short history of the road, thinking there would be some kind of big celebration for it. The Fairbanks Valdez Chitina Military Road opened to traffic in 1910. Following an ancient path, it was an incredible achievement for it's time, and, as roads go, it played a major role in the history of Alaska.

Chitina, Alaska was born when the road opened all the way to Valdez and Fairbanks. By the 1930s, Chitina was the biggest town in Alaska and many thought it would become the capital someday. The Alaska Highways were surveyed and built by the U.S. Army Corps of Engineers, and I am convinced that the Natives were just as pleased with this development as the white and Asian settlers were, since the Taral Village moved across the Copper River to be near the road. There are many scandalous events in the history of the white rulers and the local Natives, but Scandinavian and Russian immigrants intermarried with Natives across Alaska, and many Native people today carry Norwegian, Russian and German names. I see evidence of much better historical relations than I have been taught. The first Alaska Native to own a roadhouse was at Lower Tonsina, 18 mile Edgerton in 1922.

The Edgerton connected the railroad station in Chitina to the rest of the territory. Natives and immigrants have been basically peacefully sharing the Edgerton Highway for 100 years, to the point where now, everyone's pretty much related on some level. There should have been a community-wide celebration of the successful merging of our cultures, some kind of party

or at least an acknowledgment of the locals who built the road through the wilderness. Major Edgerton, the head engineer, went on to become Governor General of the Panama Canal Zone during WWII. He built that road too.

In my teens I was on a girl's drill team and marched in lots of parades for town celebrations. Centennials are a big deal in America, but there was nothing, not even one salutatory sign to tell the tourists about it. I wrote the Army, but I never heard back from them. It was just another thing in the long list of communitarian things that nobody else besides me cares about. (Sometimes I just miss the country of my childhood more than I should.)

From top notch scientists in the global think tanks, to Indigenous gatherings of esteemed tribal elders, all proposed transitions rely on United Nation's "rights" documents. (Even the Alaskan Independence Party relies on the UN.) Spiritual leaders from every corner work alongside political and military leaders to anoint the new synthesis.

How is it possible that a word such as "communitarianism," a word most people had never heard of twenty years ago, has overnight become a founding principle for every spiritual political belief on the planet?

"Communitarian socialism – We have always governed ourselves in our communities. This is why we maintain our customs, perform our own music, speak our own Aymaran language, in spite of a 500-year effort to erase these things – our music, our language and our culture. In a state of clandestinity, we have upheld our values, economic forms, our own types of communitarian organization, which are all being reappraised now. This is why we are incorporating into socialism something that has resisted for 500 years - the communitarian element. We want to build our own socialism."

**David Choquehuanca, quoted in
Communitarian socialism in Bolivia,
Roger Burbach, *Open Democracy* (2010)**

Not only is the movement for a sustainable planet a complete restructuring of

local bureaucracies to adopt UN Regional Subnational Governance, the all-encompassing global law regionalized is being “introduced” by new religious leaders from every spiritual path.

"Pachamama—The law, which is part of a complete restructuring of the Bolivian legal system following a change of constitution in 2009, has been heavily influenced by a resurgent indigenous Andean spiritual world view which places the environment and the earth deity known as the Pachamama at the centre of all life. Humans are considered equal to all other entities."

***Bolivia enshrines natural world's rights
with equal status for Mother Earth,
by John Vidal, The Guardian UK (2011)***

This is not a joke, no matter how silly or irrelevant it sounds. The new religion is a revival of an ancient philosophy that most modern Natives have never heard of before. I had to practice learning to pronounce it. I think it's catchy.

**"In the indigenous philosophy,
the Pachamama is a living being."**

Nordica and I used to attend a lot of prayer circles in Fairbanks with Alaska Natives honoring the Lakota rituals, so we're not unfamiliar with the beauty of American Indian traditions. It was a very special thing I did with my friend Maynard, a Ceremonial Pipe Carrier from Shismareff. I love people from all over the world, and I've never cared what anyone else thinks of the assortment of colorful people who've always been welcome in our home. Not only do we love having guests, we love ethnic food, and we love being invited to traditional suppers, parties, and ceremonies. When I was in college back East, it was an honor to be invited to sit down in a real Sabbath Ceremony with my friend Diane and her interesting parents, who sang to each other. I went to every "Free Puerto Rico" party on campus, not only because they had the best

music, beans and rice. I'm visited by Mormon boys and Seventh Day Adventists bearing muffins, and I talk to the Jehovah Witnesses, often to the dismay of my housemates. I'll listen to anyone. Our oldest friends, my favorite Irish American family (you know who you are) have mixed race children we love as much as our own. Our own mixed heritage is not as pronounced as some, but there's a definite Asian slant to our eyes. Nordica was raised to be proud of her American Dutch, French, English, Cherokee Indian, Prussian, Norwegian and possibly Mongolian heritage. But this book is about the law, not about me or how much I love my friend Vanjie's Filipino cooking (or her mother's, I should say). This law is destroying the things I love most about our big melting pot. We do not need any phony reasons to raise one group above another. However genuine the feeling of the Natives who are writing this crap, they're being duped by the planners just like everyone else.

“The draft of the new law states: "She is sacred, fertile and the source of life that feeds and cares for all living beings in her womb. She is in permanent balance, harmony and communication with the cosmos. She is comprised of all ecosystems and living beings, and their self-organisation."

The only reason this has to be included in the update to 2020 is the religion is not just religion, it's religious law, partially based on an indigenous philosophy that claims a sacred status for Big Mother. It is almost hilarious to me. When I named the planners Big Mother back in 2000, I had no idea how fitting it would become in 2012. Because not only is Communitarianism now based on some ancient South American deity, this most miraculous ideology has been embraced by Natives all over South America, not coincidentally where the Catholic Socialist Workers have been actively preparing them for the synthesis ever since Vatican II. A published paper by a Jesuit confirmed our antithesis almost verbatim. They know the plan too. We'll get to them in a minute. The point I have to make here is, this new Communitarian religious revival is sweeping across South America. And apparently, changing their constitutions

to Communitarianism is the new fad.

“Ecuador, which also has powerful indigenous groups, has changed its constitution to give nature “the right to exist, persist, maintain and regenerate its vital cycles, structure, functions and its processes in evolution”. However, the abstract rights have not led to new laws or stopped oil companies from destroying some of the most biologically rich areas of the Amazon.”

Etzioni's theory of Communitarianism is at the heart of the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP). The theory of modern Communitarianism, introduced into Western upper academia in the 1980s by Amitai Etzioni, evolved within 30 years into a 500 year old Native element. That's some serious conjuring going on. Feel the power of it?

Here's where Communitarianism proves itself to be downright miraculous. It's sure got all the makings of a big one. Because it's not only raising the mother earth goddess in the mountains and valleys of South America, it's part of rising religious movements all over the world.

Every now and then, one of the churches lets their readers in on the bigger plan. Sometimes they drop hints about where it all originated too.

“So, might there be a correlation with communitarian philosophy in Gülen’s perspective? A reading of The Responsive Communitarian Platform reveals the communitarian movement’s most salient concerns: the reciprocity of social life; renewed moral values; the importance of historical context; strong, participatory democracy; a vibrant family structure; schools and education; government involvement guided by degree of necessity; responsibilities of citizenship; protection of human rights; social justice; public safety and public health; and internationalizing

the primacy of human community.⁹ It is a sensible outline of focus areas for community-minded attention that could indeed mesh well with the aims of the Gülen movement.”

***A Communitarian Imperative:
Fethullah Gülen’s Model of Modern Turkey***

Other religious movements like the Bahá’í have no trouble explaining the connection between religion and the new World Citizenship requirements under Sustainable Development plans. Members of this religion have a School of the Earth in Kenny Lake, Alaska, a few miles from where we live.

The owners of the School of the Earth are active Community League leaders. Their affiliate organizations, fellow Earth Stewards and eco tourism guides, including Wrangell Institute for Science and the Environment (WISE), receive huge portions of Community Development Block Grants for their pet eco projects by diverting state funds intended to help the whole community.

In 2009, I investigated the Community League when some neighbors who had become good friends asked me to get involved. But I could only stomach one meeting, the one where they introduced a need for seven new standing committees. Kenny Lake has a population of 410 residents, but the 23 million acre area has a lot of attention from major players and facilitators, and big UN NGOs like EcoTrust from Oregon sponsor booths at the local fair.

The closer you live to the proposed Wilderness Corridors, the more top level change agents you have, per capita, in your little town. The WISE symbol is an owl that looks suspiciously familiar, and their motto was, "enlightened citizens make wise decisions." WISE modified their website after I sent my research on the grant distribution out on their list. They indirectly responded to me by writing two columns against me in the *Copper River Record*. Editor Mary Odden seethed with indignation, defending the businesses that profit from the volunteer community spirited agenda with lofty talk and downgrading me without ever using my name, or citing what I actually wrote.

The obviousness of it made us bust out laughing, especially when she wrote with a sneer, "community, community, community" and claimed they

would say it as much as they like. Ever since Odden wrote that we've noticed how often the word community appears three times in paragraphs about the plan. Weirdly similar to the movie *Hot Fuzz*.

“... the Bahá'í International Community's Office of the Environment launched an initiative aimed at promoting a new sense of responsibility toward the environment by people across the planet. This initiative began as a concept paper entitled *World Citizenship: A Global Ethic for Sustainable Development*. The paper stresses the need to promote a global ethic in order to make sustainable development an aspiration and commitment in peoples' daily lives. It was presented at the first session of the UN Commission on Sustainable Development in June 1993. It has since formed the basis of a worldwide campaign carried out in collaboration with a number of the Bahá'í International Community's 175 national affiliates; and many of the individuals and local communities that comprise them...”

“The Earth Summit process and the spirit released by the parallel NGO Forum in Rio de Janeiro heightened awareness among the world's five million Bahá'ís and stimulated many to launch efforts to implement aspects of Agenda 21 in their individual and community lives.”
***Implementing Agenda 21 Sustainable Development and World Citizenship* by Lawrence Arturo**

Here's a spiritual group I don't know anything about yet:

Chiara Lubich “The spirituality expressed by Chiara Lubich soon became defined as a ‘collective’ or better still, a ‘communitarian’ spirituality, always in view of ‘ut omnes unum sint’ (jn 17,21).”

One thing I've learned is, the most educated scholars come from the religious schools and the Jesuits are some of the smartest academics in the game. I

haven't studied their history and I don't plan to either. Those details have been well covered by others much more interested in this aspect than I am. I've read enough of E. Michael Jones' *Culture Wars* to see firsthand the level of scholarship in the Catholic community worldwide. It's unbelievable how much I've learned from them. Many readers will not need to learn about the Catholic Church from an ignorant former Protestant like myself, but I include this for my fellow countrymen who may not be aware of certain facts.

The Catholic Church underwent a massive transformation in the 1960s after their big Vatican Council. The last pope, John Paul II and now Benedict believe that Communitarianism is the solution to a lack of spirituality in modern man. According to Pope John Paul II, it's what was lacking in Marxism.

Catholic Priests call it the final balance between capitalism and communism. (This is our exact thesis, too.) Pope John Paul II was very close to Mikhail Gorbachev when the wall came down, and it appears (from my point of view) that they worked out some of the kinks in the new religion together.

Communitarianism is not new to the Vatican though, it was mentioned in an old Vatican publication we cite in the *Manifesto*, so some members of the Church have been aware of the term Communitarian long before Etzioni borrowed it for (or from) them.

I don't know enough about it to say much more, and it isn't really necessary to further the main point that Catholics use the term communitarian as much as the pagans and Etzioni do. Yet, E. Michael Jones has never had anything about Communitarianism in the four years I've been following his excellent *Culture War* articles. Jones is no fan of the new Pope, so maybe sometime he'll delve into what Benedict meant when he said this:

**The Holy Father in Rome "Profession of faith is
an act both personal and communitarian."**

Pope Benedict, Vatican Radio

I know, that quote alone wouldn't mean much in relation to the focus of this book, which is about the forced collectivist side of Communitarian thinking,

but when taken in combination with other aspects of Catholic teachings, we begin to see a closer similarity to what Etzioni envisioned for the world. And, it is through the Catholics (and the Mormons) that we learn what Communitarian Conservatives believe in.

The newest UK Prime Minister, David Cameron, is defined in the British press as a follower of Phillip Blond. Much has been written lately in the English press about Communitarianism, and many British subjects identify Cameron's Communitarianism as the same thing Tony Blair and Bill Clinton pushed back in the 90s. Tony Blair recently converted to Catholicism and I'd imagine he feels very much at home with the modernized Catholic values.

**"Catholic distributism and Catholic social teachings - Blond's Red Toryism, as it's sometimes called, is a communitarian, traditional and compassionate conservatism that is as suspicious of unchecked economic markets as it is of over-extensive national governance. Presented as consonant with traditional Catholic distributism and Catholic social teachings, Blond's theory begins with corporate understanding of the political order and places special emphasis on the importance of subsidiary communities as critical and inherent aspects of such an order. Governmentally such subsidiary parts are empowered, thereby neither relying as much on market mechanisms or the state leadership for policymaking and administration."
larrywillmore.net/blog/2011/10/01**

But I also know many Catholics who are not at all comfortable with the new values, a lot of contentions exist over the Old v New Mass, and we know Distributivist raised children who are, along with other reasons, refusing to raise their own children in a church organized under a 410(c)(3).

By now you know that the Third Way and Communitarianism are the same thing. The new system was identified in mainstream press numerous

times as the Ultimate Third Way. The Ultimate Third Way's ultimate goal was to build a network of subsidiary communities, outside normal branches of government, all following the same rules, regulations, standards, and norms. The Third Way is what Republican potential Newt Gingrich endorses.

The oldest Communitarian Church in modern history was established by George Barmby in England, an early founder of communism who started a Communitarian Church in 1848. The oldest reference we found in ancient history is "communitarian-ra", defining the rabbinical law enforced during the Hebrews captivity in Babylon. In the U.S. the only church we found who called themselves Communitarians is the former Communitarian Church of Vermont, now called Cherry Hill Seminary. Vermont State records show an official recognition of it. I wrote about them at my blog a couple years ago when I found it, and they responded very unhappily to my associating them with something bad. They assured me all their witchcraft and ritual was white magic, and while I have no way of knowing if that is true or not, I believe they believe it is. The more I understand Cabala the easier it is for me to grasp their perceived difference between white and black magic, something I've never read much about until lately. *I hope to research this area much more in depth.*

Many people don't trust magic. I'm one of them who also thinks it has no place in our political system. But I don't want to pass judgment on people who think they're using it for the good. Perhaps white witches are more like the Christians than they realize; the role spirituality plays in the emerging eco religion is not spiritual at all. Many people don't trust demonology either. I find it all very creepy. When I consider the open Luciferian symbolism in everything the media puts out these days, and how little attention the Christian churches are paying to it, it's a sign to me. How can any church fail to ask what's the ultimate goal in all the new Faith-Based grant money they get?

It came as a big surprise to me that followers of the Light Bearer believe Lucifer to be a victim of bad press. Enlightenment carries many meanings to many different people, but it seems to be very closely associated with the idea of secret knowledge passed down from God to specially chosen humans, like Moses and Noah or some other rabbi or high priest, who never told us common people what God really said. There are two versions of God's

Law; followers get the edited moron's version for unenlightened souls.

I really never understood that a lot of legitimate and respected religious scholars use numerology and all kinds of metaphysical tricks to decipher what the Bible really means. Exegesis includes all kinds of methods.

It just gets better. Protestant idealists in the United states now promote Communitarianism as a model of education. The big global paradigm shift is to Communitarianism, no matter where we look.

**"A communitarian model of education promotes the twin ideas of character development and experiential learning, particularly in the promotion of community service, which advances the objective of preparing students to become compassionate contributing citizens of a global society." "A Communitarian Paradigm for Christian Education"
by Margaret McCombs, a Dissertation for
Greenleaf University, July 4, 2007**

Some Protestant religious leaders are going so far as to call it "communitarian soul," as in a series of letters to a newspaper in Ohio titled *Communitarian Soul: Shooting Hoops on a Saturday Afternoon*, by Eric McGlade, a United Methodist Minister in Bowling Green, Ohio. The Saudi Arabian government just financed a world religious governing body whose new home will be in Vienna. There are other Muslim connections to the theory of communitarianism as well, I won't add all that now, but I can assure you the word Communitarianism is showing up in more and more published papers in every religion. We had the below quote at the ACL website six years ago:

"But we are already making the second step: another continental conference in June to decide for a communitarian law that settles and sanctions phenomenons like racism, islamophobia and anti-Semitism." Franco Frattini, vice president of the EU Commission, announces a summit in

Vienna with all religious Muslim leaders.
"Together with the Imams against terror" by Gabriele
Canè, Il Resto del Carlino - 25 february 2006

I not only have references to Communitarianism being the foundation for the Mormon church and many other religions. The Universalist Unitarians pushed Agenda 21 plans into revised local land use codes in Anchorage, and they're where the phrase in *Anchorage 2020* about "balancing individual growth" originated. It's impossible now for us to keep up with all the places the words and the theory are appearing. There're so many new believers and new adherents. We're fairly convinced there's not a religion on Earth that hasn't been drafted into Big Mother Earth's Armies of Compassion.

We are being told by graduates of "specialized" colleges that a mass extinction event is unfolding right now. Like the Christians who believe we are witnessing the signs predicted in the Book of Revelations, the Jews who await their Messiah and their prophecies for a greater Jerusalem, the Muslims who pray for the return of Mohammed, and the Luciferians preparing humanity for their Morning Star to return, the worshipers of Gaia call this a catastrophic end of our age.

"ECOZOIC (ěkō zō'ik) noun, As in Ecozoic Era. The term refers to the emerging era when humans live in a mutually enhancing relationship with the larger community of life systems. The Ecozoic Era could also be considered as the "ecological age". Coined by Thomas Berry. The concept behind this is that we are at the termination phase of the Cenozoic Era, as the mass extinction event currently unfolding is the prime indicator of the end of our age. Berry says that we have a choice at this evolutionary crossroads, to continue blindly down the path of extinction or to reinvent what it means to be human in the greater context of the planetary community."

The next pre-planned stage of human social evolution is called the Ecozoic Era. Some say we have already entered it. The Gaia Community College teaches the new religion to unenlightened blasphemers (like us). It's a "community of life" system.

Rio+20 is the twenty year anniversary of United Nations Agenda 21, adopted in 1992. In addition to defining the new Green Economy and addressing the Climate Change crisis, other potential global crises have been added to the UN's global agenda. Now the UN has a more moral imperative in international crisis management. Our caring Mother has a mother of a "war room" prepared to cope with all familiar and unfamiliar threats.

"Resilience provides Rio 2012 with a direct route to tackling issues that have powerful development, environmental, and political resonance. At international level, a resilience agenda involves upgrading international crisis management capacity to respond to food, energy, and environmental shocks, complementing the G20's role as a 'war room' in economic crises; undertaking institutional stress testing to look at how international and regional institutions will cope with unfamiliar threats such as changes in precipitation patterns, competition for water, receding coastlines, and so on; and rebuilding the humanitarian assistance system, so that the world has sufficient capacity to cope with multiple disasters."

In 2002, the Earth Charter was officially endorsed by the Association of US Mayors. Somehow the full impact of this endorsement was never an issue in local American politics, and it won't be until the people make it one. The Environmental Ten Commandments is a key piece of the religious aspect, and it was the foundation for re-educating us to think like Communitarians. Every public school child in the U.S. celebrates Earth Day, now called Mother Earth Day. We are following the Earth religion without all of us realizing that's what it

is. We also don't all really get the big part about Community Development, a term of major importance to Communitarians, a term that gets buried in favor of the more recognizable Sustainable Development.

Once we see the importance of the word Community, and know the basic background for the new theosophy, we can begin to question how the word is used in their documents. Let me show you what I mean by this.

“WHEREAS, the Earth Charter sets forth an integrated approach to community development which addresses respect and care for the community of life, ecological integrity, social and economic justice, and democracy, non-violence and peace;”

What is a “community of life?” Is there a good definition of that? What do these obscure Earth Charter terms mean to the authors of this document? What can they possibly mean in all the different local settings they are introduced into? Well, according to the people who can't define it but still base entire life changing (and some would say life-threatening) programs on it, it's whatever makes the participants feel most comfortable.

Earth Charter Workshop Toolkit:

"Suggestion: Organizers of a workshop are encouraged to look into definitions/meanings of the terms above and come up with an explanation they feel comfortable with."

This tool applies to other U.N. terms as well. Agents for change prefer to use what they call “working definitions” as opposed to fixed terms defined by accessible law dictionaries. Countless corporations and city governments have adopted Green economic initiatives and declared their commitment to Sustainability, but there is still not a clear, agreed-upon definition for these terms. Like all other Communitarian Law, it will continually evolve.

“For the purposes of the Green Economy Initiative, UNEP has developed a working definition of a green economy as

one that results in improved human well-being and social equity, while significantly reducing environmental risks and ecological scarcities ... In its simplest expression, a green economy can be thought of as one which is low carbon, resource efficient and socially inclusive ...

Practically speaking, a green economy is one whose growth in income and employment is driven by public and private investments that reduce carbon emissions and pollution, enhance energy and resource efficiency, and prevent the loss of biodiversity and ecosystem services. These investments need to be catalyzed and supported by targeted public expenditure, policy reforms and regulation changes. This development path should maintain, enhance and, where necessary, rebuild natural capital as a critical economic asset and source of public benefits, especially for poor people whose livelihoods and security depend strongly on nature... UNEP, the Green Economy Initiative is one of the nine UN-wide Joint Crisis Initiatives (JCI) launched by the UN System's Chief Executives Board in early 2009. In this context, the Initiative includes a wide range of research activities and capacity building events from more than 20 UN agencies including the Bretton Woods Institutions, as well as an Issue Management Group (IMG) on Green Economy, launched in Washington, DC, in March 2010."

Some of us may still want to know the real terms used to define our new laws. We may consider it important to know what "community of life" means in the *Earth Charter*. We might look further when the answers are not forthcoming. Sometimes the answer is just a click away. The first reference that pops up in an online search to define it is... the *Wilderness Act of 1964*.

"The Wilderness Act is well known for its succinct and poetic definition of wilderness: "A wilderness, in contrast with those areas where man and his own works dominate the landscape, is hereby recognized as an area where the earth and community of life are

**untrammelled by man, where man himself is a visitor
who does not remain.” wikipedia.com**

The communitarians say this many different ways and in many different places, but it all boils down to the same belief system, that man's reign is through. In the Community of Life, according to the Wilderness Act, man is just a visitor who will not be allowed to remain. Human activity in the Community of Life is tightly regulated by Communitarian experts. Wilderness Corridors, Scenic Byways, Urban Blight, Peak Oil, Climate Change, Water Security, Food Security, Poverty, Injustice, Inequality, Protected Habitats, Wetlands and Wildland Acts are all based in this same communitarian ideology. The global “community” is leading us all to Our Common Destiny.

Our social evolutionary path leads to worshipping the new Earth Mother religion above all other religions on Earth. The reinvented Communitarian nation of Bolivia proposed full UN Human Rights be granted to Mother Earth; this will be presented to the member nations at Rio+20. Preparations for Rio+20 are underway in every nation that signed the agreement.

So yes, in 2020, the world as we know it *will completely change*. But... not in any of the ways the doomsday prophets would have us believe. This transformation to Communitarian sustainability will make us all happier, and there are actually laws being proposed that require people to smile in Vancouver, BC and Seattle, WA. You will appear happy with this, or else.

The importance of the next Agenda 21 conference is emphasized by local governments, and it generates a lot of excitement in certain circles. While most citizens remain blissfully unaware of the growing power of international New Earth Age law, Twitter feeds keep students and organizations updated on all the entertainment ceremonies and pomp leading up to Rio+20.

Listen for calls to serve the community; they're on the radio, TV and internet continually. Go to a community meeting and see if you can shut out the bragging from the converts who never shut up about all the volunteering they do. The new religion replaced humility with supra egos. New Mother Earth Agers are trained to give us a litany of every “community service” they've ever performed. They're all practically saints, okay? We just have to

ignore how many of these givers were on the government (aka taxpayer) payroll when they did all their charitable volunteering. Paid volunteers and Sustainable non-profits are simply more enlightened financially too.

Conclusion for 2012

After years spent studying and resisting the Communitarian takeover, I am convinced of two things.

The first is that one individual, one town, one state or one nation, standing alone, cannot stop the Communitarians. Their success rests entirely on people staying divided. They simply can't allow us to come together against them. They *need* us to play our assigned roles in the dialectical games. The last thing they want is for people to come together and knowledgeably challenge their perfect Hegelian synthesis.

Communitarianism is supposed to be so perfect it gives rise to no resistance—it's the final, perfect solution, and yet here we are, claiming to be the antithesis to perfection. Any successful resistance rests on getting our people out of the stupid dialectic. Fomenting divisions between nations whose people hold some power to fight back is one of their best strategies. Divisions between people at the local, state, national and international levels are the magic smokescreens the Communitarians hide behind.

Giving us endlessly circular dialectical arguments to fight over is a simple but very effective diversionary tactic, employed on many levels. They never want us to turn it around and attack them, directly. We're not supposed to know what they're actually called, or exactly what their law is called. We're supposed to "protest" portions of their plans, dialectical portions which can lead all the protestors to accepting Communitarian solutions.

Our leaders will not call the Communitarians out into the light because of who they are and what they stand for. Only a few of *them* are spiritually adept enough to appreciate the paradox inherent in the most advanced level

of Freedom that a human being can achieve. It requires the assistance of Celestial Beings. If someone reaches an advanced state of awareness and enlightenment, we know they're special.

Our role is to work, pay taxes, buy their products, be entertained by their chosen stars and waste time debating the issues *du jour*. American activism is confined to Republican versus Democrat, Communist v capitalist, OWS, End the Fed, abortion, gay issues, vaccinations, whole foods/GMO foods or any of the other millions of dialectical arguments we can choose from.

Global Governance and the Communitarian strategy is unlike any other we've studied. The tentacles of this massive new bureaucracy slowly sucks the lifeblood out of every nation it's attached to. Many will assume that the only way to kill the octopus is to cut off its head, which would be the simplest solution, except for the fact that not one commoner can possibly ever get close enough to the million-headed beast to cause any significant damage. It's also unlike every other war in history, where targeted civilian populations with the financial means usually had someplace to flee to, if they chose that route. Communitarian policies exists in more than 178 nations. There's no place to run to this time, ex-pats are not exempt .

The good news is, their bold subversive tactics can be overcome once they've been identified. Nothing good or bad happens by accident in a Communitarian opera. It's all part of the show. If we blindly follow their script, we never demand to be real players in our own lives, we allow ourselves to be puppets to our masters, and we teach our closest friends and family to pick sides in dialectical debates, rendering us all powerless in the real game.

Overcoming phony divides is the essential first step to any successful resistance. They rely on people everywhere being too distracted by the dialectic to identify their common enemy and start being effective. Locals have to implement the procedures and establish the agencies to build the global system, and if there isn't any cooperation at the local level, well, then there is no global system. They *need* us to forget we were born human.

The second thing is, critical analysis of Communitarianism is the key to taking the system apart, piece by piece. Communitarian Law is the bottom line, and it exists at a level all common born locals everywhere can affect.

Every regulation handed down from the Empire has to get past us before it can be used against us.

Critical analysis requires a level of mature acceptance that's painful to endure. Nobody wants to learn their whole life has been lived in someone else's lie. The Communitarian lie is so huge and so everywhere that to come to grips with it and still move forward is the biggest challenge to our side. We know firsthand how easy it is to be overwhelmed with the millions of ways communitarianism is force fed to us daily.

Once we recognize the way symbols in music and all forms of art and entertainment are used to manipulate our thoughts and actions, even much of what we once believed was beautiful turns ugly. This is life devastating knowledge; Nord and I have often considered leaving these books out of print because of the many anguished, heartbroken reactions we've had from some of our more sensitive readers. But in the past decade we've received hundreds of letters and emails from people who thank us for freeing their minds, and for providing the last bits of information to help put everything else into its proper place. Most of our readers found us after years, even decades of study.

For some reason, and nobody seems to know exactly what it is or where it comes from, some of us just won't give up til we get to the bottom of this. Maybe you're like us, you couldn't shake the irritating and constant feeling that something is VERY wrong with the picture we're fed every day. If you're reading this book for personal reasons, then at some point you may have been like a lot of people we've met. You may start to feel like you're in a movie—*The Matrix* meets *Eyes Wide Shut* meets *The Simpsons Movie* meets *The Wizard of Oz*.

Some of us begin by very tentatively pulling back the veil that hides the Wizard. We might even make it through a thousand veils before we find that there are a million mirrors in a round room, reflecting ten million more wizards, and we can't tell which one is real and which ones are reflections. People like me start smashing all of the fun-house mirrors, relentlessly trying to find the source for the original image. I wasted years inside that room.

Millions of clues have been put into shows we've seen or lyrics we've sung a thousand times. Matrix 101, a website devoted to studying the deeper

meanings in the movie *The Matrix*, explained that the storyline is based in the Hegelian dialectic, and linked their readers directly to our *What is the Hegelian Dialectic?* tutorial. That's very significant to us.

Never forget, you're not supposed to "believe" anything we show you, or even go verify it on your own. You're supposed to think it's a fantasy, a science fiction, a conspiracy theory, or relate it to a movie you once saw. The people showing you evidence of an illusionist performing a trick are not to be believed, never mind how solid our references are. You are supposed to make choices based on information TV, radio, and mainstream newspapers provide. This childlike faith in an uncomplicated world belies the evidence of a class of frauds and centuries of utterly despicable behavior. Their lie is in our faces, everywhere we go, every day of our lives.

We also can say now that the explanations and excuses politicians, political activists and party leaders use for not introducing Communitarianism, only added to our understanding of the plan. They are the original planners; planning is their root ideology. They believe God is the Great Androgynous Architect of the Universe, and that their role is to rebuild the world to match the vision of their God/dess. This vision sounds beautiful and benign on the surface, but it's pure evil underneath, which is why we're never supposed to try and lift the veil. And yes, there is a certain peace in never lifting it.

Actually, I've yet to meet one person who told me learning about the Communitarian plan is fun. LA21 planning groups are small, everyone there shares the same beliefs in the greater good, and their super-duper detailed mico-macro management programs are beyond boring. Right minded people who haven't been transformed yet will not waste their time in meetings.

The Communitarians are so brilliant that they introduced their legislation in terms that would rile people into arguing with them about it. They knew the locals had no idea of the actual legal philosophy, or the tactics the Communitarians have been trained in to get what they want out of us. Only a few of the lower-level Communitarians know about the global legal system their proposed revised local land use revisions adhere to. Not only weren't the affected locals told about the complex new system, the public officials paid to introduce the new system via legislation were not told either.

Nobody was talking about Communitarianism in 1999 when the *Roosevelt Neighborhood Plan* was written and passed into law. Nobody was talking about it in 2001 when *Anchorage 2020* was written and adopted. Locals and facilitators alike had conversations about specific laws without ever being able to mention the philosophy or foundation for the system of justice.

Verbal assaults against the planning groups, coming from people who stand to lose their property or livelihood or self-sufficiency, well, that had a highly predictable result. The planners knew landowners would balk. These expert Cabalists use specific, controversial language to introduce their new laws. They start the fight, get us to fight back on their terms, and then they introduce their Communitarian "solution," which is presented as the perfect mature balance to these circular, emotionally charged debates.

The modern formula for how arguing helps them achieve their ultimate goal is the Hegelian dialectic. Out layman's tutorial on Hegelian philosophy is the basis of our *Anti Communitarian Manifesto*.

Ideological comrades are exactly what average locals are dealing with when they oppose the Communitarian groupies leading the local meetings. These ideological comrades discussed what to do with uncooperative commoners for centuries in the relative calm of boardrooms and classrooms.

"Arguments for particular "reforms" in those laws may look overwhelmingly convincing on a blackboard in the relative calm of our classrooms or in the cozy warmth of think tanks comprised of ideological comrades, but as soon as they enter a more public forum, they encounter highly predictable assault."

But not everyone was invited to all the meetings where methodology was discussed. Evidence shows there is some kind of an orderly need-to-know hierarchy. It's almost possible that the field analysts experiencing the frustration of the process do not understand their own role in the process.

In their online PDF, *A communitarian green space between market and political rhetoric about environmental law*, the government of Sri Lanka provides us with a deeper appreciation for the way Communitarianism has

been introduced in "upper academia."

"Listen, for example, to the typical frustration of one analyst in response to the persistent legislative logjam in environmental law: "During almost every two year cycle in the 1990's, congressional committees have dutifully cranked out legislation to 'reform' most areas of environmental law, including clean water regulation, the protection of endangered species and the Superfund--with full knowledge that their efforts were an exercise in futility."... How can environmental change that looks so inviting to its partisans create a firestorm of public debate when legislators consider the proposal?"

Maybe they don't look so inviting because they were never meant to look inviting. Maybe the plan was to generate a firestorm of public debate that would divert public attention from the evolutionary intent of the new law. Maybe some of their planning methods are divination and word magic WITH THE POWER TO FORM AND RESTRICT OUR THOUGHTS ...

"We can divine part of the explanation if we think seriously about language and its power to form and restrict our thoughts. Changes in our environmental laws are discussed in a rhetorical setting in which certain words, themes, values, and verbal strategies are especially effective. Pose your proposal in non-dominant forms of rhetoric and it just "does not sound right" to those who must ultimately decide its fate. This problem of language is particularly important in a legislative setting where support for specific environmental changes is far from overwhelming."

Their problem of language has already been overcome with the introduction of massive marketing in favor of Sustainable Development, a Green Economy

and Saving the Environment. National, state and local laws that forbid policy changes that violate national, state and local constitutions are but logjams to the Communitarians. They've managed to not only rewrite everyone's history with a communitarian slant, they control the rules for civilized "discourse" and plant images in our brains so we can't see the full intent of the changes.

"This article tries to show due respect for language as a factor in environmental law by arguing for the efficacy of a new rhetoric in which to ensconce the discussion of environmental reform. Because we think in images articulated by words, the logic for trying to break policy logjams by revising our form of discourse seems promising. Our hope is that new words may provide new ways of seeing proposed environmental changes."

The argument for building a Communitarian Green Space is quickly replacing all other ideas for saving the planet. They're finally introducing the solution. It's coming out into the light, in all its star studded glory, for all of us to see and admire as the best and only solution to the big, looming environmental crisis.

"The development of our argument begins with a description of communitarianism as a way of looking at the world. Subsequent sections describe the power of market thought in public discourse and the gridlock it creates with respect to environmental legislation about the Superfund, wetlands, and endangered species. The final section suggests that communitarianism provides a middle road for those wishing to build a sustainable environment."

The Quiet Revolution's success rests entirely on the fact that it's been just that – quiet. The biggest threat to the Communitarian plan is publicity, and

especially the wrong kind of publicity. They discuss the challenges and drawbacks to full disclosure openly in their published documents.

This brings us to the final things we have to say before we end this edition of 2020. It's February 2012, and Agenda 21 has been in the mainstream news a lot lately. Right wing Communitarian TV hosts like Glen Beck started talking about it, Third Way Communitarian Newt Gingrich is mentioning it, and the Republican Party made an official statement against it.

Hundreds of Tea Party groups have come out against Agenda 21 and countless videos and educational tools have been produced to teach Americans about it. This is a massive shift from 13 years ago when barely a dozen random researchers and thousands of planners were writing about it.

Two major mainstream publications just published opinion pieces about the growing American resistance to Agenda 21 (*The New York Times* and *Esquire*), and in both pieces the focus is entirely on the John Birch Society as the leaders fighting against it. While we think it's fantastic that Agenda 21 has finally been opened up as a legitimate public concern, in a very public arena, we are most unhappy to see how the JBS is teaching our original argument as if it's their own, and we're outraged they're using it to further their own Right Wing Religious Agenda. Now it appears we also have to defend ourselves and our work against people who have stolen it from us with the sole purpose of misleading people back into the Communist versus Capitalist argument, which our thesis identifies as the PROBLEM.

Although they had nothing I found published about it in the 2000s, over the past few years the John Birch Society (JBS) has come out as the U.S. "leaders" in the fight against Agenda 21. Infamous for their position against communism and the United Nations in the 1950s, the JBS is a religious group dedicated to bringing back The Ten Commandments. Hal Shurlett, quoted in the NYTs, is one of many JBS members I met in a Resist Agenda 21 group on facebook last year. Hal told me the JBS covered Metro and Regionalism in the 1970s (a very important piece of LA21 history and one I just learned from Jo Hindman's "The Metrocrats.") Hal says the JBS sent reporters to Rio in 1992, and they sponsored Dr. Michael Coffman on a speaking tour in the 90s. Hal provided links to articles he posted at a scribd account where, on at least four

occasions since 1998, JBS writers used the word "communitarian" in their magazine, the *New American*. But Hal cannot provide when or how the JBS connected Agenda 21 to communitarianism, or how they arrived at that conclusion. He says he doesn't know where they got it from, but he assures me he will be happy to promote our books alongside JBS materials.

Very few writers have dedicated a series of online articles or research to Agenda 21 or the great transformation into the global system. Some writers we learned from are Sue Ford, Chris Gerner, Jackie Patru, Henry Lamb, Joan Veon, Berit Kjos, Henry Makow, Peter Myers, Constance Cumbey, Terry Mendelson, Charlotte Iserbyt, Jeri Lynn Ball, and Devvy Kidd. All of these writers (except Lamb) have mentioned something about Communitarianism (Ball wrote several great books about it) but none of them ever wrote what we do about Communitarianism, and none have ever claimed our thesis as theirs.

We have been scouring the internet for twelve years keeping up with our research. We've re-posted links to everywhere we found that used the word communitarian. We link to anything related to the subtopics we study along the way; the ACL had 10,000 exit links in 2004. I do a keyword search for "communitarian" on almost every website I visit; the norm used to be zero results. Today there are many thousands more people using the term, and while it's still mainly published in academic journals, well, the last chapter showed how many hundreds more other places we've found it, just lately.

We've written literally thousands of letters to agencies, groups and individuals all over the U.S. asking if they were interested in our research. For years I held on to the hope that someone with a voice would think it important enough to tell Americans about it. In 1999 I stupidly wrote Oprah, Hunter Thompson, Peter McWilliams, Geraldo Rivera, Phil Donahue, and every major law firm, college, and newspaper I could think of. I did get a few responses. My favorite professor at UMass Amherst, Howard Ziff, tried to help me figure it out. Ziff, who'd retired and lived in the Boston area, went and got maps of Seattle to help him advise me on how to write the story, but finally told me it was just too localized for him, with way too many names and acronyms. Technology and Law writer Carl Kaplan at the *New York Times* asked me to send copies of my COMPASS research in 2001; I never did learn

what he did with that 500 page binder I sent to his home address.

A lot of lazy writers out there have taken what they like from our work, included it in their own, and tossed the rest. Marx was known for this too. It is a criminal offense to reproduce copyrighted works without permission, the courtesy of a link, or any proper attribution. In a nation founded on property rights, intellectual property holds a high value, and not only in monetary terms. In our country, we hold the copyright to our original works unless we use a commons license, which we have never done with this book.

When people legitimately cite our research, they reference us. Even though Rosa Koire has her own opinion of us personally (like everyone else) she still links to our websites and named our writings in her 2011 book *Behind the Green Mask*. Harvella Jones, John Francis Walker, Jo Deaton, and Paul Barnes, all of whom contributed perspectives to this edition, showed us the utmost courtesy and respect for our efforts. Berit Kjos, who doesn't agree with everything we write or do either, asked permission to reprint *What is the Hegelian Dialectic?* and *What is a Communitarian?* James Delingpole, a British author who's just published a book on Climate Change, was very up front about where to go find out more information on Communitarianism. Thomas Woods gave our work an entire section in his National Association of Scholars' *Communitarian Bibliography*. We've been asked for permission to translate our *Manifesto* into Belarusian. After ten years, our original thesis is recognized by enough people that any attempt to co-opt our work is bound to fail.

There were times, even when I was starving, that I was told not to care about being plagiarized because at least the information was getting out there and that's what's important. But many plagiarizers do it just to discredit us. For instance: In 2011, Christian Gomez repeated our anticommunitarian theory, paraphrased, but inside quotation marks, in a JBS educational pamphlet. Gomez did not cite the Anti Communitarian League as the direct source of his claim that the Communitarian philosophy is the root of Agenda 21. There is no link to us (or anyone) as the direct source for this novel theory anywhere in his glossy, corporate brochure about Agenda 21. JBS members are telling the American Tea Party groups and the American press our original thesis, specifically that Agenda 21 is based in the Communitarian philosophy,

just to negate it with "Communitarianism is basically communism."

Why is the John Birch Society suddenly twisting our research around and taking people back into their outdated and irrelevant communism versus capitalism dialectic? Gomez can't show how he arrived at the first part of his conclusion on his own. The second part, the wrong part, is entirely and most definitely the JBS position. But the first part, that the Communitarian philosophy is the root ideology for the plan, besides us, only Jeri Lynn Ball has that original research. We started ours in March 2000; it's all recorded history.

Not only do we not have any affiliation with the John Birch Society or the American Right, we do not share their values. We've never been Right Wing or Christian Fundamentalists who want to "return" America to patriarchal values and moral laws based on the Talmud/ Ten Commandments.

We aren't Democrats, leftists or New Agers either. We focus on ways to get out of the dialectic altogether. Most people we know still choose sides in the standard socio-political spectrum. Many we know participate in dialectical debates that can only lead to "One" solution. We have New Age friends, gay friends, and our great-grandparents were Masons. None of this can be helped. Everyone alive was trained in the dialectic, and getting out is still a very lonely path. We follow our hearts when it comes to those we love.

A friend told us he went to a JBS meeting in Napa, California, and not one of the twenty JBS members attending had ever heard about Agenda 21, and of course none of them had heard of communitarianism either. Yet, the JBS sent reporters to cover the Agenda 21 Rio Earth Summit in 1992, almost twenty years ago. Just like the official U.S. Congressional team sent to adopt the Rio Accords in '92, LA21 was no secret to the JBS, but they kept it.

Not one political side taught their supporters or followers about real Communitarianism, and it's not on the agenda for the Ron Paul Revolution. Ex-President Clinton preaches it a lot more now; he's a "guru" and wants to guide us into the light, but he won't touch the agenda. American readers of the popular Right news sources, *Spotlight*, *New American*, *Lew Rockwell*, and *Newsmax* don't know any more about Communitarianism than readers of the *Huffington Post* or *New York Times*. The synthesis has been kept from further discussion, all these years. I figured once they found out, they'd rise to the

occasion. But our trusted party and religious leaders already knew all about the big secret and they rarely mentioned it, until now.

The Right insisted for 12 years that the term Communitarianism was "too hard" for average people to learn, so they use other words to describe it. Libertarian Party Headquarters told me the same thing the Republicans said. Individuals within the Libertarian and Republican Party recommend our *Manifesto*, but not their parties. The Santa Rosa, CA based Democrats Against UN Agenda 21 were the first Democrats to get it, but they sure didn't get it from the Mother party. All political parties in America have a vested interest in keeping the dialectic going; their only purpose is to push us toward the synthesis. They can't introduce the perfect solution until we say we want it..

Marketing and advertising rules follow the same formula; we need to offer a solution to the problem we identify, or the American public won't buy our books. We don't know if it helps sales or not, but the real value of *2020: Our Common Destiny* and *The Anti Communitarian Manifesto* is in their practical application as an economic solution.

The only solution we've ever offered is to try to get out of the dialectic and start thinking independently. We know the real solution exists in all of us. But, the operative word here is "try" because not everyone is able to break free from the limitations of controlled and guided thought. The conditioning is so complete, many will die before they'll give up their belief in the dialectic.

Our best advice? Stop being a tool. Stand up for yourself. Participate in the planning debates, even if you feel intimidated. Ask questions. Politely bust in on any meeting, anywhere, anytime, where participants are discussing plans for your future. Your absence and silence will only defeat you. Shut down any meeting that poses a threat to your people. Their whole process depends entirely on your obedience. It is your duty and right to disobey and nullify unjust laws. Fight back wisely. Think strategically.

Don't let yourself or the ones you love stay tricked into being tools. Study economics and history; leave your preconceived notions at the door. Be wary of anyone who claims to be at the center or a leader in the fight against Agenda 21. Make alliances, but always be your own leader. Learn to recognize and reject controlled opposition. The planners know if enough people stand

up against Agenda 21 now, there's a chance it can be stopped. But not if our leaders lead us directly back into an outdated dialectical drama that tricks everyone into accepting the synthesis.

Trust your intuition. Control the direction of your own momentum. Listen. Show support for neighbors who have the courage to stand up and speak at local meetings. Give public testimony, carry a sign, wear a button. Flyer your neighborhood; we did in Seattle for years, and Rosa Koire said she had great success in California with this simple method of alerting neighbors about meetings and planning events.

Sue your representatives for breach of contract. Fire them all. Become a leader yourself if you have it in you. Search your heart and conscience and seek out what you have to offer in this battle. There are many ways to resist. Every city and town who kicked ICLEI out or declared Agenda 21 an illegal program can avoid being sucked back into the dialectic. Maybe next round they'll take out programs like COPS and Community Development and help us kick our WISE Homeland Security TSA goons straight to the very end of our American unemployment lines.

Each side in the Agenda 21 games has a stake in the final outcome, not only the Communitarians and Green business partners. Their smug looks hide an undeniable secret ... *they're bluffing*. They got nothing on us. Individual people are the biggest stakeholders, all our futures are in. If you're American, our place at the poker table has been sitting empty, with the biggest stack of chips on the felt, waiting for us to show up and play that great hand we were dealt way back in 1776; it's a *Royal Flush*.

Agenda 21 is an international plan, and it is destroying 178 nations so far. Don't be suckered into thinking it's only a plan to destroy the USA. Every war, revolution, rebellion, and movement in the world is either a dialectical drama conditioning everyone for the synthesis, or is part of the synthesis already. We'll need to honor our nations *and* embrace the bigger reality, and form healthy alliances to remain free. But that won't happen until we sever these toxic connections and heal. Our future life on this planet depends on people functioning well outside the dialectic. Assert your very right to exist. It's yours. You were born knowing. You can remember it.

BOOK TWO

The *Definitive* Anti Communitarian Manifesto

by Niki Raapana & Nordica Friedrich

“... The ideas of economists and political philosophers, both when they are right and when they are wrong, are more powerful than is commonly understood.”

from '*General Theory*'
by John Maynard Keynes

Background: Communitarianism is the theory that individual rights must be balanced against the rights of the community. Its many proponents insist that individual rights and liberties pose a real threat to the health and safety of the community at large. Communitarian Law is the basis for hundreds of new global rules and regulations eliminating individual rights.

Results: The progression of recent history clearly shows a dedicated effort to lead the world into unknowingly accepting communitarian solutions. To understand how philosophical Communitarianism advanced itself, the authors traced it back to the original source. Using the works of the leading Communitarian theorists, they followed the path from Seattle Neighborhood Plans all the way to the International Court at the Hague.

Conclusion: The foundation for the communitarian theory is the Hegelian dialectic; Part One, a tutorial on the Hegelian dialectic is fully substantiated by Jesuit priests, Renowned Marxists and Pope John Paul. Theoretical analysis, i.e. (A) Communitarianism did not evolve naturally (B) and it was never a movement that arose out of U.S. society (C) therefore, communitarianism has no natural home in the United States., is further substantiated with verifiable, solid references that overwhelmingly support it. Part Two outlines historical events leading to the synthesis. The changing duality of the legal system clearly indicates Communitarianism is a criminal enterprise whose aim is to destroy all legal institutions established under national and state constitutions. Both parts establish the aims and shared goals of the lesser arms involved in the global communitarian insurrection, showing direct ties to United Nations Local Agenda 21, the War on Terror, the European Union's integration under Communitarian Law, the emerging North American Free Trade Zone, regionalization, Community Building, Community Oriented Policing Services, etc.

What is the Hegelian Dialectic?^{part one}

originally titled "WTF is the Hegelian Dialectic?" and published online as a World Wide Web document at nord.twu.net/acl/dialectic.html

copyright © 2002—2012
Niki Raapana & Nordica Friedrich

Introduction: Why Study Hegel?

"... the State 'has supreme right against the individual, whose supreme duty is to be a member of the State ... for the right of the world spirit is above all special privileges."

Author/historian William Shirer, quoting G.W.F. Hegel
in *The Rise and Fall of the Third Reich* (1959)

"Pay no attention to the man behind the curtain ..."

Georg [1] Wilhelm Friedrich Hegel (1770-1831) was a 19th century German philosopher and theologian who wrote *The Science of Logic* [2] in 1812. For many historians, Hegel [3] is "perhaps the greatest of the German idealist philosophers."

In 1847, the London Communist League (Marx and Engels) used Hegel's theory of the dialectic [4] to back up their economic theory of communism. Now in the 21st century, Hegelian-Marxist thinking affects our entire social and political structure.

The Hegelian Dialectic [5] is the framework for guiding our

thoughts and actions into conflicts that lead us to a predetermined solution. If we do not understand how the Hegelian Dialectic shapes our perceptions of the world, then we do not know how we are helping to implement the vision for the future [6].

Hegel's dialectic is the tool which manipulates us into a frenzied circular pattern of thought and action. Every time we fight for or defend against an ideology [7] we are playing a necessary role in Marx and Engels' grand design to advance humanity into a dictatorship of the proletariat. The synthetic [8] Hegelian solution [9] to all these conflicts can't be introduced unless we all take a side that will advance the agenda.

The Marxists' global agenda [10] is moving along at breakneck speed. The only way to stop land grabs, privacy invasions, expanded domestic police powers, insane wars against inanimate objects (and transient verbs), covert actions, and outright assaults on individual liberty, is to step outside the dialectic. Only then can we be released from the limitations of controlled and guided thought.

When we understand what motivated Hegel, we can see his influence on all of our destinies. Then we become real players in the very real game that has been going on for at least 224 years.

Hegelian conflicts steer every political arena on the planet, from the United Nations to the major American political parties, all the way down to local school boards and community councils. Dialogues and consensus-building are primary tools of the dialectic, and terror and intimidation are also acceptable formats for obtaining the goal.

Calverton Private School has posted a great visual chart explaining the dialectic [11].

The Ultimate Third Way [12] agenda is world government. Once we get what's really going on, we can cut the strings and move our lives in original directions [13] outside the confines of the dialectical madness. Focusing on Hegel's ultimate agenda, and avoiding getting caught up in impenetrable theories of social evolution [14], gives us the opportunity to

think and act our way toward freedom, justice and genuine liberty for all.

Today the dialectic is active in every political issue that encourages taking sides. We can see it in environmentalists instigating conflicts against private property owners, in Democrats against Republicans, in Greens against Libertarians, in Communists against Socialists, in neo-cons against traditional conservatives, in community activists against individuals, in pro-choice versus pro-life, in Christians against Muslims, in isolationists versus interventionists, in peace activists against war hawks.

No matter what the issue, the invisible dialectic aims to control both the conflict and the resolution of differences, and leads everyone involved into a new cycle of conflicts. We're definitely not in Kansas anymore.

1. The origins of deductive and inductive reasoning

Logic was introduced to the world by the Greeks in the fourth century B.C. Aristotle gave us the foundations for the most-often used methods for logical and critical thinking.

Deduction [15] is a process that moves from the general to the specific. Induction [16] moves from the specifics to the general. Methods for reasoning are mathematical formulas that base their conclusions on ideas, experiences, or information from outside sources.

Kemerling (2002) explains: "In a deductive argument, the truth of the premises is supposed to guarantee the truth of the conclusion; in an inductive argument, the truth of the premises merely makes it probably that the conclusion is true."

Here is a chart from Whitworth College explaining inductive and deductive reasoning [17].

At Lander University: Philosophy 103: Introduction to Logic: The Nature of Logic [18].

The History of Western Philosophy [19] posted at marxists.org.

Deductive reasoning is often defined as pre-Enlightenment thinking because it's based on the commonly held belief that God created the universe. Inductive reasoning is considered to be the scientific, non-religious formula that gained authority after the Enlightenment. Aristotle wasn't all that concerned about which method was preferred, or best used, but a well-founded scientific argument that uses deductive and/or inductive reasoning establishes strong premises that relate directly to the conclusion.

Man's capacity to reason beyond the knowable can be seen in modern universal principles, such as with the theory that said the earth was round and not flat. For centuries the established religious belief was that the earth was at the center of the universe, and the naked eye tells us the earth is flat and the sun goes up and down.

The deductive principle was that God created the universe and Man was created in God's image, which placed the earth at the center of God's universe. This belief also designated the monarchy and established church as the divinely appointed rulers of man.

Unseeable, unprovable conclusions (such as the earth is round and the earth circles the sun) were formed under an inductive form of reasoning based in man's ability to think beyond what can be seen, or is commonly believed. The original method for reasoning based its premises on commonly held truths and used mathematical principles to advance mankind into realms of greater knowledge and truth.

Deductive reasoning dominated up until the 16th and 17th centuries, when rational thinking expanded to include both deductive and inductive reasoning. This paved the way to applying inductive scientific reasoning to political and economic systems. Many amazing scientific achievements were made by the greatest rational thinkers in the world, who were able to apply both. Rational thinking was the foundation behind the documents used by Americans to obtain their freedom.

The scientifically based political ideas of man's natural rights to property were based on the writings of John Locke [20], who is remembered as the "intellectual father" of the United States. Locke used both deductive and inductive reasoning, as did the Americans who inherited his ideas.

Locke subscribed to the three levels of law: at the top, God's Law; in the middle, Natural Law; on the bottom, Civil Law. He believed that each type of law must correspond up to the next level. Men believed that while God's law was unknowable, it was possible to understand God's law through an understanding of Nature, and that Civil Law was bound by the rules of Natural Law. The realization of U.S. laws and citizens' unalienable rights to individual freedom were attained via both the belief in a Creator and purely scientific, rational thinking.

The most commonly used formula for reasoning is called Modus Ponens [21]: If A and B both exist, it's probably that C exists if it is a combination of A and B. For example: (A) 1 + (B) 1 = (C) 2. Or: If (A) I live in a country where everyone is free under God's laws, and (B) you live in my country, then (C) we're both free under God's laws.

2. Merriam-Webster's definition of the dialectic

Main Entry: Dialectic Date: 14th century

1 : logic 2 a : discussion and reasoning by dialogue as a method of intellectual investigation; specifically : the Socratic techniques of exposing false beliefs and eliciting truth

b : the Platonic investigations of the eternal idea

3 : the logic of fallacy

4 a : the Hegelian process of change in which a concept or its realization passes over into and is preserved and fulfilled by its opposite; also : the critical investigation of this process

b (1) : usually plural but singular or plural in construction: development through the stages of thesis, antithesis, and synthesis in accordance with the laws of dialectical materialism (2) : the investigation of this process (3) : the theoretical application of this process especially in the social sciences
5 : usually plural but singular or plural in construction
a : any systematic reasoning, exposition, or argument that juxtaposes opposed or contradictory ideas and usually seeks to resolve their conflict
b : an intellectual exchange of ideas
6 : the dialectical tension or opposition between two interacting forces or elements.

Main Entry: Dialectical Materialism

Date: 1927

1 : the Marxist [22] theory that maintains the material basis of a reality constantly changing in a dialectical process and the priority of matter over mind.

3. How the Hegelian Dialectic changed the formula for deductive reasoning

The original method of deductive logic based its premises on the pretense of agreed-upon truths which led to an otherwise unknowable conclusion.

Hegel altered deductive reasoning from a simple $1 + 1 = 2$ formula to a series of progressive triads where two opposite premises combine into a synthesis, and then each synthesis become the premise in the next triad, and on and on it goes (where it ends, nobody knows).

Hegel established that history follows a "logical" progression through the dialectic process of constant conflict between extremely different ideas that keep blending together, over and over, forming new ideas that keep merging and blending again and again, until mankind realizes perfection in philosophy. Most importantly (to us) is that "Hegel's

version puts all of the emphasis on the collective expression of what is best for the people rather than on each individual's capacity to discover it for herself or himself" (Kemerling 2002).

Hegel took logic to the next logical level, in what many consider to be a higher intellectual level [23], claiming an (A) ideology conflicting with its (B) opposite ideology equals (C) a new and sometimes better philosophy.

The dialectic pits A against B in a constant conflict and resolution, which eventually creates an outcome that may or may not have any resemblance to the original A and B. According to modern social scientists, C does not have to be a reasonable conclusion, since Hegel's dialectic takes pure reason out of the reasoning.

If you don't get it, that means you got it, because anything arrived at using Hegel's "logic" doesn't have to have any sense. A quote from Bertrand Russell on the end of rational thinking [24].

The dialectical method of reasoning is based on the premise of constant conflicts of opposites, or ongoing tension between two or more commonly acknowledged truths. Good versus evil is the most commonly understood dialectic. In Hegel's version, it is through our understanding of what is evil that we are able to understand what is even better than good.

Hegel's dialectic was an inward discovery of being versus nothing. This method changed the format for deductive reasoning into one in which truth is obtained by pitting truth against a falsehood, which leads to a false truth.

Frederick Engels and Karl Marx expanded on the Hegelian Dialectic [25] to suit their own purposes. See: *Critique of Hegel's Philosophy In General* [26] by Karl Marx (1844), Marx's *Grundrisse* and *Hegel's Logic* [27] by Hiroshi Ouchida (1988).

Hegel's dialectical idealism was founded on the premise that the abstract thought process comes before the actualization of the idea. To Hegel, the idea came first. Marx and Engels said the opposite, and wrote

that human events precede the ideas about the events. They used the dialectic to explain the necessary conflicts that will lead mankind into social perfection.

State control of the production of goods, and equal distribution of all wealth, was to be the final crowning achievement of mankind. The communist theory of human progress proves life is an ongoing conflict between people at various levels of material wealth, and Marx thought of himself as a scientist who had discovered the key to human history.

Dialectical materialism [28] changed the Hegelian formula in several crucial ways. First they excluded God's law from the formula altogether; then they pitted a lie against a lie, claiming the result was a perfect synthesis.

The Marxist theory of inexorable, inevitable world evolution into totalitarian communism was attained via the Hegelian Dialectic. The modern theory of global spiritual evolution into global communitarian collectives was as well. Transformational Marxism is the Hegelian Dialectic applied materially, as opposed to ideally. The Soviet Union was based on the Hegelian Dialectic, as is all Marxist writing. The Soviets didn't give up Hegelian reasoning when they stopped being a communist country; they simply modernized their language.

Hegel Resources from Andy Blunden [29]. Mr Blunden is an Australian communist who studies Hegel's contributions to totalitarian "dictatorships of the people."

American author Steve Montgomery explores Moscow's adept use of the Hegelian Dialectic in *Glasnost-Perestroika: A Model Potemkin Village* [30].

For a lengthy analysis of Hegel's dialectical reasoning, the University of Idaho has an online version of *Studies in the Hegelian Dialectic* [31] by John Ellis McTaggart (1896). In "Chapter IV: The Final Result of the Dialectic," the author explains the confusion inherent in Hegel's philosophy: "Hegel taught that the secrets of the universe opened

themselves to us, but only on condition of deep and systematic thought, and the important of philosophy was undiminished either by scepticism or by appeals to the healthy instincts of the plain man. But there is some difference between taking philosophy as the supreme and completely adequate means, and admitting it to be the supreme end. There is some difference between holding that philosophy is the knowledge of the highest form of reality, and holding that it is itself the highest form of reality. It seems to me that Hegel has been untrue to the tendencies of his own system in seeking the ultimate reality of Spirit in philosophy alone, and that, on his own premises, he ought to have looked for a more comprehensive explanation."

4. Why it is almost impossible for a layman to understand the Hegelian Dialectic

Hegel's theory that philosophy is the ultimate achievement of the human spirit is extremely difficult reading [32] for a well-educated person. It's almost like reading a foreign language [33] to the average student, and it rings false to the "healthy instincts of the plain man."

Detective Phillip Worts' 2001 article *Communist Oriented Policing* [34] is a nice explanation of the influence of Dialectical Materialism has had on America.

Henry D. Aiken, a Professor of Philosophy at Harvard, explains the Hegelian theory of no-reason in *Introduction to the Age of Ideology*: "... Beginning with Kant, the very conception of the philosophical enterprise that had prevailed since the time of Aristotle underwent a profound sea-change, with the consequence that the meanings of even such basic terms of traditional philosophical vocabulary as 'metaphysics' and 'logic' were altered beyond recognition ... Much of the obscurity that pervades nineteenth-century philosophical writing is directly related to this fact."

Considering the power it wields, and how many people have embraced the ideology, it's amazing how very few people in the world will tell you they understand the Hegelian Dialectic. That's because it was never written to be understood.

Even Hegel's biographers call his writing "impenetrable" which means "incapable of being penetrated or pierced, inaccessible to knowledge, reason or sympathy" or "incapable of being comprehended" (Merriam-Webster).

At one point, Karl Marx planned to simplify Hegel for the "common man" but we have not been able to find this explanation if it exists. We think there's a very simple explanation for why the Hegelian Dialectic is not simple, and why it can never be simplified.

While the American eighteenth-century political system ranks among the top modern scientific achievements, the nineteenth-century's educated imperialist writers pursued the highest achievements in irrational thinking about thinking. Hegel is at the top of our list of the world's most irrational thinkers.

How is it possible to consider a Hegelian argument? If the ideas, the interpretations of experience, and the sources are all wrong, can a conclusion based on all these wrong premises be sound? The answer is no. Two false premises do not make a sound conclusion, even if the argument follows the formula.

Three, four, five, or six false premises do not all combine to make a conclusion sound. You must have at least *one* sound premise to reach a sound conclusion.

Logical mathematical formulas are only the basis for deductive reasoning. Equally important is knowledge of semantics, or considering the meaning of the words used in an argument. Just because an argument fits the formula, it does not necessarily make the conclusion sound.

Hegel knew this when he designed his dialectic. He was an imperialist con artist who established the principles of dialectical no-

reason. His dialectic has allowed globalists to lead the world by its nose into a superstitious, unreasonable, racist age of global dominance.

National governments are supposed to protect the common man from imperial controls over private property, trade and production. They insure their workers against imperial slavery by protecting markets. But if you use Hegel's twisted logic, the only way to protect people from slavery is to become a slave trader, just for a while.

Like Hegel and Marx, the best street con knows his spiel has to be based in truth to be successful. Good cons weave their lies on logic. This method is why cons are so successful.

5. The Communitarian purpose for the Hegelian Dialectic

Hegel was an idealist [36] who believed that the highest state of mankind can only be attained through constant ideological conflict and resolution. The rules of the dialectic means mankind can only reach its highest spiritual consciousness through endless self-perpetuating struggle between ideals, and the eventual synthesizing of all opposites.

Hegel believed that all conflict takes man to the next spiritual level. But in the final analysis, this ideology simply justifies conflict and endless war. It is also the reasoning behind using military power to export an illogical version of freedom and false democratic ideals.

The reason we can call it the justification for modern conflicts and war is because no one can prove Hegel's theory is true.

No matter how many new words they make up to define it, or how many new theories they come up with to prove its validity, we can prove beyond a doubt that it is all false. And, we can show the final equation in Hegel's dialectic is:

A: The {your nation goes here} System of Political Economy (List 1841) +
B: State-controlled world communism =
C: State-controlled global communitarianism

The Hegelian dialectic was created because the American colonials won their national independence from Imperial domination.

In the War of 1812, the United States of America defeated the Imperial British Navy. That same year, Hegel published his confusing theory *The Science of Logic*. Coincidence? Not hardly.

The Hegelian Dialectic was used to justify expansionist colonial policies and terrorist acts against Americans; it was an academic elitist ploy to cloak British interference in national trade, now that they'd lost their naval piracy power over the world's trade routes. The Americans won their second war for independence in 1812, a war that was fought for the same reasons as the first: to stop British control of local manufacturing and trade.

Americans declared their right to produce and trade as a sovereign nation. They insisted they were free to trade without thuggish European merchants and banks getting in on their business. After this embarrassing defeat, the imperialists needed a sneaky way to regain dominance over American trade. Hegel's theory created a justification for the conflict between greedy European merchants and the American System of Political Economy, which allowed American merchants to operate as independents and retain control of their markets.

Americans have forgotten that theirs was an economic revolution. The American Colonial Revolution wasn't a "revolution of ideas"—it was a revolution against the European imperial mob, which controlled the production of goods and services in its colonies.

The American idea of an economy free from tariffs and constraints spread like lightning across the world. Colonies and peasant workers everywhere took actions to regain control of their own markets and stop

imperial gluttony.

By 1824, colony after colony had declared independence from imperial domination. Greece declared independence [37] from the powerful Ottoman Empire and based their successful revolution on American principles for self-governance.

The imperialists were also losing control to new national unions, which formed to protect local production from foreign imports. The government of the United States was formed simply to protect labor and markets. American economics was the foundation for the protected German manufacturing unions in the 1840s. Considering how many nations embraced the idea so quickly, it must have been a pretty easy sell to the "healthy instincts of the plain man." So, what did the imperialists do next? They created a theory of collective worker's rights and claimed that abolishing private property and controlling world markets was the best way to help laborers.

Marxism was the foundation for the Fabian Socialist agenda when they merged with the British Labour Party in 1904, and the entire labor movement has been convinced their principles are based in Marxism. Modern labor unions have no idea what they are factually based in, which is entirely in the protected individual merchant principles inherent in the National System of Political Economy. The U.S. Constitutional framers also agreed to require all public servants to abide by a fixed standard of law, whereas the British constitution is continually evolving.

There was a time when Americans had the ability to call a duck a duck. The former colonials were fearless in their devotion to *The Rights of Man* (Paine 1791). Some people maintain the founding principles of economic liberty to this very day, in spite of how most of the world drowns in the brown matter that clouds the dialectical head game.

While Darwin's theory of evolution is still being debated, there is absolutely no proof that societies are continually evolving. So when the London Communist League [38] used the dialectical method of spiritual

advancement via constant resolution of differences, they based the theory of communism on an unproven theory. Marx and Engels later changed their minds, amazingly, and redesigned communism around the anthropological theories of Lewis Henry Morgan (also unprovable).

When Amitai Etzioni used Hegelian reasoning to base the Communitarianism on a "balance" between rights and responsibilities, he built the entire theory on nothing but disproven, or unprovable, unscientific theories. This gives credence to our hypothesis:

A: Communitarianism did not evolve naturally, and

B: It was never a movement that arose out of U.S. society, therefore

C: Communitarianism has no natural home in the United States.

6. How we interpret the history of the dialectical argument

Aristotle gave the world his methods for deductive logic in the fourth century B.C. American colonists used John Locke's philosophy of man's natural property rights [39] to form a free country in 1776. British economist Adam Smith published *The Wealth of Nations* in 1776 to distort and redefine American economics. In 1791, Immanuel Kant challenged reasonable, logical principles used by Americans with his book, *Critique of Pure Reason*.

Edmund Burke backstabbed America and France both when he wrote *Reflections on the Revolution in France*. Thomas Paine published a rebuttal to his ex-friend Burke called *The Rights of Man* [40]. Paine's reasoned arguments against the imperialists rippled further than his motivational pamphlet *Common Sense* did during the American Revolution. *The Rights of Man* went global with the French Revolution, and something had to be done to stop it. In what could be called the most

brilliant act of desperation of all time, the imperialists used Kant and Hegel to redefine logic and exclude reason from logical formulae.

In 1841, Friedrich List [41] published *The National System of Political Economy* [42] and successfully disputed imperialist free trade ideology. His book is still in use worldwide, such as with the Social Movement Pan Russian Eurasia [44]. In 1844, Engels published *Outlines of a Critique of Political Economy* [45] and in 1845 Marx wrote a draft of an article on List's book [46], in which he repeatedly calls List a "German Philistine."

Accounts about the life and death of Friedrich List are full of inconsistencies. According to some, he was the most outspoken opponent of free trade, and was becoming a venerated source for ideas to protect local labor and markets. Others claim he was ridiculed for his outlandish protectionist theories, lost hope, and became despondent, wandering aimlessly around Europe.

In 1846, List died mysteriously after (or during) a trip to London, where he was discussing English manufacturing and free trade with regular folks and leaders of the Comden Club. There is a huge disparity in the record of his death, so that it is impossible to determine how, when and where it actually happened. However he died, List's body was barely cold before the London Communist League began preparing their 1847 draft of a manifesto for world peace and economic justice via a mass revolutionary movement against private property.

German-British merchant Frederick Engels revised Hegel's theory to suit his needs, and then passed it onto Karl Marx, who rewrote it with "proper revolutionary flair" (Chaitkin 1985).

The Communist Manifesto was published in 1848. In 1850, a French economist named Frederic Bastiat wrote *The Law* [46] and logically disputed Marxist fallacies being used against France.

Amazingly, the logic of Locke, Paine, List and Bastiat are relatively unknown to modern Americans, yet Karl Marx is a household name.

Already gaining substantial ground against the Americans, British Marxism was bolstered when Charles Darwin published his theory of human evolution in 1859. Engels, according to modern day scholars [48], seized upon Darwin's theory to substantiate communism: "When Marx read *The Origin of Species* he wrote to Engels that, 'although it is developed in the crude English style, this is the book which contains the basis in natural history for our view.' They turned against what they saw as the social, as opposed to the biological, implications of Darwinism when they realized that it contained no support for their shibboleth of class oppression. Since they were slippery customers rather than scientists, they were not likely to relinquish their views just because something did not fit." (from *Marxism and Darwinism* by Anton Pannekoek, 1912) [49].

In 1877 Lewis Henry Morgan [50] published *Ancient Society or Researches in Life, Lines of Human Progress from Savagery, through Barbarism to Civilization*. Then the "slippery" Engels seized upon Mrgan's work [51] as the constantly evolving basis for the totally unsubstantiated theory of natural social evolution into utopian world communism.

In 1887 the First World Zionist Federation was formed to plan for the creation of a Zionist nation-state. In 1947 Israel was formed in Palestine. In 1958, Fabian-Zionist Amitai Etzioni [52] emigrated to the United States from Israel. The former terrorist became a sociologist, joined the peace movement in the 60s, and created the Communitarian Network in the 90s. Etzioni, the father of Communitarianism, also created the new science of socio-economics (with Mikhail Gorbachev) and has been advising the White House to incorporate Hegelian solutions into domestic policy since 1979.

Etzioni is often called a guru by mainstream media. It's not unusual for Hegelian players to change their modus operandi, as can be seen in other writers like fellow Fabian H.G. Wells, who was an early supporter of ethnic cleansing. As Wells' biographers explain, "Wells' political evolution was from an optimist who believed in casual eugenic slaughter to a

pessimist who cultivated humane virtues."

In 1889 the British Fabian Society [54] London School of Economics created Socialist Clubs across America, and worked with Oxford, Harvard, Columbia, and Yale to infiltrate the Marxists' more socially evolved economic theories of Maynard Keynes, using the Hegelian dialectic to describe the conflict between Marxism and the decidedly un-American capitalist theories of Adam Smith.

The definitive authors of individual liberty as the foundation for just political and economic practices, such as Alexander Hamilton, John Locke, Friedrich List, Thomas Paine, and Frederic Bastiat, were somehow relieved of their former influence and position in the debate. By the time Etzioni introduced the academic world to the Hegelian communitarian synthesis, re-educated American students were prepared to accept any new Hegelian-based theory without ever hearing the real, valid arguments against global imperialism and free trade.

Hegel's formula has been so successful, that as of 2003, all U.S. domestic and foreign policy is dominated by communitarian thinking. The whole country is living under new laws, and yet Americans affected by "impenetrable" Hegelian laws have never once heard the term even used.

" ... Some historians have depicted the United States as a society centered around Lockean values, those of rights and liberty 8. Actually, it is now widely agreed that the United States had, from its inception, both a strong communitarian and individualistic strand, a synthesis of republican virtues and liberal values." From *The Emerging Global Normative Synthesis* [55] by Amitai Etzioni, published in the *Journal of Political Philosophy* (2004).

Postgraduate Certificate in Spiritual Development and Facilitation [56] from the University of Surrey, United Kingdom.

Political communitarianism includes: market communist and/or socialist economic programmes, free trade, appointed citizen councils,

exportable freedom programmes, faith-based funding, intervention programmes, mental health testing, emergency preparedness training, the Vatican, the *Talmud*, *The Earth Charter*, *The Universal Declaration of Human Rights*, Earth Summits, sustainable development, European royals, Communist Party leaders, elected Socialists, friendly dictators, sociologists, fascists, mobsters, Fabians, international liberals, the Bank of England, the City of London, billionaires, movie stars, secret societies, think tanks, private foundations, Rural/Neighborhood Planning, humanitarians, philanthropists, alchemists, theosophists organizations (like 1000 Points of Light), environmental law firms (like 1000 Friends of Washington), the War on Crime, the War on Drugs, the War on Obesity, the War on Terror, Weed&Seed, Neighborhood Watch, Volunteer America, Citizen Corps, churches, civic groups and more.

The list goes on forever, with a veritable alphabet soup of agencies and organizations: UN, PNAC, FEMA, G8, LA21, EU, WB, ICC, NATO, WTO, GATT, NAFTA, CAFTA, NSC, OAS, AID, IMF, FED, IRS, SSI, UI, NEA, CFR, TR, AIPAC, NOW, ACLU, NLG, FBI, CIA, KGB, MI6, NSA, WH, HS, DOD, DOJ, NGOs, WCC, NATS, DON, SPO, COPS, IACP, USDOE, USDOA, USNF, USNP, HUD, CAOs, EPA, DV, DUI, COMPASS and on and on.

7. The Anti Communitarian League's conclusion

The Hegelian Dialectic presupposes the factual basis for the theory of social evolutionary principles, which coincidentally backed up Marx.

Marx's Darwinian theory of the "social evolution of the species" does not adhere to the basis for all good scientific research, even though it has been used for a century to create a vast new scientific community, including Eugenics and socio-economics. It appears to exist mainly to advance itself (and all its sub-socio-scientific arms) as the more moral

human sciences.

To us this means the entire basis for the communitarian solution is based on a false premise. There is no factual basis that "social evolution of the species" exists, based as it is on mankind's supposed evolution toward a British version of utopia [57].

The Marxist platform in 1847 was to abolish private property, whereas the American Revolution's purpose was to protect private property rights. Marxist societies confiscate wealth and promise to redistribute it equally. America promised everyone they could keep and control what was a product of their own labor.

Modern Marxists openly claim they will "rebuild the world" and they educate activist change agents [59] to openly support overthrowing the legitimate governments of the world. Since their inception, Marxist agent provocateurs can be linked to every anarchist assassination and student uprising that cause chaos to the established European civilization throughout the eighteenth and nineteenth centuries.

Modern Americans have succumbed to the conspiracy theory labels and will only listen to what the propaganda machines tell them. Now our people don't believe anything but "the Arab world hates our freedom." Most modern Americans will never know what went wrong with their "great experiment in democracy."

The Marxist/communitarian argument has not provided a shred of evidence to prove their utopian vision, and their synthesis does not match their own projected conclusions of world justice.

We are convinced their argument substantiates our conclusion that the entire philosophical dialectical argument is nothing but a brilliant ruse. We used to call it a "cheap parlor trick" until a reader wrote us wondering how we could call it cheap when it's been so successful, and he was right.

The dialectical arguments for human rights, social equity, and world peace and justice, are a perfectly designed diversion in the defeated

British Empire's Hegelian-Fabian Metaphysical Theosophical [60] Monopoly game. It's the most successful con job in the history of the modern world. For a well-presented Christian overview of the con, see *American Babylon Part 5: The Triumph of the Merchants* [61] by Peter Goodgame.

The Communitarian synthesis is the final silent move in a well-designed, quietly implemented plot to remake the world into colonies. To us it doesn't matter if there is some form of ancient religion [62] that propels the plotters, nor does it really matter if it turns out they're aliens (as some suggest).

The bottom line is, the Hegelian Dialectic sets up the scene for state intervention, confiscation and redistribution of wealth in the United States. Communitarian development plans [63] are functioning in every corner of the world, and there is no legal avenue to withdraw from them.

The Hegelian Dialectic cannot be a conspiracy theory, because it is so well-documented; the concept of Conspiracy Theories [64] is a cruel joke. We've all been duped by global elitists who plan to exercise complete totalitarian control over the people and property of every nation.

8. Examples of the power of semantics in the dialectic

ONE

- A. Adam Smith's laissez-faire capitalism emphasizes selfishness (false)
- B. Communism/socialism emphasizes controlling capitalist selfishness (false)
- C. Communitarian morality emphasizes balancing capitalist selfishness (false)

TWO

- A. Government of the People (true)
- B. Government of the State (false)

C. Government of the Community (false)

THREE

A. Americans' Individual Freedom (1775—present) Power inherent in the People (true) ... The Constitution, the Bill of Rights and State Constitutions

in constant conflict/resolution with

B. Marx's Theory of World Communism (1847—present) Power inherent in the State (false) ... the ideology of Engels/Marx, enforced by European powers, international banks, Lenin, Stalin, Mao, Pol Pot, Castro, etc.

naturally balances/evolves into

C. The Communitarian Third Way (2002—present) Power inherent in the global Community (false) ... Jacobin Civil Society legally authorized by the United Nations Local Agenda 21 players and their Earth Charter. Represented by the Communitarian Network, the International Socialist Party, British Fabians, The New Democratic Leadership Council, British Labour, the International Court of Justice, NATO, Jewish and Christian Zionists, feminists, neo-cons, the Christian Right, Chinese communists, Russian KGB, the Mossad, the CIA, MI6, the European Union, Rhodes Scholars, G8, WTO, AID, IMF, Community Policing, cultural anthropologists, thousands of non-governmental organizations and government agencies, conservationists, Gaia worshipers, think tanks, the Radical Middle, the terrorist environmental movement, the violent peace movement, 33° Freemasons, progressives, change agents, etc.

FOUR

A. United States of America: Individual Rights of the Common Born Man

(national law) ... The U.S. is founded upon the concept of man's natural rights. Man's natural rights (as can only come from one's Creator) are recognized for all naturalized, individual United States citizens. The U.S. created a new system of federal government, one that works submissively for the free States, under Supreme Laws that arose from a free society. It was established under one-of-a-kind, original, legally binding documents.

B. Communism: The Common Good of the Party, Sacrificing Individuals (unprovable theory) ... The Marxist theory of extreme central government control is the first step to teaching people to live collectively. Communism trains people to be more moral citizens. Once a population is subdued by the absolute power of local committees, the theory says that totalitarian controls can and will be modified to allow mankind to blossom into full utopian bliss. It was established under Frederick Engels and Karl Marx's publication of *The Communist Manifesto* [65] in 1848, an unoriginal, non-legally binding document. After social scientists earnestly engaged in the dialectical capitalist-collectivist debate for over a hundred years in a worldwide "philosophical" struggle, it has finally been resolved into a New Age political theory. Americans saw what happened to Senator McCarthy and the results of the Cox Congressional Investigations [66] of communists. Americans who questioned communist programs and agencies [67] were termed "red-baiters" and completely discredited. U.S. laws against communist conspirators remained on the books, but since 1953 few Americans have participated in the "debate."

In 1993, U.S. Individual Liberty and International Communism were balanced by social scientists; they established:

C. The Third Way [68]: Elitist Social Justice by Sacrificing Individual Rights (unprovable theory) ... Human Rights is the new preferred politically correct term, and it is used by government bodies and

commoners. It is the result of the communitarian balancing act between man's natural rights and the collective good.

The modern communitarian philosophy was founded by Dr. Amitai Etzioni [69], a Zionist [70] Fabian [71] scholar who emigrated from Israel to the U.S. in 1958. Active in the World Order projects [72] since the early 60s, Etzioni's rise to power in America is a lesson in itself.

As an adviser to Presidents Carter, Reagan, Clinton and George W., Etzioni's involvements include new Character Education, AmeriCorps, Faith-Based Initiatives, community government, community policing, limiting individual privacy, and total elimination of the right to bear arms. His lectures on more moral dialogues are the basis for all new communitarian laws [73].

9. Four different impressions of the modern Hegelian Dialectic theory

The Scientific Side:

Hegel's Dialectic as interpreted by Gavin Schmitt [74]: "To Hegel, understanding what something is not helps to better understand what something is (and conversely, the more we know what something is, the more we know what it is not). The concept or object (which we call a "realization of the concept") is "affirmed" by its opposite ... Often times Hegel's method is explained as "thesis, antithesis, and synthesis." This was, in fact, the way it was explained to me in my introductory classes and the way it appears in many philosophic dictionaries. If we start with a certain idea or object, this idea or object is the thesis. Any idea or object we compare contrary to the thesis is the antithesis. The outcome is the synthesis, a better understanding of the thesis and occasionally a "higher"

step in the world of ideas (as we will see in the moment when I discuss history)."

The American Side:

Helping you connect the global to the local: *Understanding How the Hegelian Dialectic is Transforming the World to Bring in the New World Order* (75) by the Women's International Media Group, Inc. Researcher-writer Joan Veon (may she rest in peace) explains: "In the last four years while covering the United Nations, I have come face to face, on a regular basis with communism, fascism and socialism. I found, as a result of my own ignorance, that I could not identify them and therefore not identify the true meaning of what was being put forth in all of the documents I was reading. While I understood the goal of world government to be behind everything the United Nations was doing, I did not know how—what modus operandi—they would use to convert people from a capitalistic system where the individual is the master and mold of his own destiny undergirded by personal property rights reinforced his claim to that destiny, to one of complete control where man did what the State directed, when the State directed, and in the process gave up his freedoms and private property so the State could better direct its use. I then found the "modus operandi" being used for this transition was called the "Hegelian Dialectic" which is comprised of three parts: the thesis, antithesis, and synthesis."

Cold War Myth: An Exercise in the Use of the Dialectic [76] by Charlotte Thompson Iserbyt at newswithviews.com.

The Israeli side:

The Talmud [77] is considered to be a dialectic. Rabbi Adin Steinsaltz has

written a multivolume work, *The Talmud: The Steinsaltz Edition* (Random House), which includes a Reference Guide in which he says: "... The ultimate purpose of the Talmud is ... to seek out truth ... The Talmudic dialectic can be compared to an inquiry in pure science, particularly in the sphere ... of mathematics ..."

The Catholic Side:

Pope John Paul II endorses the New World Order [78] and Communitarianism [79]. The Vatican calls St. Peter's second conversion and baptism (at 1429) at communitarian [80] event.

Footnotes

Footnotes refer to links embedded in the original HTML document of *What is the Hegelian Dialectic?* published in December 2002. Most of these external links now go to outdated websites and 404 errors.

Introduction

1. www.publicsphere.net/philosophy/thinkers/hegel.htm
2. www.marxists.org/reference/archive/hegel/h1_index.htm
3. www.historyguide.org/intellect/hegel.html
4. cpm.ehime-u.ac.jp/akamachomepage/akamac_e-text/links/Hegel.html
5. www.marxists.org/reference/archive/hegel/works/ol/encycind.htm
6. www.maxwell.syr.edu/geo/courses/geo572002.htm
7. www.merriam-webster.com
8. www.philosophypages.com/dy/a4.htm
9. www.gwu.edu/~ccps/platformtext.html
10. nord.twu.net/acl/research/agenda21.html
11. www.calvertonschool.org/waldspurger/pages/hegelian_dialectic.htm
12. nord.twu.net/acl/thirdway.html

13. www.metafuture.org/Articles/AltFuturesUmmah.htm
14. else.econ.ucl.ac.uk/newweb/index.php

One

15. www.philosophypages.com/dy/d2.htm#ded
16. www.philosophypages.com/dy/i9.htm#ind
17. www.whitworth.edu/Academic/Department/Kinesiology&Athletics/Classes/KIN326W_Hagerott/resch_in-deduct-chart.htm
18. philosophy.lander.edu/logic/nature_log.html
19. www.marxists.org/reference/subject/philosophy/help/collect.htm
20. www.philosophypages.com/locke/g0.htm
21. www.philosophypages.com/lg/e10b.htm#mp

Two

22. www.marxists.org/archive/marx/works/1841/anti-schelling/ch03.htm

Three

23. www.philosophypages.org/hy/5k.htm#hege
24. www.plusroot.com/quote.html?q=52
25. www.newsandletters.com/issues/2003/jan-feb/PRANN_Jan03.htm
26. www.marxists.org
27. www.marxists.org
28. www.philosophypages.com/dy/d5.htm#diamat
29. www.marxists.org/reference/archive/hegel
30. www.geocities.com/Athens/Crete/4516/gp/Glasnost-Perestroika.html
31. www.class.uidaho.edu/mickelsen/ToC/McTaggart.htm

Four

32. forums.philosophyforums.com/showthread.php?t=5717

33. www.rpg.net/forums/phorum/pf/read.php?f=93&i=499&t=499
34. [www.newswithviews.com/community_policing/
community_policing.htm](http://www.newswithviews.com/community_policing/community_policing.htm)

Five

35. www.philosophypages.com/dy/i.htm#idlm
36. www.catalystmedia.org.uk/issues/misc/articles/british_empire1.htm
37. www.principlesofwar.com/19thC/greek_war_of_independence.htm
38. www.comunist-party.org.uk/index.php?file=review

Six

39. www.crf-usa.org/Foundation_docs/
40. www.ushistory.org/paine/rights/
41. [oll.libertyfund.org/?option=com_staticxt&staticfile=show.php
%3f%fftitle=313](http://oll.libertyfund.org/?option=com_staticxt&staticfile=show.php%3f%fftitle=313)
42. cepa.newschool.edu/het/profiles/list.htm
43. socserv2.socsci.mcmaster.ca/~econ/ugcm/3113/list/national.html
44. eurasia.com.ru/dugin0103_eng.html
45. csf.colorado.edu/psn/marx/Archive/1844-DFJ/outlines.htm
46. www.marxists.org/archive/marx/works/1845/03/list.htm
47. www.constitutional.net/127.html
48. www.cis.org.au/Policy/spr00/polspr00-10.htm
49. csf.colorado.edu/psn/marx/Other/Pannekoek/Archive/1912-Darwin
50. www.1911encyclopedia.org/Lewis_Henry_Morgan
51. courses.smsu.edu/waw105f/morgan2000.htm
52. nord.twu.net/acl/research/etzioni.html
53. www.answers.com/topic/zeev-jabotinsky
54. www.fabians.org.uk
55. www2.gwu.edu/~ccps/etzioni/A318.pdf
56. [www.som.surrey.ac.uk/student/postgraduate/programmes/
spirituality.asp](http://www.som.surrey.ac.uk/student/postgraduate/programmes/spirituality.asp)

Seven

57. www.fantasticfiction.co.uk/w/h-g-wells
58. www.mnhs.org/library/tips/history_topics/117aeugenics.html
59. www.surrey.ac.uk/Education/cass
60. www.theosophical.org/theosophy/faqs/index.html
61. www.redmoonrising.com/AmericanBabylon/Part5.htm
62. sunsite.berkeley.edu/FindingAids/dynaweb/calher/bohemian/figures/I0025295A.jpg
63. nord.twu.net/acl/research/agenda21.html
64. nord.twu.net/acl/research/conspiracy.html

Eight

65. nord.twu.net/acl/research/marxism.html
66. www.namebase.org/sources/ZC.html
67. www.namebase.org/cgi-bin/nb06?_FABIAN_MOVEMENT_%28BRITAIN%29
68. nord.twu.net/acl/research/thirdway.html
69. nord.twu.net/acl/research/etzioni.html
70. nord.twu.net/acl/research/zionism.html
71. nord.twu.net/acl/research/revisionism.html
72. www.iips.org/page3.html
73. nord.twu.net/acl/research/commlaw.html

Nine

74. framingbusiness.net
75. www.womensgroup.org/998NEWLT.html
76. www.newswithviews.com/iserbyt/iserbyt2.htm
77. www.innerx.net/personal/tsmith/Talmud.html
78. www.cceia.org/viewMedia.php/prmID/351

79. woodstock.georgetown.edu

80. www.vatican.va/archive/ccc_css/archive/catechism/p2s2c2a4.htm

Reflections on an academic journey

The Anti Communitarian Manifesto has not been edited or updated with new revelations since about 2008, when we published it as a spiral-bound booklet for the first time in hard copy. We'd like to add Compte, but it is a document frozen in time, and represents the beginnings of an academic journey that has swept my family away for the past thirteen years.

We wrote the first draft of *What is the Hegelian Dialectic?* because we could not find a simple, short tutorial to explain, in layman's terms, the Hegelian Dialectic and the formula for continuous socio-political conflict. It was drafted in December 2002 and published in January 2003 at our website. It immediately became the most popular page, and once we realized how many people around the world were searching for the term, we expanded the article to include deductive and inductive reasoning, and created a poll called "What prompted you to search for the Hegelian Dialectic?" which to date nearly 8000 people have answered.

In 2003 we also wrote *The Historical Evolution of Communitarian Thinking*, a more dedicated approach to the subject, written to American Sociological Association standards for citations. It also was the perfect compliment to our Hegel tutorial, and became Part Two of the *Manifesto*. Since then our thesis has been reproduced (in part, and in whole, with permission and without) and referred to in hundreds of articles, academic papers, books and websites.

The Anti Communitarian Manifesto has been introduced alongside Amitai Etzioni's books in a Quality of Life Seminar at Vassar College, and our work was given extensive mention in the National Association of Scholars Bibliography on the Communitarian Residence Life Movement.

part two The Historical Evolution of Communitarian Thinking

copyright © 2003 Niki Raapana & Nordica Friedrich

Ex-President Clinton and George Bush, Jr. both define their policy objectives as communitarian (Galston 1991; D'Antonio 1994; Milbank 2001; Allen 2002), yet only recently have Americans begun to study the communitarian platform as the predetermined synthesis to the Marxist left-versus-right conflict of ideals (American Patriots 2001; Ball 2000; Iserbyt 2001; Worts 1999; Austin-Fitts 2001).

What is communitarianism?

The obscure term communitarian was introduced into the "upper reaches of Anglo-American academia" in the 1970s (Bell 2001), but it is our "thesis" that communitarianism was actually created at the same time Marx and Engels drafted their anti-thesis to capitalism. We are convinced that philosophical communitarianism is the synthesis in the capitalism-versus-communism dialectical conflict. We are even more convinced that constant, ongoing political conflicts are not at all "natural," and that the communitarian solution is based entirely in a false ideology perpetrated by globalists with less than noble objectives.

Communitarians teach that all free American neighborhoods should be governed like Chinese-Soviet community collectives (Etzioni

1992). They supported "reinventing" the U.S. government in the early 1990s (Gore 1993) and excluded almost all Americans from the process. There was no open debate nor was there ever a public, national vote to modify the constitution of the United States. But now, in 2003, communitarian based global laws and sustainable development programs have been implemented in every State in the Union (Traub 2002).

The misunderstood communitarian philosophy is designed to define the "common good," even though the U.S. Bill of Rights was specifically designed to "protect and maintain individual rights." They insist a "rights" based society can only exist if it is balanced with communitarian perspectives. They believe mandatory volunteerism in the community is the moral responsibility of all modern democratic citizens. Their leader helped establish federal citizen volunteer programs (Americorps), even though recently he's backed down on the harsher elements of their platform, and now he says spying, reporting, and citizen-police interventions on suspicious neighbors (TIPS) are not necessary to maintain Americans' freedom (Etzioni 2003).

Communitarians study hundreds of reports of "polled" Americans who are asked whether they will "give up" liberty to "fight terrorism" and then present their conclusions as if the whole process wasn't contrived to achieve the desired responses. Mainstream media presents the communitarians' confusing either-or scenarios to unaware Americans who answer as if the questions are valid. While they never poll Americans and ask them if they want to give up their free national system for totalitarian Marxism, they continuously challenge American's foundations for property and privacy rights in academic arenas few average Americans are ever exposed to (Etzioni 1998).

Communitarians call the U.S. national system of political and economic freedom, and especially individual liberty, "outdated" (Etzioni 1968). They claim a global perspective is necessary to ensure Americans' peace and safety, and they always present their philosophy as if it is a

"fresh perspective." They emphasize they seek innovative ways to "balance" the ongoing "tension" between Americans' individual liberty and social responsibility. They preach as if their platform is more "moral" than the original American political system of liberty, freedom and equal justice for all under an agreed upon system of protective laws. They sing a soft lullaby for the American ideal of national prosperity and lure American politicians into relinquishing national sovereignty to a modified, "softer" international Marxist system, often called the Third Way (Etzioni 2000, Blair 1993).

This paper attempts to debunk the historical premise for the 21st century communitarian platform. We think their platform will eliminate the freedom and liberty required under fixed and permanent U.S. law. Communitarians would replace State Constitutions and The Bill of Rights with a confusing set of moral standards only they understand. They never planned on telling Americans what they're really doing because their Fabian roots are based on propaganda and lies. They'll never outright explain their platform because the communitarian agenda rests upon the same principles and objectives that established communism. It's also based in the dialectical theory of "natural, holistic social evolution."

The open goal of the global Marxists was always to create world chaos to bring about their desired changes. We show evidence here for the purpose, the planning, and a brief chronological history of world chaos induced by the people who designed the original conflicts. In our conclusion we verify some of the ways the world was led into the many constant conflicts that brought on the final dialectical communitarian synthesis.

Manifesting a communitarian game plan

The enlightened American idea of liberty and justice for all was met with

fierce global and internal opposition from its very inception (Chaitkin 1985). The American colonials rebelled against total British control over local production and trade. The colonials wanted to manufacture their own goods and services, and many sought to advance their homegrown industries. In the 18th century the British Empire was a global government monopoly over all goods and trade, and colonials were required to purchase necessary commodities from the Mother country, often to the detriment of their home regions.

Many Americans just wanted to support themselves and control their own lives. They sought "permission" to produce their own goods and to grow and prosper according to the level of their ambitions and needs, within a system of municipal laws. Their "Mother" repeatedly denied the American's requests to be treated fairly, as equals.

Raised far away from the Imperial Court, many Americans believed men should be free to grow and prosper according to their efforts and not their social status. Hardworking colonials didn't want to be held back by unfair, unfavorable Imperial policies that stunted their ability to increase their standard of living. This basic and logical Common Sense was the inspiration for the armed colonial rebellion against involuntary servitude to globalist masters (Paine 1776).

The colonial American Revolution was the first successful nationalist rebellion against the formidable power of the dominant British Empire, and the American's victory sent a dire message to every imperial government in the world.

The American colonial revolution was founded in the logical principles set forth by the 17th century English philosopher John Locke. He is called the "intellectual father" of our country. Locke defined property rights as a fundamental liberty under a legitimate government. Locke established the principles used by the Americans because "The human right in property was meant by Locke and understood by the Framers of the Constitution to be the fundamental liberty" (Stephens

2003). The Constitutional Rights Foundation explains what Locke meant by property: "By 'property,' Locke meant more than land and goods that could be sold, given away, or even confiscated by the government under certain circumstances. Property also referred to ownership of one's self, which included a right to personal well being. Jefferson, however, substituted the phrase, "pursuit of happiness," which Locke and others had used to describe freedom of opportunity as well as the duty to help those in want" (crf-usa.org). In 1776, Thomas Jefferson rewrote the American's Declaration of Independence, partially by default, because everyone else in Congress was too busy dealing with the escalating war.

Is it not altogether surprising to see how quickly the global imperialist writers began their pattern of attacks on the logical principles for which the Americans so bravely fought (Smith 1776; Kant 1781; Burke 1790; Hegel 1812; Engels 1841; Darwin 1861; Morgan 1877). British rewrites call the American Revolution a minor British "civil war." British academic mockery and British defamation of America's founders continues into the present day (Bicheno 2003). Today, the books written on the many varied causes for the American Revolution fill libraries (for example see: Historical Resources Branch, US Army Center for Military History 1996).

In 1847 the London Communist League's primary goal was to "abolish private property," and in 1848 the Communist Manifesto established the modern rules for the "constant conflict" between European property holders versus landless workers, peasants, and serfs (Marx 1848). The primary flaw in Marx's logical equation is the premise itself; the economic theory of aristocratic corporate capitalism (Webster 1877) Marx referred to in Dialectical Materialism [1] was never the political economy of American free men (Lloyd 1885).

The revised Marxist history of pre-revolutionary American colonial capitalism changed the American's formula for economic freedom around so that it appears to be identical to the history of Imperial colonial

economics, slavery, and servitude (Weinberg 2002). In his *Economic Interpretation of the Constitution of the United States*, Oxford-educated Marxist Charles Beard (1913) led the movement of American intellectuals who rewrote American history to correspond to Marxist economic theory.

Exploitation of the masses was not every American founder's ideology (West 1997). American revolutionaries fought against the Imperialist global financial scheme (Paine 1792) and, upon winning the War for American Independence, they laid the foundations for a limited government that would enable future free born American men to control their own destinies as independents, rather than as subjects to the Imperial British crown.

The United States Articles of Confederation formed a small government designed to protect the property and prosperity of the individual states. The individual state citizens protected under the new arrangement included American commoners and the educated wealthy, equally. Not only a war of independence over land rights and local access to a responsive, representative government, it was also a war against global imperialism and the aristocratic "free trade" policies and nepotism governing the British Colonies (globeandmail.com 2003).

Post-revolutionary policies and determining the principles of self governance

In 1787, less than six years after the Imperialist Cornwallis surrendered to Patriot General George Washington, the loose federation of young states was unable to raise taxes to pay for its war debts, and Shay's Rebellion exemplified the education the war had provided to average American citizens who continued to defend themselves from unrepresentative government taxation. Armed rebellions against state legislatures dominated by wealthy land owners had already begun. For the many

wealthy founders with quasi-imperialist tendencies, coupled with the legitimate concerns of the unprotected producers, it became necessary to establish a stronger, central, federal government. Imperialist designs to the constitution are most often examined by International Socialists (Zirin 2001; Zinn 1980).

The proposed U.S. Constitution produced heated debates over protecting and expanding the personal and economic rights of the individuals living in the free states. For many of the Constitutional framers, the Bill of Rights was an unnecessary inclusion in a people's government (National Government Archives 2003). The first Ten Amendments agreed upon in 1789 were not included in the 1787 draft U.S. Constitution.

It is possible that the entire constitutional crisis was a power-game between high powered men who sought controlling interest in the newborn country. There is such an abundance of written history regarding the formation of a strong central government in the United States that it requires years of reading to form even a rudimentary understanding of the many conflicts involved. For this paper I will only briefly examine the main conflict. But it is interesting for our purposes to note that the Hamilton branch wanted strong trade relations with the British and the Jefferson branch supported "many of the ideals of the French Revolution (infoplease.com)."

Internal debates over the formulation of the new government were a major force in determining U.S. federal policies (Hamilton; Madison; Jefferson 1791). Controlling money, creating and issuing currency, and establishing a federal bank were all central themes to the debates surrounding the Constitutional Convention of 1787. First U.S. President Washington not only turned down offers from his officers to make him a king (Parry) he also appointed opposition leaders of his belief in including reasonable discourse in decisions made over future public policy (National Center for Constitutional Studies).

The American system of economics

Alexander Hamilton argued for creating a strong federal government with a national banking system controlled by the U.S. (Federalist Papers). A national bank was to provide loans to American industrialists, farmers, and inventors, as well as provide capital investments to build the infrastructure necessary to move goods to markets (canals, roads, railways, etc). His arguments prevailed, and Hamilton's economic theory was the original political economy of the new American republic (Trask 2003).

The creation of a National Bank was considered by the Federalists to be the only sure way to protect the weak U.S. from the European imperialist's powerful financial network. Thomas Jefferson saw Hamilton's plans as an avenue to draw the U.S. into monarchical systems. The first Bank of the United States was founded in 1791, and it was authorized by the newly established Constitution to implement institutions and coin money (Findlaw: U.S. Constitution Article One, Cases and Codes). The National Bank continues to be a topic of national discussion but much of it is discounted by conspiracy experts (Rough 1997).

In response to public opinion about President Adams' lack of action in regards to (Jacobin?)-French activities in the U.S., The Alien and Sedition Act was approved July 14, 1798 (Yale Law Avalon Project-U.S. Statutes), making sedition a crime. It also became illegal to openly criticize the U.S. government. Vice President Thomas Jefferson secretly drafted state legislation to overturn the Acts (Jefferson Timeline).

Thomas Jefferson is credited with creating the first democratic party, (contrary to Washington's warning that parties would ultimately destroy the country), commonly referred to as Jeffersonian Democracy. The Jefferson Democrats were "based in large part on faith in the virtue and ability of the common man and the limitation of the powers of the

federal government (infoplease.com)." Early supporters were most influential Southern politicians, Aaron Burr, James Madison, and Albert Gallatin. "Albert Gallatin came of an old and noble family... Thomas Jefferson believed the Sedition Bill was framed to drive Gallatin from office. However, as soon as Jefferson was elected President, early in 1801, he tendered Gallatin the post of Secretary of the Treasury" (U.S. Treasury Department Archives).

U.S. Treasury's website explains to us how Gallatin's "love of independence" was the reason he fled his homeland to seek freedom in America, and forgets to add anything about his family ties to established Swiss banking and imperialist financial institutions (Chaitkin 1985). U.S. Treasury's official "history" doesn't explain how Gallatin became educated in government's "fiscal operations" either, but other sources tell us he "was reared by his patrician relatives and had an excellent education," adding, "Greatly interested in the Native Americans, Gallatin wrote papers on them and was responsible for founding the American Ethnological Society in 1842" (1UpInfo-Encyclopedia).

Ethnology is: "a science that deals with the division of human beings into races and their origin, distribution, relations, and characteristics" (Merriam Webster). The science of ethnology is directly connected to the science of eugenics (Winston 2002).

In 1804 Jefferson's Vice-President Aaron Burr killed Alexander Hamilton in a duel. He was charged with murder but never prosecuted. Aaron Burr was indicted and acquitted in 1807 for his role in a foiled British coup against the government of the United States (Buckner 2001) The details about his close family ties to other identified traitors in the plot are played down in most American histories (Chaitkin 1985).

Throughout the first decade of the 19th century, the British Navy seized 1000 U.S. ships and kidnapped 10,000 American sailors. In 1812, Americans fought the British a second time because British Navy kidnappings and British-Indian terrorism continued unabated.

Contemporary historians tell us the War was instigated and pressed upon President Madison by War Hawks in Congress (Calhoun, Clay, Porter, Langdon, and Cheves) who insisted on defending America's "honor." The Hartford Convention of 1814 was drafted by a small minority of New England Federalists, and its authors were accused of being secessionists. This was the beginning of the period introducing Sectionalism. In 1816 Henry Clay was the foremost proponent of the American System and instrumental in the Tariff Act of 1816 (AP US 2003).

By 1825, Imperial colonies across the globe were copying the Americans and declaring themselves independent from Imperialist rulers (Blackwell 1998). Imperial monarchs appealed to the United States for support in suppressing nationalist revolutions. U.S. President James Monroe reiterated President George Washington's foreign policy of non-interference in the internal affairs of foreign nations (Washington's Farewell Address 1797). Monroe was firm in upholding U.S. opposition to the creation of new Imperial colonies and he said the U.S. would recognize national revolutions proven to come directly from the rebellious nation's people (Monroe's' Speech to U.S. Congress 1824). (The eventual understanding of what became known as The Monroe Doctrine was not what Monroe originally said nor intended).

Many of the founding fathers were members of American Free and Accepted Freemasonry but after a freemason disappeared in 1826 who had threatened public exposure of masonry secrets, masonry was targeted as a bad thing. (Thomas Paine also wrote a pamphlet about the origins of freemasonry, published after his death.)

The 1830's witnessed the formation of an American Anti-Masonic party, which incidentally helped defeat Henry Clay and elect President Andrew Jackson, who was a Freemason (Grolier Encyclopedia 2000). There were originally two branches of freemasonry in the U.S.; the Scottish Rite of Freemasonry survives to this day while the American version complied with the anti-masonic public sentiment and mostly

disbanded (Chaitkin 1985). Today freemasonry and communism are both absolutely taboo political topics; speaking about the communists or the freemasons, as if they really exist, will get the writer condemned as a conspiracy theorist (Hofstadter 1964).

The antithesis is introduced into world affairs

In the 1830s there began a mass immigration from Germany and Ireland into the United States. Both areas, like most of the world at that time, suffered under British Free Trade mandates and a globalized aristocratic system of governance (Shi 2003).

Aristocrats held property in the highest esteem and they often named their successors after their LAND, it's what "titled" means. The current ruling European families all date back to the 12th century, and their holdings and their inter-related bloodlines remain mostly intact. Many immigrants settled in New York City. Their poor living conditions in the wealthy landowners' ghettos (Chaitkin 1985) and the lack of sanitary services set up the dialectic used most often on the world's poor, by providing a "good" reason to allow Darwinian eugenicists to teach population control and basic public hygiene to landless people forced into living with the most unsanitary conditions (Trachtenberg 2000).

Early U.S. policy protected the small producers of raw materials and goods, and according to the U.S. Treasury Department, "The 1830s was a period of general prosperity and by 1834 had paid off the national debt." From 1816 to 1846 there existed a "thirty year tariff war" between agriculture and commerce versus manufacturing. The pro-tariff Americans wanted to ensure protection of American cottage industries against cheap foreign imports, the anti-tariff Americans wanted access to the cheapest goods available regardless of where they came from. In Volume III of *The Great Republic* by the Master Historians editor Hubert

H. Bancroft tells us about the financial panic of 1837: "When Jackson became President, in 1829, he very quickly manifested an enmity to the National Bank, which he declared to be corrupt, dangerous, and unconstitutional. His first hostile measure was to remove from it the government deposits, which he distributed among the State banks. This measure produced a storm of opposition, greatly disturbed the conditions of business, and caused general distress in the industrial community. But Jackson was unyieldingly obstinate in his opinions, and his hostility to the bank was next displayed in a veto of the bill to renew its charter, which would expire on March 3, 1836. The State banks took advantage of this condition of affairs to expand greatly their discounts, new banks came rapidly into existence, and the banking facilities were enormously increased, the discounts augmenting from \$200,000,000 in 1830 to \$525,000,000 eight years afterwards."

Bancroft continues: "A series of wild speculations attended this expansion: foreign goods were heavily imported, and enormous operations took place in government lands, in payment for which paper money poured profusely into the treasury. Such was the state of affairs at midsummer of 1836. To check these operations a "specie circular" was issued by the Secretary of the Treasury, which required payment for government lands to be made in gold and silver after August 15, 1836. The effect of this series of executive actions, and of the fever of speculation which existed, was disastrous. The species which was expected to flow into the treasury in payment for public lands failed to appear. The banks refused discount and called in their loans. Property was everywhere sacrificed, and prices generally declined. Then, like an avalanche suddenly falling upon the land, came the business crash and panic of 1837, which caused the financial ruin of thousands. During the first three weeks of April two hundred and fifty business houses failed in New York. Within two months the failures in that city alone aggregated nearly one hundred millions of dollars. Throughout the whole country the mercantile interests

went down with a general crash, involving the mechanic, the farmer even the humblest laborer, in the ruinous consequences of the disaster. Bankruptcy everywhere prevailed, forced sacrifice for valuable merchandise was the order of the day, on less than eight of the States partially or wholly failed, even the general government could not pay its debts, trade stood still, business confidence vanished, and ruin stalked unchecked over the land. " [emphasis added]

To complicate matters even further, open immigration throughout the 1830s gained fresh voters in New York's intense local political struggles and "movements." The policy of importing the world's poor was apparently used more than once in American history in order to "balance" the national vote (as is witnessed in the mass immigration of Eastern European Jews and socialists beginning in the 1890s).

Unable to defeat the U.S. with treason, terrorism or warfare, and faced with nationalist rebellions in colonies from Australia to South America, globalists finalized their scheme to lead Americans into re-submitting to permanent colonial status. The immediate goal was to stop the spread of the American's economic theory of liberty and self-governance into the rest of the world. Friedrich Engels, co-author of the Communist Manifesto (a rich, British-German merchant, lover of world proletarian workers with a concern for social justice) was also a shameless racist. He called the Americanized German merchant a "Yankee ape," and U.S. Ambassador and economist-author Friedrich List a "philistine" (Engels 1841).

Friedrich List was a German immigrant who studied Hamilton's economic system. He was a historical economist who laid out the history of national economies. List included most of the principal players in Europe by following economic history from before the Crusades. In the National System of Political Economy, Chapter Ten: The Teachings of History (1841), List reminds us that, "Everywhere and at all times has the wellbeing of the nation been in equal proportion to the intelligence,

morality, and industry of its citizens; according to these, wealth has accrued or been diminished; but industry and thrift, invention and enterprise, on the part of individuals, have never as yet accomplished aught of importance where they were not sustained by municipal liberty, by suitable public institutions and laws, by the State administration and foreign policy, but above all, by the unity and power, of the nation." He promoted National Systems by writing books. He contributed as a hands-on consultant to German national unions formed against British free trade policies. Karl Marx drafted an unconvincing rebuttal to List's National System of Political Economy in 1845 (Marx/Engels Archive).

Throughout the mid 1800s, "The general growth of manufacturing interests throughout the North had given the protectionists the balance of strength, and the free-traders, finding themselves powerless to gain their ends in Congress, began to indulge in treasonable language, claiming that individual States had the right to refuse to submit to laws which worked adversely to their interests (Bancroft 1900)." The stage was being set for the Civil War between the States.

Friedrich List died in 1846, either of suicide-poisoning in London (Chaitkin 1985) or of a self-inflicted gunshot in Austria (Stuttgart Marketing). While most historians assure us that he was despondent, unemployed and aimlessly wandering, others tell us he was in London investigating the English Corn Laws and the Comden Club (and subsequent workers riots associated with Engel's free trade practices). Friedrich List's 1841 book on National economics was translated into numerous languages including Russian, Chinese, and Japanese. While Lists' works are mostly unfamiliar to American students, they were the basis for many national recovery movements and still are, as is evidenced by the Pan-Russian Social Political Movement EURASIA (Dugin 2002).

Friedrich List's position on Adam Smith's 1776 theory of laissez-faire capitalism? "It is this theory, sir, which furnishes to the opponents of the American System the intellectual means of their opposition.... Boasting

of their imaginary superiority in science and knowledge, these disciples of Smith and Say are treating every defender of common sense like an empiric whose mental power and literary acquirements are not strong enough to conceive the sublime doctrine of their masters" (Freeman 1992).

Rebuilding Civil Societies

In *Treason in America: from Aaron Burr to Averell Harriman*, American historian Anton Chaitkin (1985) traces the untold version of the U.S. Civil War. He tells us in the 1860s the London-American Scottish Rite Freemasons agitated again for a war of secession, and when it came the war almost entirely destroyed the Union of Free and Independent States.

Albert Pike was a prolific Freemason and figures prominently in Chaitkin's research about the Southern secession, but Pike's biographers at West Virginia University say Pike was opposed to secession. *Morals and Dogma of the Ancient and Accepted Scottish Rite of Freemasonry*, by Albert Pike (Charleston, 1871) "prepared for the Supreme council of the thirty-third degree, for the Southern jurisdiction of the United States, and published by its authority" is a credible source for understanding freemasonry and its "civil society" goals.

The term civil society comes from the Jacobin freemasons who began using it in 18th century France. Famous for its line: "liberty, equality, fraternity," it is also credited with introducing the guillotine into the French Revolution. Modern day Russians call it a "hopeless phrase" (PrimaNews 2002).

Whoever was behind it, fresh immigration boosted enlistment in the Union Army, and the end of the American Civil War in 1865 opened the door to massive reconstruction and the industrialization of America. It also created a "pool" of seasoned soldiers necessary to invading the western

Indian lands, Mexico, and Cuba. What happened next is best described by University of Iowa lecture notes on American Foreign Policy: "After the civil war, efforts to steer the United States toward a more internationalist foreign policy began to increase. Many internationalists of the day were imperialists who sought to expand America's reach beyond the confines of the North American continent. For more than three decades these efforts came to naught. Isolationists continued to hold the upper hand and defeated bids to extend American rule over territories as diverse as Cuba, Greenland, and Hawaii."

Nearly thirty years after the Communist Manifesto, Lewis Henry Morgan, the father of anthropology, published his theory of the history of civilization, and he placed Native American societies in "Middle Barbarism" (Morgan 1877). Without missing a historical beat, Darwin's (1859) theory of evolution had expanded to include "evolving" political systems (Singer 2000). Morgan's unscientific revelations were another boost to Engels' 1840's unscientific theory of natural social progress, and was "seized upon by Frederick Engels as the basis for communism" (SMSU.edu). Putting aside his interests in Indians, philanthropist Henry Morgan became rich in expanding railways and mining. Over the next decade, the Western Indian wars eliminated "middle barbarism" from the continent.

Engels' altruistic revolutionary communist ideology of empowering the working man, and ideas like geopolitics and free trade, spread through the upper reaches of Anglo-European academia (GlobeandMail.com). Hundreds of books were already prepared and written to enhance their theories and promote different routes to "rebuilding the world" (Darwin 1861). 1873 saw the first Populist Movement for Agrarian Reform (Krebs 2002). The metaphysical movement of Theosophy was established in 1875 to apply Darwin's theory of evolution to the "spiritual level" (Schumacher 1996). The British Fabian Society formed in 1884, merged with the British Labor Party in 1904, and established the London School of Economics to

teach Marxist finances. Key Fabians were socialist writers Bertrand Russell and George Bernard Shaw, both men having many honors bestowed upon them for various socialist causes, including world peace. H.G. Wells is probably the most familiar of the Fabian authors, he wrote the famous *A New World Order* (1939), and the less famous *The Way to League of Nations* (1919). Another famous Fabian is Annie Besant of the Theosophical Society, follower of Madame Blavatsky who penned, among other esoteric works, a magazine called *Lucifer* in 1887.

Americans embrace the Fabian agenda and free trade policies

Fabians founded Socialist Clubs at Harvard, Yale, Columbia, and the University of Chicago; Fabian-Keynesian change agents eventually taught their progressive economic theories at every elite university in the States (Terrins 1984). In 1883, the new version of global American capitalism was solidified in the first free trade agreement between rich American financiers and the Mexican aristocracy (Hart 2002).

The *Globe and Mail* gives us another version of British free trade: "It was more akin to forced trade, as many of these products were taken under, to be overly generous, coercive conditions. In that sense, the British Empire engaged more in racketeering than free trade.... Now, let us take a closer look at the British Empire, often heralded as a model for the benefits of free trade. Free trade was indeed first introduced to Great Britain, but not until 1846. By that time, the British Empire was already near its apex of economic dominance, a result not of free trade but of exploitation of its colonies, both for natural resources and markets. Before 1846, the British state was more interventionist than any contemporary government and probably rivaled that of the centrally planned economies of the erstwhile Soviet Union. Success was firmly built on monopoly. The

only large-scale businesses of the day, the equivalents of contemporary corporations, were run by governments. These organizations were anything but competitive, as they were granted exclusive trading rights in the colonies. The Hudson's Bay Company and the English East India Company are well-known examples of this. Under the Navigation Acts, even transportation of goods to and from the colonies was monopolized. Protected markets and nepotism meant markets were anything but free."

Benjamin Harrison was elected president in 1888 and began dismantling the tariff system established by Washington, Hamilton, Clay and List. Harrison's White House biographers explain: "The most perplexing domestic problem Harrison faced was the tariff issue. The high tariff rates in effect had created a surplus of money in the Treasury. Low-tariff advocates argued that the surplus was hurting business#To cope with the Treasury surplus, the tariff was removed from imported raw sugar; sugar growers within the United States were given two cents a pound bounty on their production. Long before the end of the Harrison Administration, the Treasury surplus had evaporated, and prosperity seemed about to disappear as well (Whitehouse.gov)."

This is even more interesting when compared to a review in 1997 in *The Atlanta Business Chronicle* of the book "Hamilton's Blessing." *Hamilton's Blessing: The Extraordinary Life and Times of Our National Debt* by John Steele Gordon who claims to prove the national debt was Hamilton's "brainchild." One reviewer of the book says "the emergence of Keynesian economics further sanctified the role of deficit spending as an economic strategy" (O'Keefe 1997.).

In the early 1890s a panic somehow occurred on Wall Street, and by 1895 the failing U.S. Treasury had allowed banker-financier J.P. Morgan to create a syndicate to buy up U.S. bonds, and the U.S. Supreme Court declared the income tax law unconstitutional.

The first World Zionist Conference was held in 1897 with the goal of enlisting support for the creation of a Jewish homeland. The

international coalition of Zionists had support from very influential global players, many of them with access to heads of states. One of their founding members was a Rothschild banker and the Zionists appealed directly for recognition from several world rulers, including the Pope (Herzl 1896). (The Rothschild name pops up again in the 1992 Democratic Leadership Council DLC as a source for start-up finance capital (Chaitkin 2002). The DLC agenda is to "define the Third Way".)

According to a biography published in the Atlantic Monthly in March 1901, President William McKinley turned down the Republican nomination twice. When he accepted, "... he thought, and as almost everybody else in his party thought, to substitute on the statute books in cooperation with the Republican Congress elected at the same time, a modification of the McKinley tariff bill for the Wilson Gorman tariff law, and thus to restore the prosperity which had for some reason disappeared; and also, as others thought, to bring about the enactment of a law for the maintenance of the existing gold standard, and to remedy the defects in the Treasury system which, under the conditions of the former administration, had compelled it to issue two hundred and thirty million dollars in new bonds# Congress, on his recommendation and under his inspiration, passed the law to maintain the gold standard, to provide for refunding at two per cent, the lowest rate of interest ever paid by the United States government, and to extend the national banking system to small towns" (Macfarland 1901) [emphasis added]

America is redirected by foreign interests

By 1898, Assistant Secretary of the Navy, Theodore Roosevelt, acting for the Secretary who took the afternoon off, gave the order of readiness which helped convince McKinley to go to war against Spain and liberate Cuba (Chaitkin 1994). It was only McKinley's solid reputation and the

esteem of the U.S. Congress which allowed him to hold out against Congress and public opinion as long as he did, and after war began, he worked diligently and diplomatically to end it honorably, and to restore Cuba and the Philippines to the people living in those countries (Macfarland 1901).

In 1889, the London Fabian-trained Nobel Peace Prize winner Jane Addams brought socialism and international "peace" to Chicago neighborhoods (University of Chicago). Addams was just in time for the poverty and wars that would define the coming 20th century and lead us into the 21st century Middle Eastern Clash of Civilizations (Huntington 1993). In 1901, U.S. President William McKinley was assassinated "for the working man" by an immigrant laborer who associated with anarchists and Fabian Socialist Emma Goldman in Chicago (American Jewish Historical Society). Goldman's Fabian terrorism was also the inspiration for the foundation of the American Civil Liberties Union (ACLU). "McKinley's assassination came after a wave of anarchist terrorism in Europe. Between 1894 and 1900, anarchist assassins had killed M.F. Sadi Carnot, President of France; Elizabeth, Empress of Austria; and Humbert I, King Of Italy" (US Gov. Archives).

Apparently some Americans still wanted to create a monarchical government after 125 years: "The tendency toward government by a monarch in this country appears most clearly in the sayings and doings of the people who want "a strong man in the White House" (Macfarland 1901).

Following McKinley's death, elitist "nabob" vice-President Teddy Roosevelt took the oath of office. Under his progressive presidency, Roosevelt introduced Marxist environmentalism and, using blueprints of successful British land conservation policies in colonial India, firmly established the U.S. model for a national forest service (Chaitkin 1985). Between 1890 and 1920, over two million Eastern European Jews (many with communist sympathies) would immigrate to the United States,

assisted mainly by New York banker Jakob Schiff.

University of Iowa's lectures on American Foreign Policy fill us in: "By the close of the nineteenth century isolationists were beginning to lose the battle with internationalists. In 1898, the United States went to war with Spain and won an empire. Under President Theodore Roosevelt and his corollary to the Monroe Doctrine, the United States embraced the role of policeman of the Western Hemisphere. But despite the ascendancy of internationalism, the core isolationist prohibition against becoming entangled in European affairs persisted. President Wilson challenged that taboo with America's entry into World War I and his bid to commit the United States to membership in the League of Nations. After protracted and bitter debate, however, the Senate rejected the Treaty of Versailles and with it Wilson's vision of a liberal, multilateral internationalist order."

Teddy Roosevelt appointed Darwinian-Eugenics Congress attendee Gifford Pinchot as national protector of prime U.S. "public" lands (Mehler 1988; Chaitkin 1985). "The area of the United States placed under public protection by Theodore Roosevelt totals approximately 230,000,000 acres" (Wikipedia 2003). In 1902, he appointed Oliver Wendell Holmes to the U.S. Supreme Court. Holmes was a liberal justice who " became known for his innovative, well reasoned decisions, balancing property rights with human rights, with the latter taking precedence over the former" (Wikipedia 2002).

J.P. Morgan and his associates averted another financial panic in 1907. The U.S. Supreme Court declared J.P. Morgan's consolidation of the Northern Pacific Railway illegal, but the Railway's financial ties were never disbanded (Britannica). In *Politics of Change, Pacific-Northwestern* biologist Dr. Robert Crittendom (1994) details Railway-related land grabs from the Mississippi to the gates of the Columbia River, and Weyerhaeuser's massive takings all along the route.

In 1913 the private, corporate Federal Reserve was created. In accordance with plank two of the Communist Manifesto, the Sixteenth

Amendment created the national income tax law. This is also where we see the rise in prominence and self-aggrandizement of British and American joint "Councils" on foreign relations, national historical societies, wealthy merchants' philanthropist foundations, grant funded public policy research, privately funded social research institutes, and politically left and right wing think-tanks.

Woodrow Wilson was elected on a no-war platform, and in 1917 he petitioned the U.S. Congress to enter World War One. Here's where the dialectic gets really tricky. Information from around this time is contradictory, and reference to actual historical documents is labeled conspiracy theory, or worse. We have verified the Balfour declaration to Rothschild (Balfour 1917) and a first draft for a League of Nations (Balfour 1922), which has evolved into the modern day United Nations (Rothschild 2003). President Woodrow Wilson's decision to enter World War I (Wilson 1918) is connected to Colonel Mandel House, Zionism (Balfour-Palestine Mandate 1922), and Supreme Court Justices Louis Brandeis and Wendell Holmes (Lariens 19--).

The early 20th century is shrouded in controversy, but it is well known that in 1917 the Marxists toppled the Russian Revolution and replaced the ruling Kerenskys with a genocidal, totalitarian regime that killed millions of people (Courtois 1999). The USSR established credibility for the anti-thesis, and provided justification for the United States' Cold War expansionist policies.

Russian Marxist Leon Trotsky wrote Disarmament and the United States of Europe, (the first draft for a European Union?) reprinted by the International Commitemern in 1945. Trotsky saw the strength of an American system: "The prewar power of the United States grew on the basis of its internal market, i.e. the dynamic equilibrium between industry and agriculture. In this development the war has produced a sharp break." Trotsky explained the Marxist's ongoing destruction of Wall Street businesses in the U.S., with: "American finance capital is digging with its

own hands powder and dynamite cellars beneath its own foundation. Where will the fuse be lit? (Trotsky 1929)"

Marxist chaos multiplies

In 1929 the stock market made a major crash after a series of ups and downs. In Europe, the defeated German Weimar Republic suffocated under runaway inflation and the crushing Balfour-House Treaty of Versailles. The Rothschild's Bank of England quit the gold standard in September 1931, and by December of that year, German unemployment was in excess of five million (Timebase 1931).

In Germany, Marxist ideology set up the dialectic that brought Hitler and the National Socialists (Nazis) to power.

In the July 1932 Reichstag elections, "the National Socialists won 230 seats; the Socialists won 133 seats, the Communists, 89, and the Catholics, 87" (Timebase 1932). Around this time the Nazis were growing stronger by working with U.S. companies, which were represented by New York attorneys John Foster Dulles, Prescott Bush, and Averill Harriman, also affiliated with J.P. Morgan and U.S. Steel (Chaitkin 1994).

In 1933, U.S. presidential candidate Franklin D. Roosevelt introduced the New Deal. Congress then established the Federal Deposit Insurance Corporation (FDIC) under the Banking Emergency Act, and the U.S. followed Rothschild's lead and dropped from the gold standard. U.S. Congressman McFadden charged the Federal Reserve with causing the stock market crash, and the U.S. was the first nation to officially recognize (sanction?) communist rule in the Soviet Union (Timebase 1933; Congressional Record 1933).

Darwinian geopolitics justified Hitler's expansionist "living space" policies and the new science of Eugenics inspired country after country to pass anti-Semitic restrictions. Between 1933 and 1934, Hitler's

government passed law after law against the Jewish people and the World Jewish and Zionist organizations staged protest after protest. Initially the Catholics opposed Hitler, though the Pope was later said to have supported Hitler because he was opposed to communism (Timebase 1933-34). On January 4, 1935, President Roosevelt told Congress, "throughout the world, change is the order of the day" (Coughlin 1935).

The people of the United States, ravaged by the Great Depression and the Federal Reserve credit-banking system, embraced Marxist rhetoric and established the conflict: "We are determined to place once and for all the sacredness of human rights above the materialism of property rights" (Holmes? 1935).

That same year, even as the Supreme Court declared FDR's National Recovery Act unconstitutional, Congress passed the Social Security Act. Determined to stay out of what many Americans called "the next banker's war," Congress also passed the Neutrality Act (Congressional Record 1935). In spite of a steady barrage of anti-German sentiment, it was only the Japanese devastation of the U.S. fleet at Pearl Harbor in 1941 that allowed Roosevelt to take the U.S. into the war.

Anti-Jewish violence had exploded across Europe throughout the 1930s (Timebase 1933-45), forcing a mass exodus of reluctant Jews to the British Mandate of Palestine, which was mostly populated by Arabs. In 1936, Palestinian leaders appealed to the League of Nations to stop the flood of Jewish immigrants (Timebase 1936).

From 1920 to 1945, the European Jewish population in Palestine increased by 367,845 (palestineremebered.com), since 1945 it has increased to a million (Maas 2002). By the end of World War Two, International Zionists had the population and the financial and military support necessary to take control of Palestine and "de-invite" the British.

In 1947, the Zionists seized Palestine from British control. In 1948, they defeated the surrounding Arab nations aided by communists and the Russian Jabotinsky's pre-WWI military units (Frank 1992). Amitai

Etzioni, father of American communitarianism, was a terrorist (Etzioni 2002), a revolutionary, and a Palmach soldier in Ben Gurion's army (Etzioni 1978).

Etzioni and other Israeli soldiers grew up in communist-collective kibbutzes in confiscated Arab territories—always presented to Americans as a very progressive lifestyle (kibbutzprogramcenter.org). In May 1948, the Jewish Peoples' Council declared the establishment of the State of Israel (Israeli Ministry of Foreign Affairs 1999). Israel, like England, does not have a written constitution.

By 1949, Marxism had completely destroyed the Chinese Imperial government and replaced the Emperor with a genocidal regime that murdered over 50 million people (Courtois 1999). Conflicts created by Middle Eastern communism successfully closed the door to intellectual discourse between Arabs and Jews in the 1950s (Somekh 1999).

In 1951, the highly decorated and respected (but now denigrated) General Douglas MacArthur was unceremoniously relieved of his Korean War command under very controversial circumstances, and the country was scandalized by communists uncovered in high U.S. government positions (Linder 2001).

Beginning in the late 1940s the agenda was almost revealed to Americans, as several well-researched, thought provoking books were published during these years (Dilling 1940; Beaty 1947; Stormer 1962). But in spite of all the evidence, by the mid-1950s Senator McCarthy had thoroughly disgusted America with his fanatical approach to routing out "communist subversives."

The well-publicized interviews by the House Committee on UnAmerican Activities* made a national mockery of any anti-communist sentiment, and Congressional investigations of communist players and programs ceased (Reese 1952; Wormser 1953).

Marxist conflict throws the back doors wide open

With all the barriers down, the final planks of the Communist Manifesto were steadily implemented across the U.S., and future American "public" education was placed in the hands of Marxist-Fabian-Keynesian change agents (Kjos 1998; Iserbyt 1999).

The 1960s witnessed the assassination of John F. Kennedy, (who, according to some conspiracy theorist-historians, signed an executive order to take away the power to coin U.S. money from the Federal Reserve (Cedric X)). His successor, Lyndon Johnson, expanded the undeclared Vietnam War to stop the communists and take over the opium trade in Indo-China. Poised for war, Marxist change agents completely infiltrated the pacifist anti-war movement in the United States (Lewy 1988). They found a willing, agitated audience in American youth who were serving as fodder on the Asian front lines. Anti-war protestors in America (including Amitai Etzioni) tooted their anti-capitalist horns for "democratic" progressive communism, but in the 70s everyone mostly ignored the Democratic Kampuchea in Cambodia who taught children how to kill their own families (Chandler 1992).

In 1967 Israel invaded Egypt and launched an attack on a U.S. ship killing 34 Americans and wounding 175. Termed an "accident" by both governments, the contradictory testimony about the air strike against the U.S.S. Liberty is discounted as another part of the conspiracy theory (Ennes Jr. 1997).

In 1973 Henry Kissinger and the CIA were accused of complicity in the bloody coup that overthrew Salvador Allende's freely elected national socialist government in Chile with the murder of Allende and 3000 voters; the Asian War was abandoned by the U.S. in 1975. By the 1980's the Cold War had evolved into a global Drug War with the Israelis and the British training mercenaries and supplying weapons to both the

cocaine drug cartels (Block) and to the local police (Farah 1997). While the war centered in Urban U.S., Central, and South America. (Fitts 2000; Ruppert 1999) it maintained its 18th century Asian connections and expanded on 19th century British and Dutch opium operations in the Middle East (Chaitkin 1985).

The Marxism of the 80s blossomed into violent, global revolutions against Imperialist interests. In retaliation, the U.S. government spent the latter half of the 20th century building a giant medieval-military-corporate structure, financing Russian and British-Fabian-Israeli communists. Henry Kissinger, Secretary of State, was shaped studying Lenin's idea of diplomacy (Bassford 1994). The U.S. staged domino wars to stop the spread of world communism and used the CIA to protect global corporate colonial interests. By 1984 the U.S. government was financing a covert drugs-for-guns operation between the genocidal Nicaraguan Contra-National Guard, cocaine dealers, and Middle Eastern-Israeli arms brokers, against the Sandinista Junta government (Draper 1992; Webb 1999). In 2002 Admiral John Poindexter, who lied to Congress about the Iran-Contra Affair, returned to U.S. government appointed to the new Homeland Security division of the Pentagon, DARPA. DARPA's original website used a freemason symbol for its logo but alluding to this is discounted as part of the conspiracy theory.

Alienating Americans from their own heritage

Marxist-Darwinism grew in the upper classes of Europe because the ideology of "saving" the masses appealed to their eugenicist sensibilities. The appeal it apparently holds for activists and poor people is their understanding that capitalism, as it is practiced by the international bankers, is anti-human. To stand against war, unless the security of your nation is at stake, is the founding American way. Americans were the

original "peace movement;" staying out of the imperialist's wars was the basis for America's "isolationist policy," NOT selfishness. But mixed up with legitimate concerns, many people world-wide are convinced that all men should have all basic life necessities provided free of charge by the government. Not to be confused with equal opportunity to provide for themselves, these people insist on fixed prices and guaranteed housing and utilities (Russian Communist Platform 2002).

International U.N. laws say all natural resources should be publicly owned or controlled, and that governments should provide training and jobs. It's called social equity and human rights.

The fundamental problem with the communist idea of "utopian plenty" is this: governments don't produce anything. The only way a government can "provide" anything is if they take it away from the producers. And the primary goal of the 1847 Communist League in London was to "abolish private property."

The biggest threat to imperialist monopolies has always been property rights for little individuals, and property rights are the primary target under all new U.S.-U.N. Sustainable Development Laws. The Marxist-Soviets didn't eliminate the financial power of the aristocrats to control Russian domestic markets; they confiscated the power and used it tenfold. They didn't encourage prosperity and growth for the little guy, they practiced "community policing" on dissidents and Ukrainian farmers because they refused to shut up and "donate" their hard labor.

The Soviet government didn't produce anything but terror, and they brazenly begged what they needed from the U.S. taxpaying producers and their friends with influence on American government, who had initially helped put them in power.

The United States provided critical economic aid to the USSR from its inception (American Patriots 2002), and the U.S. continues to entirely support Israel, particularly the Israeli military (sustaincampaign.org). If communist kibbutz/collectives fail without help from capitalist nations,

or if they are unable to force enough slave producers to sustain them after "wealthy" Americans are completely absorbed into the global collective, who will support the basic human rights guaranteed by the U.N.'s new socially equitable system? And, if a government tests and trains everyone for their best fitting jobs, where is free will?

The American "idea" was for men to be free to pursue their own destinies with every man getting a fair chance under an agreed upon system of laws, because truly legitimate governments are created only to protect the people they represent. Was the original U.S. Constitution also a prefatory tool of the dialectic? Is it possible that the American system was designed only to become the "capitalist" thesis in the dialectical opposition of ideas? If the U.S. Bill of Rights was not included in the Constitution until the American people insisted on additional protections from the newly formed central government, and most of the Founders argued brilliantly against adding a Bill of Rights is it possible that the Bill of Rights exists outside the dialectic?

America is still voluntarily the most generous nation in the world when it comes to donations, both next door and abroad. Americans are so generous they give one third of their foreign aid to maintain Israel, even when it deprives the U.S. of basic and necessary commodities (Davis 2003). Free people have something to contribute. Modern Marxism promises varied Utopian cultures where everybody shares everything they have and the central government's job is to dole out housing, utilities, medical, work, and benefits according to ability, need, and party status. But what happens when America goes Marxist# who will provide the necessary foreign aid that supports Marxist economies?

The U.S. Bill of Rights was clearly not exploitative, but over the years, thanks to Fabian economics, manufactured "credit," massive unemployment in the 1920s, two world wars, and a constant barrage of Darwinian anti-Semitism and anti-Islamic racist rhetoric mixed with outright lies about everything American, the conflict came to be

represented by international corporate capitalism on the right, versus the rights of the "common good" on the left. Protecting the legal rights of the individual, common MAN was relegated into selfishness.

The conflict between capitalism and communism was never authentic, and, based on a false conflict, the communitarian solution was planned as the final move in the Marxist theoretical, revolutionary, economic game equation. Designed to "change the world," the stated goal of the Marxists was to promote global conflicts, create chaos and disorder, and offer up a predetermined evolved society, benevolently ruled exclusively by them.

The well thought out solution to global madness

Communitarianism is human society's most developed Darwinian geopolitical ideology in the theoretical, "natural," Marxist evolution of social systems. Communitarians differ in their beliefs as to the type of force that should be used against their immoral neighbors (some advance shame while others advance "boot camps"), but they all share the same belief that Earth's scientists have an obligation to guide humanity into achieving a less violent, livable quality of life.

Still confused by the language? We're sorry, but these sciences were invented by communitarians and it can be pretty dense. Don't worry all you hardworking American taxpayers who support the conflicts, you can trust the Fabians. Their lies are only one way they help needy, uneducated, oppressed people, and even if their methods are shady, their goals are holistic. Morally evolved people promise to save others from living a dangerous and free life.

A Communitarian is an academic elitist privy to the solution, and their position in the New World Order is one of the best-kept secrets in the world. For over 150 years the globalist merchants and their "agents of

change" worked diligently towards their goal of "rebuilding the world" into an advanced communitarian civil society. Today, thanks to millions of "useful idiots" (whose beliefs helped murder a 100 million innocents), the left and right have nearly achieved the ultimate chaos necessary for humanity's pleading to the U.N. for a more powerful global humanitarian peacekeeping force.

The founder of the Communitarian Network, Amitai Etzioni, has been an adviser in the White House since 1979. Etzioni says: "Nationalism must be ended. It is a creed that has come to burden the expansion of globalism." He explains the communitarian approach as one that, "... favors shifting much of the defining involvements of citizens in those countries afflicted with nationalism from the nation-state to the body society, specifically to communities (not to be confused with local governments)" (Etzioni 1992).

Communitarian "thinkers" were essential to introducing the solution as an accredited social science "project" (Milbank 2001; Allen 2002). Communitarians also perform valuable backdoor assaults on American standards for individual liberty defined by the U.S. Bill of Rights and U.S. State Constitutions (Etzioni 1999). Communitarian scholars exploit bogus explanations for America's moral decline and loss of communal bonds. They use their elitist think-tank influence to piggyback their theoretical solutions into all new and established national programs. Rebuilding community, part of the domestic and exported globalist's War on Terror (Bush 2002), is entirely a communitarian-based solution. The appointed Iraqi Interim Council is the communitarian model for the globalist's plans for rebuilding the Middle East.

In 2003, the transformational Marxist solution to the thousands of global conflicts between the left and the right (solidly represented in every country of the world) is the communitarian balance between the conflicts of opposites, a "radical middle", called a Third Way (Milbank 2001; Blair 2000; Clinton 1992; Allen 2002).

Mark Satin, the editor of Radical Middle Newsletter, says his newsletter "expresses an emerging political perspective." Stressing "one world citizenship," Satin advertises all the "new" ideas for global communism, with a friendlier face.

For over a century the communitarian solution has been successfully implemented. It now openly exists via outright international communitarian laws, or, as in the U.S., via community justice, community development, community government, community councils, community volunteerism, and community policing. Every new program in the U.S. that uses the words "sustainable, livable, safe, and healthy community" (and accepts government/NGO grants) is a communitarian solution.

In the 21st century, every member of every known political party on the planet potentially plays a role in furthering Marx's dialectic games (Satin 2002). The Marxist game is so brilliantly designed that the more fervent your dedication to your personal beliefs, the more powerful a tool you become in the hands of the global communitarians (Fraizer 2002). Communitarian solutionists either design or infiltrate both sides of every conflict.

Global Marxist change agents clamor loudest for the United Nations to end world chaos, and are prominent in every global movement designed to "usher in world peace" (antiwar.com). Initially, a Marxist change agent was a secret entity, today it is a masters program in elite universities, and Marxist change agent COPS are advisers in most U.S. Agenda 21 community meetings. The most brilliant of the communitarian scholars have already positioned themselves into a libertarian communitarian divide and pre-defined the "final American debate" (Dionne 2003). The master game theorists already know that the U.S. Libertarian party platform is logically indefensible against the unreasonable but morally superior argument of the global community.

Benevolent international communitarians are "shoring up the moral, political and social environment" (Communitarian Platform 1993),

whether national, American, Christian, or Islamic. Their programs balance all national self-interests against the more humane, modern version of communitarian-ism (Beinin 1996). As for the future, not only are American law schools teaching communitarian law (Harvard 2000) and Talmudic Law (Zacariah 2002) to American lawyers and judges, Chinese communitarian courts and the United Nations export local regulations as blueprints for overruling national laws (Miethe 2003; Veon 1998-2003).

Global to local Zionist-communitarian law prevails (Wald 1998), and unnatural evolution guides us into holistic subservience to a superior, master empire. In the words of David Ben Gurion, Amitai Etzioni's patron, who was quoted in Look Magazine in 1962: "In Jerusalem, the United Nations (a truly United Nations) will build a Shrine of the Prophets to serve the federated union of all continents; this will be the seat of the Supreme Court of Mankind (Duke 2002)."

References

Allen, Mike (2002) In The Washington Post

American Jewish Historical Society, Emma Goldman,
<http://www.ajhs.org/publications/chapters/chapter.cfm?documentID=208>

American Patriots Past and Present (2001) Time Bomb,
<http://www.americanfreedompress.com/>

AP US Notes (2003) <http://www.course-notes.org/Vocab/chpt12.doc>

Balfour, Lord (1917) [link]

Ball, Jeri Lynn (2000?) The Great Communitarian Hoax
<http://www.americanfreedompress.com/>

Ball, Jeri Lynn (2000?) Masters of Seduction
<http://www.americanfreedompress.com/>

Bancroft, Hubert (1900) The Great Republic by the Master Historians

Bassford, Christopher (!994) Clausewitz in English: The Reception of Clausewitz in Britain and America, 1815-1945 (New York: Oxford University Press)
<http://www.clausewitz.com/CWZHOME/Bassford/Chapter21.htm>

Beard, Charles (1913) Economic Interpretation of the Constitution of the United States

Beinin, Joel (1996) egyptian jewish identities communitarianisms, nationalisms, nostalgias <http://www.stanford.edu/group/SHR/5-1/text/beinin.html>

Bell, Daniel, "Communitarianism" in The Stanford Encyclopedia of Philosophy (Winter 2001 Edition), Edward N. Zalta (ed.)

Blavastsky, Helena, Madame (1888) The Secret Doctrine: The Synthesis of Science, Religion and Philosophy <http://www.blavatsky.net/>

Block, Allen J.

Buckner, F Melton Jr. (2001) Aaron Burr: Conspiracy to Treason
<http://www.wileyurope.com/WileyCDA/WileyTitle/productCd047139209X,de scCd-reviews.html>

Burke, Edmund (1791) Reflections on the Revolution in France

Cedric X, (1996) President Kennedy, the Federal Reserve and Executive Order 11110, From The Final Call, Vol15, No.6, on January 17, 1996 (USA),
<http://www.john-f-kennedy.net/executiveorder11110.htm>

Chaitkin, Anton (1985) Treason in America: From Aaron Burr to Averill Harriman

Chandler, David (1992)

<http://www.cybercambodia.com/dachs/killings/killing.html>

Communitarian Network, <http://www.gwu.edu/~ccps/>, George Washington University

Coughlin, ... (1935)

Courtois, Stephane (1999) The Black Book of Communism: Crimes, Terror, Repression, also by Nicolas Werth, Jean-Louis Panne, Andrzej Paczkowski, Karel Bartosek, Jean-Louis Margolin et al,

<http://www.geocities.com/Athens/2740/crimes.html>

Crittendon, Robert, Dr. (1994) Politics of Change

Darwin, Charles (1859) The Preface to the Third Edition of The Origin of the Species

Davis, Douglas (2003) In the Jerusalem Post

Dilling, Elizabeth, The Octopus

Dionne, E.J. (2003) Columnist for the Washington Post

Dugin, (2002) http://www.eurasia.com.ru/dugin0103_eng.html

Duke, David (2002) Jewish Supremacism: My Awakening on the Jewish Question, <http://www.davidduke.com/supremacism/preface.shtml>

Engels, Frederick (1841) Reports from Bremerhaven, Morgenblatt f#r gebildete

Leser No. 196, August 17, 1841

<http://www.marxists.org/archive/marx/works/1840/08/bremen.htm>

Ennes Jr., James M. (1997) USS Liberty: Periscope Photography May Finally Reveal Truth, <http://www.washington-report.org/backissues/0697/9706019.htm>

Etzioni, Amitai. (1992) Etzioni published papers, #227, The Evils of Self Determination, Foreign Policy, No.89, (Winter 1992-93),pp.21-35,Reprinted in: Moresh No.2, Vol 2, (Oct 1993), The Annals of the International Institute of Sociology, Vol.IV, (1994),pp.163-176.

Etzioni, Amitai (1994) The New Golden Rule: Community and Morality in a Democratic Society

Etzioni, Amitai (1998) The Limits of Privacy,
<http://www.gwu.edu/~ccps/lop.html>

Etzioni, Amitai (2000) Reflections of the Third Way
http://www.fathom.com/story/story.jhtml?story_id=121734

Etzioni, Amitai (2002) I was once a member of a Terrorist group
<http://www.jewishworldreview.com/0702/etzioni1.asp>

Etzioni, Amitai (2003) blog

Farah, Douglas (1997) Washington Post Foreign Service
<http://www.infomanage.com/international/mercenaries/drugs.htm>

Fitts, Catherine Austin, (2002) <http://www.thedrugwar.com/>

Frank, Benis M (1992) Chief Historian for the U.S. Marine Corps
<http://www.lib.byu.edu/~rdh/wwi/comment/svc.htm>

Freeman, Lawrence and Marsha Bowen (1992) Executive Intelligence Review
http://members.tripod.com/~american_almanac/list92.htm

Galston, William (1991) Clinton and the Promise of Communitarianism The
Chronicles of Higher Education. 2. December 1991

Globe and Mail,
<http://www.globeandmail.com/servlet/story/RTGAM.20030701.free3/BNStory/Entertainment>

Gore, Al (1993) Gore introduced this National Partnership for Reinventing
Government, <http://www.orau.gov/pbm/links/npr1.html>

Hart, John Mason (2002) Empire and Revolution, The Americans in Mexico
Since the Civil War <http://www.ucpress.edu/books/pages/8892/8892.intro.html>

Hofstadter, Richard (1964) The Paranoid Style in American Politics

Iserbyt, Charlotte (1999) The Deliberate Dumbing Down of America,
<http://www.deliberatedumbingdown.com/>

Jefferson Timeline, <http://memory.loc.gov/ammem/mtjhtml/mtjtime1.html>

Kant, Immanuel (1781) Critique of Pure Reason

Kibbutz Program Center, <http://www.kibbutzprogramcenter.org/>

Kjos, Berit Brave New Schools

Krebs, A.V. (2002) http://www.populist.com/02.8.agrarian_populism.html, The
Progressive Populist

Kriege, Herman (1846) Volks Tribune,

Lenin, Vladimir, (1905) Marx on the General American Redistribution
<http://www.marx2mao.org/Lenin/MAGR05.html>

Lewy, Gunter (1988) Peace and Revolution: The Moral Crisis of American Pacifism.

Linder, Doug (2001)
http://www.law.umkc.edu/faculty/projects/ftrials/rosenb/ROS_ACCT.HTM

Lloyd, Sampson S (1885) Translator of Friedrich List's National System of Political Economy

Maas, Elaine (2002)The Jews in Houston Today

Macfarland (1901) The Atlantic Monthly
<http://www.theatlantic.com/unbound/flashbks/pres/mckinley.htm>

Marx, Karl and Frederick Engels (1848) The Communist Manifesto

Marx, Karl. (1845) Draft Critique of List's National System for Political Economy
Draft of an Article on Friedrich List's book: "Das Nationale System der Politischen Oekonomie", in: Marx Engels Collected Works, Volume 4 (New York: International Publishers, 1975), pp. 267-8. Written: in March 1845; First published in Russian in Voprosy Istorii K.P.S.S., No. 12, 1971.

Miethe, ...

Milbank, Dana (2001)

Morgan, Henry Lewis (1877)

Paine, Thomas (1776) Common Sense,

<http://earlyamerica.com/earlyamerica/milestones/commonsense/text.html>

Paine, Thomas (1792) The Rights of Man,
www.infidels.org/library/historical/thomas_paine/rights_of_man/part1.html

Paine, Thomas (1818) The Origins of Freemasonry,
www.infidels.org/library/historical/thomas_paine/origin_free-masonry.html

PrimaNews (2002) primanews.ru/eng/news/articles/2002/6/19/15768.html

Reese, ...

Rough, Gerry (1997) The First Bank of the United States,
<http://www.floodlight.org/theory/fbus.html>

Ruppert, Michael (1999) Voices From the Wilderness, COPVIA.com

Satin, Mark (2002) The Radical Middle Newsletter,
http://www.radicalmiddle.com/about_us.htm

Shi, David
<http://greenvilleonline.com/news/opinion/2003/03/16/200303163010.htm>

Singer, Peter (2000) The Second Annual Darwin Lecture: A Darwinian Left? At the London School of Economics,
<http://www.cis.org.au/Policy/spr00/polspr0010.htm>

Somekh, Sasson, From Israel Studies, Vol 4, Number 1

Smith, Adam (1776) The Wealth of Nations

Stephens, George (2003?) John Locke: His American and Carolinian Legacy
<http://www.johnlocke.org/about/legacy.html>

Stuttgart Marketing, stuttgart-tourist.de/english/region/reutlingen.html

sustaincampaign.org

Trask, H.A. Scott (2003) Did the Framers Favor Hard Currency? posted by Ludwig von Mises Institute, <http://www.mises.org/fullstory.asp?control=1324>

Traub, Herbert (2002) Statement by Herbert Traub, United States Adviser, on Item 87(a): Implementation of Agenda 21 and the Program for the Further Implementation of Agenda 21, Before the Fifty-seventh Session of the United Nations General Assembly, in the Second Committee, http://www.un.int/usa/02_197.htm

Trotsky, Leon (1929) The Third International After Lenin, <http://www.marxists.org/archive/trotsky/works/1928-3rd/>

Wald, Patrica J. The Honorable Judge, U.S. Court of Appeals, D.C. District (1998) Keynote Address: A Retrospective on the Thirty-Year War Against Crime <http://www.ojp.usdoj.gov/reports/98Guides/lblf/key.htm>

Watch Unto Prayer, THE INQUIRY, THE COUNCIL ON FOREIGN RELATIONS (CFR) & THE CARNEGIE ENDOWMENT FOR INTERNATIONAL PEACE (CEIP) <http://watch.pair.com/inquiry.html>

Webb, Gary (1999) Dark Alliance: The CIA, the Contras, and the Crack Cocaine Explosion http://www.boondocksnet.com/cb/apfh-item_id-1888363932search_type-AsinSearch-locale-us.html

Weinberg, Meyer. A Short History of American Capitalism. (2002) [newhistory.org http://www.newhistory.org/CH03.htm](http://www.newhistory.org/CH03.htm)

Williams, Gwydion, <http://members.aol.com/BevinSoc/FriedrichList.html>

Winston, Andrew S. (2002) Journal of Social Issues Abstract
<http://www.blackwellpublishing.com/abstract.asp?ref=0022-4537&vid=54&iid=1&aid=59&s=-9999>

Wormser, Rene (1953) Wormser's database

Worts, Phillip (1999) Communist Oriented Policing

Yale University, Avalon Archives of American Docs,
<http://www.yale.edu/lawweb/avalon/18th.htm>

Zacariah, Janine (2002) Jerusalem Post

Zinn, Howard (1980) A People's History of the United States
<http://www.english.upenn.edu/~afilreis/50s/zinn-chap16.html>

Zirin <http://www.isreview.org/issues/16/constitution.shtml>

T H E E N D

INTERNATIONAL PERSPECTIVES

2020—A Canadian Perspective

by Paul Barnes

In Canada, we have a long history of community and a strong desire for improved social condition and many people and groups work tirelessly to these ends.

So when I first learned of communitarianism, I thought this doesn't sound so bad, who doesn't want a safe and caring community? Maybe this is the answer.

Further research however revealed that the publicly unchallenged "communitarianism = caring community" implication does not entirely encompass what this "movement" is all about.

It has been my experience that most believe that a communitarian is just another word that describes a person who believes in and pursues the goals that create a safe, caring, and more inclusive community. This warm and fuzzy sounding, but seriously skewed, characterization of Communitarianism is never really properly challenged by people that are truly in the know and for good reason.

I think if people had a better understanding of the true nature, consequences and ultimate outcomes of their perceived upright and honorable efforts, I am quite sure that most would think twice before contributing. At the very least, they would be afforded an informed choice with which to consider the risk of spending away our precious currency of selfhood and individual power.

Communitarianism is the devolution (decentralization) of power out of the hands of individual citizens into a group dynamic that favors collective rights or law of the "common good" over the rights and powers of the individual in society. This devolution of power, as it has

been termed by many, has also placed much power in the hands of appointed groups in society.

We have to be very cautious not to just plug into any ideology or plan that purposely removes our fundamental rights as individuals just because it sounds nice and seemingly smart people say it's a good thing.

In an article entitled "The 'Third Way': Marketing Mirage or Trojan Horse?" Patrick Basham of The Fraser Institute, quoting Samuel Brittan writes:

"The danger of Communitarianism is that of attributing superior value to the collective entities over and above the individuals who compose. This disastrous error was made respectable by the teachings of Hegel, and reached its apotheosis in the State worship of the Nazi and Communist regimes."

Throwing caution to the wind based on the belief that we as a species have finally grown up and are mature enough to collectively enter a new era (world order) of coercive cooperation in an egoless utopian society, void of protections for the individual is naïve and dangerous and as Brittan has clearly alluded there exists many historical instances to bear this out.

Look around you and ask yourself, is humanity now so tremendously enlightened, so accepting of each other's differences and have we become so interdependent as a planet, that none of us could reform or corrupt the process and quickly turn this social terraforming experiment of the intellectual elite, into a dictatorial nightmare, the likes of which we have never before experienced?

This naïveté is a childish dream, the stuff of sci-fi and fantasyland comic books. To be honest, I expected more from upper academia and my elected public servants, especially in Canada a country that is supposed to be so politically aware and astute.

When we permit decisions to be made on our behalf that alter the protective legal framework built up over decades for the whims and fancies of a minority of intellectual elite, we gamble with our freedom and risk the very foundation of free society as a whole.

It is dangerous to allow ourselves to become subject to the whims at the behest of "appointed and unaccountable" individuals, many of whom have a clear stake in the outcome of the experiment. We will lose our due process and over time our independence.

The following is a blog post of mine that illustrates this point. In response to Christopher Booker's article in the *UK Telegraph*, entitled "Judges rule out recompense for the innocent" :

"A recent decision of the High Court has blown a gaping new hole in our criminal justice system. If government officials wrongfully arrest you for a crime you didn't commit, then imprison you in hellish conditions for two years, you no longer have any right of redress ..."

My response: "Welcome to U.N. mandated Communitarian Law. The E.U. is founded upon it. Look it up. Seemingly ALL of our old line political parties and most, if not all, municipal governments here in Canada and the U.S. are now on board and willingly or unwittingly bringing this to fruition, locally. Do any of you see anything wrong with the following statement made by the city councilor in my ward, in his newsletter to the constituents? - ENHANCED AUTHORITY FOR COMMUNITY COUNCILS - 'Under powers newly granted by the Province, Council approved the transfer of final responsibility for certain local and other routine matters to the respective Community Councils rather than have them remain subject to ratification by the full City Council. The new local responsibilities include approval of traffic calming measures, naming of streets, residential front yard parking permit appeals, approval of encroachment agreements for roads, parkways and ravines, boulevard café applications, and appointment of citizens to arena, agency, museum and Business Improvement Area boards. City Council retains the right to make decisions on matters of city-wide significance and those that impact more than one Community Council. I voted for this measure.'

Can you see it? Or do you see a message of positive change? Do you see more accountability and citizen control of those we elect? Or do you see the real message here? I am sure you see the enhanced authority part and probably the part about city council retaining the right to make decisions on matters of city-wide significance.

If you can see past the spit on your face after reading this you may have noticed that your power as an individual and as a community has now been transferred to an unelected and city council appointed "community council" and to top it off an in your face, "I voted for this measure." No due process, No redress.

Oh your voice will be heard make no mistake. Heard but ignored in this new paradigm of groupthink and hive like decision-making processes of balancing and consensus building that endeavors to preclude individual rights in favor of a new kind of community using a "fairness for all, justice for none" system of law. This will eventually lead

to an all-encompassing state intervention that will reach into every facet of our daily lives and all under the guise of the greater good, a greater good that is oft touted but very rarely seen or implemented once laws have changed. Do we really trust those given the power to affect our life and property enough to give up our due process this way? Subjection is voluntary."

As you are probably well aware by now after reading through this book that there are many words and phrases used in place of Communitarianism and one of them is the Third Way.

In Canada, the term "Third Way" is tossed around a lot these days. Everyone from Ralph Klein and his "Third Way" Health Care reforms to what has been described as a new "social architecture" for CCanada in a paper published by the Canadian Centre for Policy Alternatives.

Author and researcher Monica Townson, in the 2004 paper, described the Third Way as a quiet and stealthy plan to redesign Canada's social programs, a probably and familiar, through the back door "social policy through stealth."

Townson cautions that we are already on the road to change and that we may want to keep a watchful eye on the process as "the end results could be the very antithesis of social democratic principles." Think: Tony Blair's Third Way Comes to Canada.

So what is the Third Way movement? The definition of the term Third Way is a tenuous one and many people have a very vague idea of what it is really about, if they have an understanding at all.

Again, quoting Basham in his paper *The "Third Way": Marketing Mirage or Trojan Horse?*:

"Competing for intellectual influence within the Third Way movement are exponents of Communitarianism. This may be observed in, for example, the Third Way's preoccupation with exclusion (social and economic), inclusion and social involvement being central facets of the communitarian philosophy. Similarly, the Third Way extols a communitarian commitment to civic responsibility, that is, a delineation of 'the precise range of behaviours for which individuals are appropriately seen as responsible to the community and which the State may therefore legitimately seek to regulate.'"

It is in this context that both Blair's and Clinton's speeches often allude to communitarian themes, frequently calling for a better balance between rights and responsibilities.

In the Third Way approach, much has been gleaned from the noted communitarian academic Amitai Etzioni's "I-and-We" paradigm. In the hands of the Third Way, "Where the Old Left over-stressed the commitment to collective identity, and the New Right to the selfish ego, the Third Way pays attention to both and attempts to keep them in some kind of balance." So essentially the Third Way is the Communitarian way.

Some would argue that Canada has already embraced the "Third Way." As Prime Minister Harper insinuated, during his recent trip to South America in a speech delivered in Peru:

"While nations are turning toward economic reform and political openness, too often some in the hemisphere are led to believe that their only choices are ... to return to the syndrome of economic nationalism, political authoritarianism and class warfare, or to become 'just like the United States.' This is, of course, utter nonsense. Canada's very existence demonstrates that the choice is a false one." (Editorial, 2007)

Former Saskatchewan MLA, Pat Lorje, in her 1996 article published in the *Canadian Parliamentary Review*, entitled *Communitarianism: A Legislator's Perspective*, concludes with an eye-opening and revealing statement that:

"It is not easy for anyone, particularly politicians, to give up power. We thrive on it. We need it like a drug. But if we truly care about our Canadian society, and want to ensure that it does not descend into a disparate collection of rugged McCities, or roving tribes, we need to listen to our communities, walk our talk, and devolve our precious control structures. It is dangerous, it is risky. And it is exhilarating. But as John McBride (author of *The Careless Society*) said so well: "There are incredible possibilities we are willing to fail to be gods.""

Communitarianism is a risk to be sure, one which I am not willing to take, either through ignorance or lack of deed. It has become quite

clear to me that the majority of those we put in public office to do our work, have wholeheartedly adopted Communitarianism and are implementing it at the same speed that we are willing to accept it and the manufactured crises that is served as its side dish. As Lorje indicates:

"... You do not change the beast all at once. That is a great recipe for a fallen souffle, as Bob Rae recently discovered. Rather we work slowly, leading at the following edge of the community, or vice versa, to involve and engage communities. The radical alternative is either quickly voted out of power in a democracy such as ours, or is strangled inexorably, like the former USSR. So we instill the idea of collectivism, of community, of cooperation, slowly. How do we do this? We have aimed for greater participation in community decision-making and we increased the flexibility of communities to deliver services to meet local needs. Most importantly, we work to provide communities with support, skills and needed legitimacy as we devolve power."

What does Lorje mean by devolving power? Ostensibly and giving her the benefit of the doubt, she means to return power to the people, where it rightfully belongs, but, as she also correctly points out in the article there is an inherent risk to devolving power.

Fast forward to 2008, Time has proven Lorje's cautions to be correct. From local community councils on up to federal councils, power is indeed being reallocated but not back to the people who already have the power but, to unaccountable groups, less the checks and balances of traditional government.

Given that consensus is admittedly now a managed science, through facilitation type group manipulation, you can appreciate and understand how the decentralization of power is placed in the hands of people so unconcerned with your voice. They are so comfortable with their position that they are willing to participate in the defeat of the legal framework that supports our individual rights and equal justice.

Therefore we need to understand and expose the lie that is Communitarianism/Third Way. Ask yourself why it is necessary to quietly dismantle and then reconstruct the legal and constitutional framework of our "free" nations and have big business, labor and NGOs working hand-in-hand with government, which has essentially become

their muscle to bring about the social change the intellectual elite are deeming absolutely essential?

The whole Communitarian/Third Way philosophy is weak in my opinion and quite honestly smacks of intellectual sloth and simple-minded compromise. Why do the hard work to find real answers that don't enslave us, when you can trade your spine for a compromise with collectivism?

Communitarians are purchasing an untenable future with OUR rights and freedoms and hawking the barriers to tyranny that keeps the animals at bay. We are often referred to by our neighbor to the south as "the Nanny state" and for good reason.

Canada, a country once touted as the "true north strong and free" (a phrase through so indicative of Canada that it was embedded into our national anthem) has become a nation of compromise. We have adopted a new definition of the word freedom.

There is another verse in that great hymn that should herald a forewarning to the people of this once great nation and that is, "from far and wide, we stand on guard for thee."

Take heed my friends.

Copyright © 2008 Paul Barnes. All rights reserved.

INTERNATIONAL PERSPECTIVES

Common Purpose in the U.K.

by John Francis Walker

We are living at a particularly momentous time in history. In order to understand what is happening in Britain in 2010, you first need to know about a political philosophy called 'communitarianism'.

Communitarianism, also known as Tony Blair's 'Third Way', has been implemented by stealth in Britain over the past few years by this New Labour government.

Communitarianism is difficult to pin down. It is...

- a. a strange mixture of capitalism and communism. Communitarians want social control in a collectivist AND corporatist society;
- b. a type of neo-communism that owes some of its ideas to Gramsci and the Fabians;
- c. a 'Big Brother knows best' type of philosophy.

Communitarians want...

- a. to create a post-modern, post-democratic feudal society known as the 'New World Order' run by a small number of rich and powerful people with everyone else working as peasants. In order to achieve their objectives they must destroy the middle class and the nation state;
- b. group rights dominant over individual rights;
- c. highly-taxed capitalism merged with social collectivism,

administered through QUANGOs and fake charities. They call this 'civil society'. The communitarians, through stealth, perseverance, duplicity, and subversion, have snatched individual-rights based democracy right out from under our noses, and replaced it with grouprights based communitarianism - a trendy, innovative, and newish form of communism administered by foreign elitists.

They are convinced that a communitarian system is 'better' for society - 'improved social cohesion' is the central tenet of their political ideology. Obama, Blair, Brown and Mandelson et al are Fabian communitarians and Cameron and Clegg show distinct communitarian tendencies, although you will not have heard them use the term.

The truth of their hidden agenda is now known and we know their real intentions. These people are front-men for the New World Order communitarians. Communitarian policy has been seen as fascist corporatism with the primary difference that instead of focussing on nation states, own country and people, it propagates a supranational policy. A secondary difference is it influences by means of informal social structures, like for example Common Purpose, instead of by institutionalised State violence - at least for the time being.

Communitarianism is aimed just like fascists, socialists and communists at the collective. The interests of the collective always prevail above the interests of the individual. Individuals must subjugate themselves to the 'common good'. Communitarians create imaginary problems such as global warming, terrorism suppression and the bank crisis to force through their ideas.

Common Purpose is a change agent being used to recruit and train the commissars and apparatchiks needed to implement New Labour's hidden EU communitarian agenda.

In 1973 the UK joined the Common Market and in the 1975 referendum the people of Britain were conned into voting in favour of staying in the Common Market. Prime Minister Heath, whose government entered into the accession treaty, and Prime Minister Wilson, who arranged the referendum, both knew that the Common Market was simply a stage in the development of the European Union. At some point, those behind the take-over of Britain by the EU realised that they needed people whom they could trust to manage the new bureaucracy. Enter Common

Purpose, which was established to recruit and train the commissars and apparatchiks needed to run this bureaucracy.

New Labour's Hidden Agenda

Since 1997, the New Labour government has been working to two agendas. Firstly, the open agenda as laid out in their manifestos and secondly, their hidden agenda. The objective of the hidden agenda of New Labour is the creation of a communitarian society controlled by the EU collective.

In order to achieve this objective, the New Labour government has been running a parallel administration made up of QUANGOs and fake charities. A fake charity is legally a charity but effectively operates as a government department, receiving a substantial amount of funding directly or indirectly from government and operating as a government department. Common Purpose is a fraudulent 'educational charity' acting as a change agent and recruiter and is part of the management mechanism being used to carry out this hidden agenda of New Labour.

Whilst carrying out the hidden agenda of New Labour, Common Purpose has corruptly abused millions of pounds of taxpayers' money. Common Purpose is guilty of defrauding YOU of YOUR money. Some people think that Common Purpose is simply a criminal organisation set up to siphon off public money but there is a lot more than that to the Common Purpose agenda.

What is Common Purpose?

On the surface, Common Purpose is an educational charity, registered in the UK under number 1023384, that does leadership and networking development training. However, Common Purpose is not what it appears to be on the surface. In reality, Common Purpose is a corrupt, subversive, secretive and deeply sinister organisation with a hidden agenda (communitarian social control, corporate and EU state control) and hidden backers (Tavistock Institute, Fabian Society, Brussels).

More about Common Purpose at: <http://www.cpexposed.com> and <http://www.stopcp.com> 2010-01-01

INTERNATIONAL PERSPECTIVES

Constitutional Law vs. Communitarian Law

by Harvella Jones, President, The National
Homeowners Advocate Group, LLC

Fasten your seat belts, you are about to go on the ride of your life! There is a real threat to our “freedom” under Constitutional Law and it is called Communitarian Law. Maybe some of you already know about this. I heard about it years’ ago from a member of this group; however, I was in denial for many years until now. When you see what is happening with our laws and the fact that after much publicity about homeowner association abuse, fraud and various other violations reported to every agency, legislator, city government and Federal agencies such as HUD and FHA with no action taken, you have to stop and start to believe in the conspiracy theories. The lack of real action certainly tells you there is something else going on that should be recognized, studied and believed.

I characterize communitarian law as a super nova that has eclipsed our constitutional rights. I don’t have to read every book about it to understand that it has been created to make sure property and Constitutional rights as we now know them will one day be a dream. Some things have been eased into us while we were asleep. It is time to wake up and smell the mattress. The groundwork for Communitarian law has been on the drawing board for years and there are many artists.

Do yourself a favor and make sure this article gets onto the desktop of as many people as possible because you are about to get educated and that may be the one thing that could stop this

communitarian law virus from destroying our freedom currently enjoyed by Americans and protected by our Constitution and I am not just talking about your state Constitution, I am talking about the United States Constitution as well.

According to an article I just read entitled "What is Communitarian Law?" that was brought to my attention by a friend who sent the website - [http : // nord.twu.net/acl/whatischudlaw.html](http://nord.twu.net/acl/whatischudlaw.html) 'Communitarian law is also called Community law.' The article by Niki Raapana starts off by saying, "Before you form an opinion about a new Act of Congress or a revision to Municipal Codes that will somehow modify the laws designed to protect you, your family, your land, your home, and your resources, listen first for the buzzword "balancing."

The article states and please be seated when you read this paragraph, "Communitarian laws are always called a "necessary balancing" that furthers the "common good." Communitarianism is the foundation for the establishment of a global federation. Communitarian law, by definition is always SUPREME law. The law itself requires "member" states in the United Nations (all 192 of them) to modify their political and legal structures to comply with global law. Nothing can exist that contradicts communitarian law, such as national or state constitutional law." Reading further, tells us "As Associazione Uomini Casalinghi explains, 'it is the Court of Justice of Luxemburg which has this power, based currently on the texts of the different Treaties of Amsterdam, Maastricht and Nice. When the new European Constitution is adopted, it will serve as its basis. Its content is therefore vital. Everything concerning "communitarian law" comes under the Court of Justice of Luxemburg."

"Communitarian Law is the justice system for the emerging world government. The law was introduced across the world very slowly. In what is often called incremental stages or gradualism. This new law regulates all nations (and their citizens) who are engaged in the global "free" market. It represents the interests of the corporate community in each former nation. The new law balances (over-rules) all national laws that conflict with the expanding sustainable development and War on Terror-Rebuilding Community agenda. (see: Agenda 21)"

If you have been following homeowner advocate issues on this website and elsewhere in the news over the years, you probably know that we have forced fed legislators the Constitution in regard to permanently stopping homeowner association foreclosures with basically no success—so far. Now, can you imagine what kind of

society we will have with no Constitutional rights? While legislators appear to think we have no Constitutional rights now, we actually still do as the morphing of the Communitarian Law has not totally wiped out our Constitutional laws yet.

More reading of the “What is Communitarian Law?” article yield that “in order for everyone to evolve into a “global citizen,” everyone must first embrace global communitarian values. These values are the exact opposite of liberty and justice for all. Communitarian values requires an agreement to allow the sacrifice of common born individuals for the “common good.” Common born people have no choice in whether or not they become the actual sacrificed individuals. Most ignorant commoners can be convinced they are not in the common born category. Each citizen is made to think their group are the “chosen” people...chosen for something really special, like saving the world or bringing world peace.

This new “balancing” of capitalism and communism is the final corruption of the basic principles for freedom established by the American colonial revolutionaries in the eighteenth century. Introduced to the world in the mid-eighteenth century by European scholars, theologians, and aristocrats, today communitarianism is sold to the masses under the guise of more moral and “Politically Correct” thinking. Today, because most Americans were clueless about any of the plans to change their entire political system, every U. S. Agency is committed to Sustainable Development (communitarianism) and we all take orders from the Department of Homeland Security.”

Well by now, you are probably, saying to yourself “what in the world is going on?” What is she talking about? If you are the people who are doing this, you are probably saying, “How did she find out?” As mentioned earlier in the article, we were all “educated” about this new world order many years ago by one of our members, but all of us decided to not pay attention and now here we are in the real world. We turned a deaf ear toward it because it seemed unreal at the time, like a sci-fi movie. Do you think it will go away if we ignore it again? The answer to that question is, of course, no. It won’t go away but the process will be completed if it is not stopped.

Now this next paragraph is a life-line to protecting our state and national Constitutions from destruction by Communitarian Law—read it slowly and carefully: “Communitarian rules, regulations, and directives “balance” individual citizen’s rights against the “health and safety” of the global community. This is the new “Supreme” Law. Since nobody can define what exactly the “common good” is,

the new system grants a dictatorial right to creative enforcement to unelected, appointed councils and their international advisors. It's basically a free pass to write and enforce any new law they want, no matter how stupid. If it properly balances rights it will automatically over-rule all national and state constitutional laws that protect individual liberty. That's the price we pay for "security."

If you are not sure if your legislator is supporting Communitarian Law vs. Constitutional Law, start reading the bills he or she write, sponsor and support. Be sure to pay attention to how they vote or not vote. Make a note of how they speak about a bill or issue you are supporting or against a bill or issue you are opposed to. Look at the language used in the bill—does it have a communitarian law sound to it and then go to the witness lists on these bills to see who is in support of it and who is against it. Notice the names and the groups supporting or not supporting the bills. If you see a pattern of voting against bills that are Constitutionally friendly, that will begin to give you an indication of who is supporting the Constitution and who is not. Also do some background checking on the careers of your legislators—all of them seeking to be hired by you or seeking to keep their job. Find out what they believe in, what religion they practice, who they hang out with after hours (read, listen and watch the news) (what groups do they belong to. Know your legislators.

Each one of us should know who our local legislators in the house and the senate are and who they are on the national level. We should know what their platform of issues is. We should know what they are promising to do for us and then check to see if they have supported and/or accomplished these promises in the past. Compare this process to a job interview—our legislators are applying for the job of representing us on a local and national level. What they vote on determines how we live and survive. If we do not hire the right legislator to perpetuate our values and support our way of life and survival requirements, then we are going to pay the penalty. If we feel comfortable living in a community that can fine and foreclose on our housing, then you are going to look for and support a legislator that supports communitarian law. If you still believe in Constitutional law, then you will support a legislator willing to stand up for our Constitution and be counted on no matter what, no matter how much money is given to him or her by special interests groups and no matter how much a lobbyist hired to destroy our Constitution whispers in his or her ear. Here is a link to help you with that: usa.gov/Contact/Elected.shtml

Go to their town hall meetings and ask the hard questions and then follow-up to see what they are really doing about your concerns and your problems. Check out their businesses to see how they advertise and who they are trying to attract to their websites. If they feel strongly about what you feel strongly about, it will be on their websites. Meet with them privately and discuss the issues you care about to see what they say to you. What are your neighbors saying about the candidate's work-- past or current? What are they saying about their experience with the candidate? Is the legislator or candidate reaching out to meet with them or you? Are they returning phone calls? Is their correspondence an individual letter or email to you or a boiler-plate response? How have they responded to your request for a bill or support for a bill you are supporting? Have they personally called you and talked to you or are you always talking to their staff? Do you know anyone in your district they have actually reached out and helped? Or have they actually reached out and helped you with a problem you were having?

Try to get their donor lists because more than likely their loyalty is going to be with the highest donors. If they pass your test, then spread the word—you have a good legislator. Help them get re-elected. If they don't pass the test, spread the word—and make sure he or she is replaced by someone else that will represent and assist you. We must start holding our legislators accountable for what they were sent to the state capitol or to Washington to do and that is to serve us, we the people—not special interest groups. One man or woman, one vote. We still have the power.

Ms. Raapana states in her "What is Communitarian Law?" article that, "In spite of all the "debates" over the constitution versus the War on Terror, many national citizens hold firm to their national laws that were intended to protect individuals from corrupt international and lower-level government agencies. Good thing they don't know any more than what their "healthy instincts" tell them. The whole system would collapse if American voters understood Communitarian law is International Law. The very real (and pressing) problem with the actual law (and its founding Hegelian-Marxist legal concepts) is imposition of communitarian law in the United States violates the Supremacy Clause of the U. S. Constitution."

In 2006, I reviewed the Texas Uniform Planned Community Act (TUPCA) and created a blog at <http://www.thetupcareview.com> in which I read the entire Act and commented on the potholes in it. This proposed act gives you an insight into what to expect from

Communitarian Law as it relates to living in a master-planned community. Advocates were able to shut down anything with the name TUPCA on it; however, we did not shut down the concept. So the threat is now a chameleon.

Additional information from Ms Raapana's article states, "The new law represents a One World Government with many branches of unseen power. Their new civil society "rules" come from many different sources. Some come down the traditional roads from our state and federal congress. Others come via Presidential Executive Orders. Still others are buried inside trade and development "agreements," "memorandums," "resolutions," and "Initiatives." Sometimes the law just becomes the new mission statement of a federal or state government agency, which then proceeds to adopt and enforce communitarian laws without ever explaining the legal concept to the victims of the new enforcement actions. National and state justices have a primary role in implementing the new laws and lawyers who establish communitarian precedent and case law are extremely important tools. Most American attorneys who defend common clients accused of communitarian "crimes" are far too uneducated and unprepared to present an adequate defense."

Ladies and gentlemen, do the last two sentences of the above paragraph ring a bell? If you have been following this homeowner association foreclosure rights battle, you will immediately recognize that the case law *Inwood vs. Harris* 736 S.W.2d 633 (Tex. 1987) is such a case law that is at the core of our foreclosure problem here in Texas. Other states have their origin of foreclosures created by Communitarian Law in which the supporters of this type law skirted around the Constitution of that state just like what happened in Texas.

"Once it has been "approved" by the national governments (or their appointed representatives), supreme global law totally controls the lives and activities of the "common" people. It assumes collective, State ownership of all "common" land. It regulates and directs all production, consumption, and trade. Communitarian law governs the international marketplace (and everything and everyone in it). Advanced American lawyers are taught lovely slogans and how to negotiate international deals within their local communities. In that little backward, war-torn country called Serbia, their law students are taught the "Primary sources of communitarian law are: establishing contracts, international agreements among EU-member-states and international agreements between Community and non-member-states or international organizations. Secondary legislatures of EU

are: regulations, directives, decisions, recommendations and opinions.”

Guess what? Homeowner associations are already telling you how to use your property via fines. They are starting to put cameras down sewage drains (an eyewitness report by a homeowner told me this one) to measure your usage so you can be properly taxed (you can believe what they told the eyewitness if you want, that the camera was to see where the blockage took place if it were to happen). They (law enforcement) are already coming into our homes to nosy around under the assumption of verifying wrong doing when in fact they are checking your energy source (according to the eyewitness) and what better way to do all of this than to put you in a homeowner association so that you can be monitored without drawing suspicion to the agency seeking this information.

Have you started to feel sick yet? Then, let’s keep going with the following: “In the U. S. there are many varieties of Communitarian Law, and often they are not defined as such. The key to identifying an unconstitutional communitarian law is ANY new law that curtails individual liberty in the name of the “community” or the “common good,” These and any other terms that define America as a “collective” or part of the “global community” are communist-communitarian terms used to trick free people into becoming slaves for the State. Protecting the “common good” and promoting “democracy” was the goal of the international communists in the late 19th century and it is the exact same ultimate goal of the emerging “more moral” world government.”

“Communitarian law is also called International Development Law.” Ms. Raapana offers further reading into this subject “What is the Rule of Law?” By Helen Yu and Alison Guernsey, the University of Iowa Center for Finance and International Development.

“The U.S. is being merged into a Council on Foreign Relations’ Plan to eliminate the U.S. under a new regional government called the North American Union. The “model” legislation for the integration policies is the European Union (see: CAFTA, the EU and Communitarian Law). While the rest of the world is handing out Master’s degrees in Communitarian Law, the U.S. (home of the free and the brave) hasn’t got the first clue what’s happening to their beloved “Rule of Law.” Many Americans point to one law or another (like the Patriot Act) as treason, but they never identify these unconstitutional laws for what they really are. Which also means there is no organized attempt, none what-so-ever, to identify and expose

communitarian laws as treasonous actions against the legitimate government, i.e., the “people.” American attorneys refuse to even discuss it with their own clients who’ve been charged with communitarian “crimes.” Maybe we all need to take the new laws more seriously.”

People, you may not have gotten it yet, but the following excerpt from the article by Niki Raapana may enlighten you further: “All Communitarian systems evolve slowly under careful and steady manipulation (see: Fabian Socialism), Natural political evolution is a completely bogus theory founded on nothing but elitist pipe dreams. All political changes in the world today are orchestrated and played out by carefully trained dialectical thinkers. This includes ALL acts of terrorism dating back before the eighteenth century. The “thinkers” academic lineage is unbroken and can be traced directly to their modernized factions. Communitarians have posed as Islamic fundamentalists, Christian ministers, New Age Gurus, Right-wing (Aryan) militias, gangs, drug dealers, American attorneys, and “art students.” “

“If we look close enough we can see almost every elected representative in the USA has embraced communitarianism. Most obvious changes are in the departmental structures of the federal bureaucracy. The proposed Military Tribunals are communitarian in make-up, and all public discussion of this will include the term “balancing” and insist there is a “debate” between individual liberty and national security. But the actual terms of the debate will never make the legal rounds for constitutional amendments. Congress alone is being asked to make the final dialectical choice between individual freedom and national security. Yet, as any simpleton can understand, a nation formed to protect individual liberty would make protecting individual liberty the highest form of national security.”

“Americans can interpret every action their federal government takes to ensure National Security actually protects the International Security of the Emerging Supra-National “Global Government. This enormous system has so many levels and so many organizations their names would fill the NYC telephone book. Regular citizens who attempt a redress of grievances from the Global Government will never make it through the maze of officers who keep sending them “someplace else.” Everyone on the bottom of the system is only “following orders.”

I continued to read Niki Raapana’s article “What is Communitarian Law?” because I realized not only was my member

right but here was an article that explained what this “communitarian law” is with evidence to back it up. It then became my duty to write this article and help spread the word. I kept reading a few more paragraphs and here is what I continued to read: “Since way before WWI, Europe has been the testing ground for creating the legal structure. All the courts and councils and revised constitutions have to be completely operational and effective before the final implementation of communitarian law in the United States. The rejection of the European Constitution by the French and Dutch voters in 2005 granted a short window of opportunity to the American people wishing to restore their national supremacy of law. It would surely follow historical precedence if the Americans were once again assisted in obtaining their individual freedom from the Empire by the Netherlands and France.”

“The European Union is the Western ““democratic”” model for establishing a world government. China and Russia are the Eastern Models.....”“The most relevant model for the incremental establishment of a global federation may be the European Union, which politically unites a large group of widely diverse, some formerly hostile, nations spread over a large geographical area. The EU, which is still evolving, already has many attributes of a federal government, such as open internal borders, a directly elected parliament, a court system and a centralized economic policy.””

““The EU’s lead is being followed by the African Union, the Association of Southeast Asian Nations and the South American Community of Nations. A multitude of regional associations, aggregating most nations of the world are at different stages of development towards a growing extent of economic, and sometimes political, integration.”” “(Wikipedia.org)”

I am a writer who has written about foreclosures and HOAs over the years; however, I thought it was time for me to write about what we are heading toward unless and I should say a big UNLESS we “understand Communitarian law is International Law,” and worthy of repeating twice: “the very real (and pressing) problem with the actual law (and its founding Hegelian-Marxist legal concepts) is imposition of communitarian law in the United States violates the Supremacy Clause of the U. S. Constitution.

It is time to get out of Facebook for a moment, Everybody, and smell the Constitution. Our Constitutional Law is headed toward total and permanent elimination as useless law. I don’t know about you, but I like having Constitutional Law around. I am going to be looking

everywhere for my Constitution. I am not going to let it get snatched from me without a fight. What about you? It does not matter what age you are, what color you are, what nationality you are, what political party you belong to, how much education you have, what sex you are, your marital status, whether or not you have children, how busy you are, what your religion is, your profession or how much money you make and have, the common denominator is that you are in the United States living on this soil and you should be just as concerned as I am about this news because “Communitarian Law” will change your life. If you are reading this and are part of the problem, you should rethink your role in over-riding our Constitutional law.

If you like what you read here, why not share it with others. Let’s get the word out and see if we can’t stop this robbery while in progress and don’t forget foreclosing for maintenance fees by homeowner associations must stop and no mandatory homeowner associations at closing. We are a country of choices and I think that is worth fighting for. Do yourself and our Constitution a favor and send this article to your family, friends and business associates. Together let’s start educating our country or we are going to lose our Constitution both local and national and life as we know it. Remember the key to defeating this is understanding what Communitarian law really is. I am just one of the messengers. Why don’t you start a dialogue on this by posting a comment so others may see and share your thoughts. Start connecting the dots to what you have read here to what you are witnessing in your life and let us stop this together.

A very special thanks to Niki Raapana, for her awesome article “What is Communitarian law?” and to my member and eyewitness for the contribution to this article.

Please continue your educational process by going to the link: <http://nord.twu.net/acl/whatischudlaw.html> for the entire article and links to the source.

harvellajones@yahoo.com © 2009. The National Homeowners Advocate Group, LLC. All rights reserved.

INTERNATIONAL PERSPECTIVES

Texas Leans Communitarian

by Joe Deaton

Americans in these more-than several united States retain their personal, local, county and State rights over the union of the federal government. Our right to the pursuit of happiness is tied exactly to owning property and keeping that which we earn in order to build a personal lifestyle free of government interference: no “papers, please” or REAL ID, NO taxation without representation, NO home invasions of privacy—including warrant-less court-free attacks, NO abridgment of right to travel, speak, write or have & practice a religion.

Older Americans, at least, know this from their early school years. But people have been rote-conditioned to shrug it off and ignore it all—they just won't get involved to renews their education, and only contact their politicians on the most personal, immediate issues. The politicians, in the mean time, continue the recently-evolved policy of voting in unread bills, which were written in secret by special interests.

The very concept that other countries or the United Nations ideals or laws or needs can ever override American rights & law is antithetical to the basis of the USA. The USA doesn't need their rules or permission. The TRUE AGENDA of the U.N.—the communitarians and foreigners, is to acquire more of America's resources for themselves. It's that simple; and the easiest method is to destroy America by having Americans ignorant or brainwashed enough to help them do it.

<http://www.freerepublic.com/focus/f-news/516569/posts>

It may be no use educating the masses, in that it may be too late. Some people get into educating Legislators and other politicians. Maybe that's the way to go! They do it for a reason—for their own agenda; they BECOME the special interests.

http://www.texaspolicy.com/publications.php?cat_level=226

People have probably heard variations on the old cliché, “you don't have rights unless you assert them.” Perhaps that's what most Americans forgot or never knew—your rights only go so far as you are willing to lobby. So if we spent our time communicating directly with legislators, we'd increase our influence on them, and get things more the way we want them.

I think the concept of educating the public—where of course you'd hope to get enough folks to agree to reach that critical mass of noise that turns legislators' heads—is outdated. It may be no use educating the masses, in that it may be too late. Some people get into educating Legislators and other politicians. Maybe that's the way to go! They do it for a reason—for their own agenda; they BECOME the special interests.

http://www.texaspolicy.com/publications.php?cat_level=226

While we saw a similar effect with the tea partying, it was so unorganized it was easy for the Republicans to misinform and disinform many of the Partiers right back into the mainstream—by making lying promises, as if the politicians would change. You can hope for change there, until you're blue in the face.

Basically the noise was similar to the pro-illegal-alien-immigration riots, a couple years earlier: the legislators woke up and worked hard to calm the citizen constituents back into a stupor. Status quo maintained, they could go back to self-serving business-as-usual. Now that the "lawyers' union" (the State Bar) has colluded with the others in power, there's just nothing left of due process and redress of grievance. That's becoming a local-to-national problem, and everyone working within parts of the system(s) doesn't want to change that.

The Texas capitol (Austin) joined ICLEI in about 1993, yet it was a decade before other major cities got into it. And in between, Agenda 21 was aimed into the already half-vast Texas textbooks, right there at 9-11. (A lot of emerging emergencies were created with 9-11.) By Texas law, textbooks are to be free of errors and must teach USA &

Texas history (continuing tradition); this stopped happening. The U.N. agenda is leftist-liberal socialism, never an American value. In lieu of facts, the U.N. drivel demands submission to & promotion of ideals, masquerading as something green & healthy—facts, science, history and be damned!

So the push from our most-corrupt “leaders” was there, but much of Texas was self-absorbed enough to naturally resist. Here in the Lone Star State, we have a bucket of corruption at every level, some pretty interesting, but the re-language to the standard Agenda 21 and such is only recently popping up in any quantity. I suppose it will go fast, but with all the other (some quite major) distractions here (remember, we have a major illegal-alien infestation, and I don't even mean Obamarx), it's all the less likely folks will pick up on it.

Illegals come here to make “anchor babies” to get anchor freebies, and 30% in our prisons are illegals. (Of course, a huge national problem is we have the most people in prison in the world. But that's just the government protecting itself from citizen constituents.)

<http://www.texasborderfence.com/>

A plan to make a State highway (59) into an improved interstate (IH69) was years ago stolen to form a NAFTA road, and such. I-35 up the middle of the State was well known (those are all in the NAFTA/plains/Prairies, central-eastern corridor paths). However, I-10-to-I25 from El Paso upward (Camino Real, a central-western corridor) was rarely mentioned. (And few folks live through that area of New Mexico.) Some things come up and folks make a ruckus, but most receive too-little media—which is now (and historically) liberal Democrat, in general. (Very recent decades of Bush Cabal gave us a an overload of neo-con RINO shills, but there's still a broad base of libs. Of course, the economy has thrown fresh meat to these "Republicans.")

<http://www.fina-nafi.org/eng/integ/corridors.asp>

This is partly due to politicians' (at all levels) endless ambition to grow their power—and an easy way to do that is grow the government. Due to our modern cult of celebrity-personality, politicians and any in power receive the most media coverage. A lot of what they say and do is expected to be approved by style and appearance—rather than content, quality, adherence to law, honoring their oaths to protect the Constitution, etc. Those in power insist no debate is needed, that they

know better—as if their convenience and expedience outweighs our rights. Lenin said~ “a lie repeated often enough becomes the truth.”

And that was exactly the plan for Agenda 21—where it would begin to sustain itself and appear undeniable. Read my lips, 1000 points of Lies, and Tyrants don't need no stinkin' truth.

In a community emergency or significant development for the general welfare, eminent domain could be utilized on land for public use—but it requires just compensation for the property. Anything short is unexcused communism.

Cities may or may not be hot on the trail of falling to socialism worse than even the jackass E.U. It's standard to have various local councils, Chambers of Commerce and so on. But where I live, there is a much-larger consortium, an unelected & overseeing 13-County “service region” Houston-Galveston Area Council (H-GAC). Don't worry, they do a lot of good and necessary—from air pollution to solid-waste management and hurricane evacuation (which so far never worked), to 9-1-1 training to general transportation safety—and a massive list of functions. As a public agency, there is also State oversight of the Council, yet unelected H-GAC was designated by the Legislature as the lead agency to coordinate various State departments (delegation to unelected bureaucratic committee). The Board of Directors has 35 members, quite the community collective committee. This Council has 100 cities as members; they boast they cover >6 million people (dunno if that count includes illegal aliens, but the services do). They use a wheelbarrow full of Geographical Information Systems (GIS).

<http://www.profsurv.com/magazine/article.aspx?i=70294>

I cannot find how many employees directly work for H-GAC.

By 2003, “H-GAC was organized in 1966 by local elected officials after authorization by enabling State legislation. H-GAC now has about 150 employees ...”

http://www.commuteresolutionshouston.org/telework/CS-Telework_CaseStudies-102808.pdf

However many it's grown to, this business searcher says they get (average?) \$54,652.00 in salaries.

http://www.lead411.com/company_H-GAC_1295577.html

They are not to be confused with the old anti-globalization college activist group, HGAC.

<http://vi.uh.edu/pages/buzzmat/hgac.html>

However, H-GAC of COURSE falls for and into being a tool for the communitarian plot against Texas, against the USA, against humanity. And of course they mean well, all ways, always—it's a merry wagon-load of good Texas folks, working hard—much harder than politicians.

Good intentions are at the deceptively-designed heart of communitarianism's Orwellian language, “Continuing its award-winning environmental enforcement training.” Yes, we all need award-winning tyranny. Say, who gives such an award, professional back-patters? As my State Senator Legislator talks about, folks won't behave if you don't force 'em.

“ABOUT H-GAC: H-GAC is the regional organization through which local governments consider issues and cooperate in solving area wide problems. Through H-GAC, local governments also initiate efforts in anticipating and preventing problems, saving public funds.”

<http://www.h-gac.com/about/>
http://www.h-gac.com/news/publications/documents/2009_Publications_Catalog.pdf

“H-GAC, along with 24 consortium partners, received a \$3.75 Million federal grant to develop a regional plan for sustainability.”

<http://www.h-gac.com/community/>

“The Partnership for Sustainable Communities (HUD/ EPA/ USDA/ DOT) promoted the competitive selection process, and more than 200 eligible applications were reviewed by federal agencies and philanthropic organizations. Only 45 applicants from 27 states were chosen for funding. The Houston Gulf Coast Planning Region was one of only two selected from Texas.”

[http://www.h-gac.com/community/sustainability/press_release.aspx]

“Access our Eco-Logical GIS, read about the Foresight Panel on Environmental Effects, and Green Schools.”

<http://www.h-gac.com/community/environmental-stewardship/default.aspx>

“A Plan for Sustainable Development for the 13-County Texas Gulf Coast Planning Region”

<http://www.gosustainablenow.org/home.html>

In Texas, land was already taken for border fences, wind farms and NAFTA highways—and payment, if & when, was not near real values of the property. For example, border fences cutting through your land only pay for the yard of dirt as it crosses. Your property, cut in half, is just too bad. Submit the right attitude and forms, or perish, anyway.

(For border fences, the fed gov only pays the yard-wide strip where the fence sits, even if that makes a large part of your farm off-limits. NOTE ONLY FOUR STATES HAVE THIS PROBLEM, so would the rest please give a damn??)

2006

<http://www.dailykos.com/story/2006/08/13/236356/-Dont-let-Eminent-Domain-and-dozers-catch-you-crying>

2007

<http://www.chron.com/disp/story.mpl/metropolitan/5374017.html>

http://www.chron.com/CDA/archives/archive.mpl/2007_4474574/border-fence-holdouts-hit-with- eminent-domain-thre.html

2008

http://www.usatoday.com/news/nation/2008-01-16-eaglepass_N.htm

<http://www.foxnews.com/story/0,2933,321566,00.html>

http://www.msnbc.msn.com/id/22687964/ns/us_news-security/t/judge-us-gets-texas-land-border-fence/

[http://www.law.com/jsp/article.jsp?](http://www.law.com/jsp/article.jsp?id=1200477932756&slreturn=1&hbxlogin=1)

[id=1200477932756&slreturn=1&hbxlogin=1](http://www.law.com/jsp/article.jsp?id=1200477932756&slreturn=1&hbxlogin=1)

2009

<http://www.no-border-wall.com/private-property.php>

Wish I could give this 2009 story from a Texas news source!

Had to hear it from NM!

<http://newmexicoindependent.com/25220/path-of-the-border-wall-cuts->

off-land-grant-heirs-property

2010

<http://www.texasobserver.org/cover-story/all-walled-up/>

<http://borderwallinthenews.blogspot.com/2011/02/texas-landowners-stuck-on-wrong-side-of.html>

If you lost land for highways or inefficient wind farms, good luck. Sure, your fans came from communist countries.

<http://ppjg.wordpress.com/2011/02/17/the-great-texas-wind-hoax/>

<http://patriotupdate.com/articles/the-great-texas-wind-hoax-part-2>

<http://www.nytimes.com/2009/11/02/business/energy-environment/02iht-green02.html>

If you don't have big bucks to hire a bank of lawyers or a bank and lawyers, then the government will use taxpayers' money to stall you out, hunt you down, rob you blind, and take APPARENT ownership of your property—the U.S. & Texas Constitutions be damned. Voltaire said~ “it's dangerous to be right when the government is wrong.”

Issues affect people quicker if they can hear “news” on it. Depending on public awareness and outcry, politicians then swing back and forth, until the public goes on to the next thing. Texans now and then think eminent domain and trans-corridor highway, etc., are stopped.

<http://www.wnd.com/?pageId=42209>

But it's always temporary: a diversion. The people in power are totally owned by special interests, and will have to earn their pay by getting back to the main agenda: the obliteration of personal rights.

Texas signed into law a [new eminent domain bill in May, 2011](#) (takes affect in Sept.).

There's no shortage of patriot groups down here, and some are on top of things, warning about communitarianism.

<http://www.freedomadvocates.org/>

<http://texasteapartypac.ning.com/profiles/blogs/the-fascist-stealth-of-agenda>

Unfortunately, some others are still only listening to 20th-century

crickets, chirping. Either way, they don't work together. I've said for some time the problem with any kind of conservative is they don't play well with others, not just because they all want to rule, but because they really never quite agree on too much.

The only conservative-leaning radio stations we get down here (except Mike Savage out of 'Frisco) are still Republican shells, and engaged in getting more power TO the Republicans. Internet "radio" stations lean much-more right, yet have still-smaller audiences. (Maybe that's a problem in other States, too.) Alex Jones is from down here. Local issues are always a concern, and in the deep background there are plenty folks interested in 'Texas' secession from the union, etc.

Most political Parties exist, here, with some new ones added. The Constitution Party has been strong over the last few years. There's a movement to revive/reinvent the Confederacy. GOOOH is from here. Many groups hallucinated they could sway Ron Paul to work with them instead of his safe Republican House seat. Then "tea parties" sprang up, knocking loose a lot of the organized conservatives—sending the Republicans into overtime, lying to convert followers back to the Republicans (though they are still Bush neo-cons; the higher in the Party, the worse it gets). (This, too, is a national problem.)

A continuing diversion for us is U.S. Congressman Ron Paul, who runs as a Republican, even though they discredit and black him out at every step. Meanwhile, the still-liberal mainstream media also discredit and black him out! All functioning "Parties" outside the Reps & Dems want him, and just refuse to believe he's unavailable.

NOW a massive diversion should ensue as too-rich-to-lose Governor Rick "Rod the Blog" Perry turns over his Christian-like leaf to run for Pres not unlike King George Dubya did. (Christians cannot resist a good testimony.) We have an unusually large percentage of Vietnamese (very conservative—certainly anti-Communist), thanks to LBJ, which ironically helps balance the liberals along the Gulf region.

The State of Texas has SO MANY resources, they've got it made in the shade several ways; and everyone in power knows it and are working overtime to ensure the status quo continues to build their power. Forever unbelievably, the Texas Legislature only meets every other year, and I assure you all indications are this has been one of the more business-as-usual sessions!!! There's always talk they should be highly paid so they can legislate full time.

But like Mark Twain said, that's the danger— "No man's life, liberty or property is safe while the Legislature is in session." Now they'll be napping, until elections season in 2012. There just isn't much

pressure on many at once. I promise I've written quite a number of them on several occasions where they can't even respond with a form letter. Here, you've GOT to pay to play. These resources draw more and more folks to Texas in search of jobs.

The bipartisanship has certainly increased, as we've seen across this 'nation' of States. Citizens here are so besieged, I'm not sure Agenda 21 can make it much more ridiculous in the short term. We were always fighting a political mine/mind field; and if that wasn't insane enough, thanks to Dubya/The Dick Cheney, the economy was pulled and is rocketing towards hyperinflation. To avoid that crash, IF the Texas powers down here close us up in one way or another (no doubt in hopes of keeping more for themselves, don't fear being cynical), it may even isolate us from the general malaise of national U.N.-'wreckomended' Agenda 21.

And don't think the TX politicians aren't looking for the best deal they can make. And in that sense, I doubt Texas is much different from the other States—it's the way folks have been trained to think, and not only by imitating their politicians: Think global, act local; think positive, talk humanitarian, act selfish; don't get caught—by any means necessary.

WELCOME TO TEXAS, YALL!!

Copyright © 2011 Joe Deaton. All rights reserved.

INTERNATIONAL PERSPECTIVES

Remarks on the Slovak Judiciary by Ján Mazák, Ph.D., President of the Constitutional Court of the Slovak Republic

October 10, 2004 — National judiciary after the accession of the Slovak Republic to the European Union (Some general reflections)

Introductory Remarks

The Slovak general judiciary has acted relatively independently of the system of the judicial power so far i.e. until May 1, 2004. The power of the Constitutional Court of the Slovak Republic interferes only with its position, powers and independent decision-making activity. This constitutional regulation of the Constitutional Court powers is reflected in the powers (and also in the duty) of the Constitutional Court to review the constitutionality of the procedures of general courts, especially from the point of view of the constitutional principles of fair trial unless such powers and duty fall under the jurisdiction of any other court according to law, i.e. usually a court of higher instance in the appellate proceedings (Article 127 paragraph 1 of the Constitution of the Slovak Republic).

After joining the European Union, a new level of relations has arisen in the Slovak Republic between the Slovak general judiciary and nowadays an international judicial authority acting in the European Union as a guardian of the unified interpretation and application of communitarian law—the European Court of Justice.

This newly created relation between the national judiciary and

the European Court of Justice has raised many issues demanding systemic solution.

Readiness of the Slovak legislation

The Slovak legal system settled the issues regarding the accession of the Slovak Republic to the European Union especially in the basic law of the state (in the Constitution). Suffice it to mention the Article of the Constitution of the Slovak Republic that has direct connection with the communitarian law and the position of the general judiciary.

Pursuant to Article 7 paragraph 2 of the Constitution, the Slovak Republic may, by an international treaty, which was ratified and promulgated in the way laid down by a law, or on the basis of such a treaty, transfer the exercise of a part of its power to the European Communities and the European Union. Legally binding acts of the European Communities and of the European Union shall have precedence over laws of the Slovak Republic. The take-over of legally binding acts demanding the implementation will be realised through the law or government regulation pursuant to Article 120 paragraph 2. To some basic principles of procedures of national courts after joining the European Union during negotiations and discussions on court agenda.

On the immediate applicability of communitarian law

The primary rule is, that the national courts of member states are obliged to apply directly those communitarian standards which fulfill the communitarian conditions of the immediate applicability.

The immediate positive application of the communitarian rule means the direct application of this rule instead of an incompatible national regulation, or application solving the legal situation not defined by any national regulation.

Under the immediate negative application of the communitarian rule is to be understood the application in order to achieve the state in which the incompatible national regulation will not be used. This usually leads to quashing decisions issued on the basis of this national regulation without need of positive application of the communitarian rule. It follows from above also that it concerns the application of the communitarian rule for the purpose of reviewing the legality or lawfulness of a national regulation or act (decision) issued on its basis.

The national courts of the member state are obliged, ex offo, to use immediately applicable communitarian rules. It always applies, if the national procedural norms stipulate, ex offo, to apply the national law. Furthermore, the national courts have to apply, ex offo, the communitarian rules also in that case if this application is necessary for guaranteeing the protection of rights resulting for a person from the specific communitarian rules.

On the preferential application of the communitarian law

The preferential application of the communitarian law is solved in the above-mentioned Article 7 paragraph 2 of the Constitution.

The duty of the national courts (and also of other public authorities) to apply preferentially the applicable communitarian rules prior to the incompatible national rules means that the national courts in case of such a conflict always have to apply the communitarian rules and at the same time they have not to apply or not to take into consideration the national regulation which is incompatible with these rules.

It is necessary to emphasize that the national courts have to proceed in such way and to solve this conflict through the preference and application of the communitarian rule in the scope of their own power, ex offo, developing their own initiative.

Under / 109 sect. 1 (c) of the Rule of Civil Procedure the proceedings shall be suspended if the court has arrived to a conclusion that there is a question on preliminary reference which must be decided by the European Court of Justice. After suspension of the case, the court sends a preliminary reference to the European Court of Justice and awaits its decision.

On the proceedings of the preliminary question

The law of the European Communities is superior to the law of the member states (let's leave aside the delicate issue of the superiority of the communitarian law to the national constitutional law). The priority of the communitarian law requires unified application of this law in all member states. The application process of the communitarian law consists of two fundamental issues:

1. Unified interpretation of the communitarian law, while the unified interpretation must precede the unified application of this law in

member states.

2. The communitarian legal acts are considered valid in national environment and for that reason the national courts cannot reject the application of the communitarian legal acts only on the basis that they have arrived to the conclusion on invalidity or ineffectivity of the said communitarian legal acts.

These problems are solved in proceedings on preliminary question under Article 234 of the EC Treaty the purpose of which lies especially in the interpretation of the primary and secondary law and the review of the validity of the secondary legal acts. For that reason the proceedings on the preliminary question are procedural enforcement of the priority of the communitarian law on the national level.

The obligation to submit the case of the Court of Justice for decision on the preliminary question relates only to the national court which proceeds in the case in the last instance in accordance with the judicial organisation and powers and competencies under the Constitution and laws regulating these issues.

In Slovakia there are two such courts. Both the Supreme Court and the Constitutional Court sometimes could also be a competent regional court. The question is whether the Constitutional Court belongs to courts which should make a preliminary reference. It depends, but most of the opinions on this issue have agreed to involve Constitutional Courts to the scope of Article 234 of the Treaty on European Communities.

The possible effects of the violation of the national court's obligation to submit the case to the Court of Justice under Art. 234 of the Treaty. Relying on the obligation and possibility of a national court to submit the case to the Court of Justice for decision on the preliminary question, it is necessary to underline that if a national court was a last instance court and in spite of this fact it did not submit the case to the Court of Justice, the communitarian law would be violated. Such a qualification of a national court negligence follows from the fact that the national court has to respect the Art. 234 of the Treaty if it is a last instance court. The violation of this obligation may result in commencement of proceedings before the Court of Justice in special type of proceedings on violation of the obligation following from the EC Treaty. The member state whose court has not fulfilled its obligation under the quoted Art. 234 of the

Treaty will be charged. The charge against the member state is justified for a simple reason. In spite of the independence being a functional principle of a national judicial system, a member-state court remains a public power authority of the concerned state, and the violation of the obligation following from the EC Treaty de jure is assigned to the member state.

On application of domestic procedural code

In proceedings on communitarian claims and rights the national courts hear and decide these cases usually under the domestic procedural rules. The work of the national courts on application of the domestic procedural regulations in proceedings in which cases following from communitarian standards are heard and decided, abide by the requirements of equivalence and efficiency.

The issue of competency of the national courts in relation to cases following from the communitarian law

Under fixed case-law of the Court of Justice it is a matter of each member state to define which court shall be competent locally and concerning the subject matter of the lawsuit when the subject of the proceedings is an individual right based on the communitarian law. The member states shall be liable for effective protection of this right every single case and it is not the task of Court of Justice to solve whose jurisdiction shall the individual case fall under.

Concluding remarks

The Slovak judiciary is expecting its transformation into an effective part of the European judicial system. The right attitude might be a cautious optimism in spite of some expected difficulties. We are entering into a stabilized system and it has acted relatively long time in the fixed legal environment. We have at our disposal some experiences, case-law, developed doctrine and the willingness of the colleagues from member states to share their experiences gained on their way from the national judge to the European one. The rest, I think, will be our task. The first step is to get general knowledge then to learn special know-how and finally the improvement of skills in the application of the communitarian law.

TABLE OF APPENDICES

1. Communitarian Buzzwords	306
2. COPS Timeline 1991-2010	307
3. Public Disclosure Requests	309
4. Neighborhood Surveys	313
5. How to Root Out Local Agenda 21	314
6. Questions For Political Candidates	315
7. Three Easy Steps to World Government	316
8. International Policy Studies	317
9. <i>Big Mother's Double-Tongued Dictionary</i>	318

1. Communitarian Buzzwords

sustainable ANYTHING / change / transformation
animal or earth rights / human rights / assets
goals larger than self / asset-based development
as above, so below / peace / social justice
balance / balancing / justice / important values
values / best use / livability / health / safety
democratic process / microcosm /macrocosm
citizen participation / privacy / transformation
citizen responsibilities / new sense of commitment
civil society values / new sense of volunteerism
FOOD SECURITY / FOOD SOVEREIGNTY
protecting the future / sustainable communities
climate change / action / environmental stewardship
community rights / quality of life / ethics
community building / rights / responsibilities
rule by consensus / crime prevention
civic organizations / stakeholder councils
economic engine / safety / green tech / sustainability
principles & aesthetics of SUSTAINABLE DESIGN
full-blown fear / terror / terrorism

2. Community Oriented Policing Services (C.O.P.S.) TIMELINE 1991 – 2010

- 1991** Amitai Etzioni establishes the Communitarian Network and the Institute for Communitarian Policy Studies at George Washington University.
- 1992** U.N. adopts Local Agenda 21 Programme for achieving global sustainable development goals by the 21st Century. One mandate for achieving sustainability is a database of local assets. President Bush Sr. signs. A team of US congressmen in their official capacity as representatives of American voters attend the summit. The U.S. Congress passes a Concurrent Resolution to become a lead agency and partner with the Agenda 21 Programme for Global Sustainable Development.
- 1993** U.S. President Clinton establishes the Presidents Council on Sustainable Development (PCSD). Within months every federal agency changes their mission statement to include sustainable development goals. This aligns U.S. federal agencies with the U.N.
- 1994** U.S. Congress passes the revised Violent Crime Act, which establishes a need to create a communitarian police force, as per Etzioni's advice.
- 1995** U.S. Congress passes the Domestic Violence Act, which establishes a greater purpose for the communitarian police force, based on resolutions made at the United Nations Womens Conference in Beijing.
- 1997** U.S. Office of Community Policing designs COP programs that bypass the 4th and 5th Amendments. A GIS database

program is tested by HUD on people with “problems” in urban ghettos.

- 1998** DoJ and DoD merge technology and information and define soldiers and American cops as doing “basically the same job now.”
- 1999** COPS assigned to Seattle Police Department begin assisting City Planners with designing new land use and private home regulations. DoJ/COPS build Community Mapping, Planning and Analysis for Safety Strategies (COMPASS). This database program helps Community Developers and COPS implementing LA21 projects.
- 2000** Communitarians design plans for gathering and computer mapping of local community human assets. Gil Kerlikowske, Director of COPS Grants, approves Seattle's grant application to test COMPASS. Kerlikowske chosen to replace Seattle Police Chief Norm Stamper.
- 2001** U.S. Pentagon creates a national database called DARPA.
- 2002** U.S. Congress approves an Office of Homeland Security. It absorbs 22 federal agencies including the Department of Justice, Department of Defense, and COPS.
- 2004** Digital photos and database connected to state DMVs after states flunk security tests given by Etzioni and the Communitarian Network. JINSA's Law Enforcement Exchange Program (LEEP) renews program for training American COPS in anti-terrorism tactics, in Israel.
- 2005** U.S. President Bush defends his right to spy on U.S. state citizen; Renewal of Patriot Act.
- 2009** Kerlikowske appointed President Obama's Drug Czar.
- 2010** American police begin using Fusion Centers.

3. Public Disclosure Requests

The 1974 Freedom of Information Act (FOIA) gave Americans the right to obtain and copy any government document. The FOIA is the best tool we have for getting information at the federal level. Many states also have a Public Disclosure Act or something similar.

Call your local city clerk and ask. Remember to always be polite and friendly. Clerks and receptionists can be very helpful and knowledgeable, and are the greatest asset to your quest. However, expect the run-around in general. Elected officials and their offices don't particularly want the public to know that we can purchase copies of government documents such as detailed financial statements, department mission statements, training manuals, budgets, agendas, and meeting notes. American public officials don't have to create documents, answer questions, or explain their actions or statements, but they are required to respond to requests for existing documents. Sample letter:

Dear [Agency Official's Name],
Please provide the following documents:

1. Local Community Oriented Policing Services (COPS) grants
2. Federal Community Oriented Policing Services (COPS) grants
3. My personal information held in local databases, COMPASS files, Community Mapping data-gathering programs, public school records, state driver licensing, local neighborhood association records
and Department of Construction and Land Use, Public Health, and any Asset-Based Community Development files
4. Public/private partnership and development contracts.
5. Meeting notes regarding startup of local visionings
6. Local Weed & Seed programs and grants
7. Every database level in community development maps

When writing a FOIA or Public Disclosure Request (PDR) be sure to cite every law you have at the very top. Public officials have an exact time frame for answering requests. Once they respond to your request, you can call and set up an appointment to visit and review the documents they have produced. Based on what you take, you can request more specific documents that are referred to in earlier documents.

If they refuse to provide anything you request, you can sue them under your law. The old Watergate adage—follow the money—will no doubt lead you to hidden deals made between your local governments and development firms. There is a lot of money in the development game. The closer you get to laws and agreements that break constitutional laws designed to protect individual rights, the harder it will be to get financial information. When it gets really tough, you're getting close.

What we can learn from filing Public Disclosure Requests:

Community Oriented Policing Services (COPS) is communitarian theory manifested by the DOJ in 1994, in the U.S. and worldwide. Promoted as a “friendlier” branch of the **Seattle Police Department (SPD)**, it was the lead federal agency involved at every level of Agenda 21 pilot tests in Seattle. Vast resources became available to cities who hired COPS, from generous grants in the millions to military hardware/technology leftover from the Cold War. **Community Service Officers (CSO)** served on planning and action committees. CSO Cindy Granard “suggested” changes to Constitutionally grounded property and privacy laws that were identified as barriers to implementing Local Agenda 21 in Seattle.

Housing and Urban Development (HUD) used the dialectical **Creating Safe Streets Initiative** to promote the idea that Americans were filled with “full-blown-fear.” Dangerous HUD projects served as Humanitarian pilot tests long before COPS was established officially by Congress. **Weed&Seed**, Knock-and-Talks, Hot Spots, and SARA were tested in Seattle projects as early as 1971.

Community Mapping, Planning and Analysis for Safety Strategies

(COMPASS) was a federal HUD/COPS data-gathering system designed by Gil Kerlikowske, then Director of Grants for Washington, D.C. Office of Community Oriented Policing Services. Spring of 2000, Kerlikowske became Seattle Police Chief. COMPASS grants came in under the **Department of Neighborhoods (DON)** in 1999, authorized by Kerlikowske, but was moved to Seattle's **Strategic Planning Office (SPO)** in 2000. COMPASS morphed into Fusion Centers after September 11, 2001. In 2008, Kerlikowske was appointed President Barack Obama's Drug Czar.

King County Department of Public Health provided the "expert opinions" used to obtain Municipal Court level Inspection Warrants for "suspicion of harboring rats and bugs" that were used to gain quasi-legal inside access to private homes in the Roosevelt Neighborhood. 13 resident renters were detained by SWAT COPS for over 2 hours. Health inspectors abandoned the search after COPS expanded the scope of the health warrant and took over the search without a criminal warrant, as is a required response under state and federal constitutional law.

Department of Design, Construction and Land Use (DCLU) was the lead Municipal agency involved at every level of the Agenda 21 pilot tests in Seattle. DCLU Director Rick Krochellis served, at the same time, on the board for **Sustainable Seattle**, a nongovernmental organization. Krochellis designed Roosevelt's "dog and pony show" and also presented at the **United Nations' Earth Summit in Rio de Janeiro in 1992**.

Department of Neighborhoods (DON) was created to locally implement UN LA21 in Seattle. Under this department: **Tomorrow's Roosevelt, Roosevelt Neighborhood Association (RNA), Neighborhood Action Team Seattle (NATS), Rooming & Boarding House Committee (R&B), and 38 "new" Neighborhood Plans**. Constitutional guidelines set forth in **Washington's Growth Management Act 1990** were somehow overlooked. Seattle police and DoJ COPS worked on every DON committee level, sometimes as plainclothes cops posing as volunteers. SPD Officer Michale Crooks kept files on residents claimed to be living in R&B houses. We asked to see our NAT's files for 3 years. The City denied they had them.

NATS' Director Veronica Jackson turned the NATS files on private citizens in the Roosevelt pilot test over to COMPASS in early 2000.

Seattle City Attorney's Office. **City Attorney Mark Sidran** handled the "legal" end of the planning process by going after "bad landlords" and advised Tomorrow's Roosevelt, the Roosevelt Neighborhood Association and DON/NATS/R&B. **Assistant City Attorney Trish Nellermoe** assisted with the Department of Neighborhoods' Neighborhood Action Teams, the R&B committee, Seattle Noise Ordinance Revisions, New Mandatory Home Inspections, and Interdepartmental Cross Training, the primary goal being teaching all city agencies with "access to private dwellings" to "report all life-threatening things" into the COMPASS database.

The COMPASS GIS software was available through HUD; it was called **Community 2020**. Citizens Service Bureau (CSB) officially designated as an "Ombudsman" for citizen complaints over City policies. Director Susan Coble refused to take our citizen complaints because we were complaining on behalf of our landlord and his 100+ tenants. Susan Coble reported directly to then Seattle Mayor Paul Schell on the R&B's progress, as she was an active member on the NATS R&B Committee involved in planning the Dawson raid on 9/30/99.

4. Neighborhood Surveys

Every local visioning group in America right now is claiming that their community vision for the future represents what the community wants and needs. Our experience with the visioning process is that barely 5% of the neighborhood residents ever know anything about what is going on at local planning and zoning meetings.

Since all the plans include periodic surveys that gauge the attitudes and values of community residents, we see this as a very effective tool. A survey can prove exactly how many people have ever heard of their own local comprehensive plan. A simple survey would be to ask just one question: What have you heard about the *Anchorage 2020 Comprehensive Plan*?

The results of these surveys can be presented during public hearings, which makes them part of public record. Imagine how powerful it would be to be able to present a survey that shows less 2% of local residents are even aware of their community plan. National surveys are often based on only 500 random responses. You get 500 people in your community to take your survey, and you've got some credible statistics to prove that local planning actions do not accurately reflect the vision of an informed public. Once you have statistics to prove your neighbors are completely out of the loop, the next logical step is to prepare a county or statewide initiative to recall the plan. Americans have the right to bring a people's initiative before the registered voters if they can get enough voters to sign a petition. You may want to do the survey and the petition at the same time. Or use your results to prepare a paper trail that leads to a peoples referendum.

American voters ultimately still have the power to overturn any unconstitutional laws, programs or plans. In many areas of the country, communitarian law firms (such as 1000 Friends of Washington, 1000 Friends of Oregon, etc) are trying to stop the people from being able to bring initiatives before the voters. They know it is one of the most powerful tools free people can have. The initiative process is under attack around the country; use it before it's gone.

5. How to Root Out Local Agenda 21

Ask the most obvious, seemingly stupid questions. Sometimes it's the dumbest ones that seem to stump 2020 visionaries.

Get a copy of your local land management plan or comprehensive plan. Find someone to read the whole thing. If it's too long, just focus on their vision for the future. Chart the steps they're taking to achieve sustainable growth in your community.

Identify all the terms you are unfamiliar with, anything that you thought you knew but may have ambiguous interpretations.

Find the lead agencies who are implementing your plan. Find out who wrote it, and who funded it. Many areas have Community and Economic Development agencies. There are usually a number of professional facilitators and advisors leading local planning meetings. They will always claim their vision represents what the community wants.

File a FOIA/Public Disclosure Request for every definition they use as justification. Ask for copies for agreements and contracts between local government agencies and private businesses. Ask to review copies of government contracts for Public/Private Partnerships. Use the information you get from your first round of requests to write your next round of requests. It can be like pulling teeth with some agencies. Ask to review all community development grants. Request any government document that may identify what you want to know about your plan. Don't limit yourself to published documents; you have a right to see their emails and meeting notes. Officials in the United States have no right to privacy unless it's a real security issue.

Keep records as if you are building a case against them.

6. Questions for Political Candidates

Does your candidate embrace communitarian values? Do they support Sustainable Community Economic Development and public control of private property? How can you find out when your locals news reporters never seem to ask any deep questions about candidates' affiliations? The best way to find out anything is to ask the candidate yourself. Even non-answers tell us a lot about the person's character and morality. These sample questions can help everyone during public appearances to get some real information about their political candidates.

- Have you ever supported communitarian programs and laws?
- Do you object to legislation which violates the U.S. Constitution?
- Are you an advocate of Sustainability and Sustainable Community Economic Development?
- Do you support Vision 2020 or any similar Agenda 21 plan?
- Do you own property along any proposed local commercial, residential or transit development projects?
- Do you support the database of personally identifiable information used in asset-based community development, licensing and crime-mapping?
- Will you vote to amend our government offices and laws with communitarian goals, commitments to sustainability, and revised visions and mission statements?
- Do you understand the difference between the idea of an American citizenry protected under Constitutional law, and the communitarian idea of balanced democratic citizenship?
- Do you support mandatory volunteer programs?
- Is CAFTA the supreme law of the United States of America?
- Do you support Diversity With Unity or any similar platform?
- Do you support our transformation into a more global society?

7. Three Easy Steps to World Government

one

The United Nations adopts a resolution to address:

- Habitats, i.e. the environment, air, water, land, species, etc.
- Human rights (not to be confused with individual rights)
- Women, children, victims of war or disaster
- Sustainable development and climate change
- Social equity, free trade, business ethics
- Mental health and violent crime
- Human settlements
- Economic freedom for migrants
- Diversity education
- World peace and justice

Courts: The Peace Palace, Hague, Netherlands; The Criminal Court of Rome, Italy; Sanhedrin Court, Jerusalem and the United States.

two

The European Union and mid-level Free Trade Councils adopt regional plans and legislation to enforce United Nations resolutions on members. Courts: European Court of Justice, the World Trade Organization (WTO), Regional councils and the proposed Andean Court.

three

National legislators in member nations adopt local laws and programs to enforce mandates adopted by the United Nations. Courts: U.S. Supreme Court, State Supreme Courts, County Superior Courts, Municipal Courts, Hearing and Review Boards, Regional Councils, Appointed Citizen Councils, and Community Development Agencies.

8. International Policy Studies

Waikato Management School	New Zealand
Hague Institute for International Studies	Netherlands
Police Academy of the Czech Republic	Czech Republic
University of Essex	United Kingdom
Centre of Excellence	United Kingdom
University of the Andes	San Cristobol, Venezuela
Florida International University	United States
Center for Strategic and International Studies	Washington, D.C.
Institute for Communitarian Policy Studies	Washington, D.C.
Institute for International Economies	Washington, D.C.
George Washington University	Washington, D.C.
New York University	New York, New York
NYU Jean Monnet School for International Law Seminars	New York, New York Miami, Florida

The Furman Center for Real Estate and Urban Policy.

Community Development Law and Property Theory. "This seminar, taught by Professor Wyman, examines contemporary debates about property using a range of legal, historical, and philosophical materials. The seminar begins by considering four theoretical approaches to Lockean case for property; contemporary rights-based theories of property; and communitarian perspectives. The seminar applies these approaches to live controversies in areas such as environmental and intellectual property law. Drawing on the four theoretical perspectives, the seminar then addresses a range of topics, including property rights and markets, social norms, takings, and reparations."

Association of American Law Schools Teaching Conference.

Presentation called "Communities of Interest: Private Land Use Controls & Private Communities – A Communitarian Perspective."

Washington State Community Associations Institute.

"Presentations on Community Associations and Related Topics" by Jimmy Winokur, includes "Servitude Regimes in Communitarian Perspective: Community Associations as Settings for Postmodern Community."

9. Big Mother's Double-Tongued Dictionary

abandoned: prime, private, undeveloped property coveted by communitarians and local public-private partnerships; can also be used to describe the owners.

abatement: communitarian concept that expands U.S. eminent domain laws to include using a more moral reason for assuming the public has a "responsibility" to control all private land for the future; especially used to obtain valuable property not for sale.

anthropology: an 18th century Imperial British science based on Darwin's theory of evolution; sponsored by Albert Gallatin in the U.S. to prove the American Indians were an inferior culture; today it is a legitimate science of man, a form of sociology used to study and catalog undeveloped peoples' assets.

Armies of Compassion: United Nations forces in Katanga, Africa in December 1962. As the Red Cross explains, " ... soldiers moved into the hospital after being fired on from the building and machine-gunned patients in their beds."

Asset-Based Community Development: logging everyone's individual skills and abilities into a master database to be mapped, categorized, analyzed, and utilized by governments and private businesses achieving sustainable growth in America's communities.

assets: individual skills, abilities, attributes and capacities; the World Bank uses the term "hidden human assets" to describe underutilized skills and abilities.

Bill of Rights: an outdated nationalist document; a barrier to global justice.

capacity: the sum total of everyone in the community's life skills, as in the citizenry's overall capacity levels for enticing businesses to build inside collectives.

change agent: facilitators and educators who study manipulation techniques (Gestalt, Delphi, et al); used to control and dominate private and public meetings; a specialized elite workforce designed by Marxists to promote civil unrest, and destroy free countries.

civil servant: a more moral government agent in charge of enforcing communitarian regulations; often confused with a legitimate public employee.

civil society: the utopian dream of a futuristic society where everyone is good and nobody is allowed to be bad; synonyms: Communitarianism, The Third Way.

collective guilt: psychological weapon created by Carl Jung for the same globalist cartel that funded the Nazis; used on German people to feel "guilt" for the crimes against humanity committed by National Socialists in their genocidal mania

against humanity; tested successfully on Germany after the experimental failure of state controlled eugenics; the Eugenics Congress supplied the "evidence" for Aryan superiority to Hitler in 1933.

communitarian: one who cloaks fascist tendencies behind an obscure philosophy.

community assets: World Bank term for the total worth of human resources owned by banking institutions in global collectives.

community council: originally used by Americans to define the legitimate local governing bodies; used more often in the 21 st century to describe small groups of entitled citizens who oversee and enforce sustainable development plans.

community government: unelected, appointed members of newly formed community councils and committees; designed to change American laws under the Bill of Rights by balancing U.S. individual rights against the rights of the community.

Community 2020 Mapping Software: Housing and Urban Development (HUD) data-gathering and Geographical Information Systems (GIS) database; distributed to participating community governments in the United States.

community police or Community Oriented Policing Services (COPS): special police trained by U.S. Military Special Forces, Mossad and KGB; used to gather and disseminate massive amounts of private data; also used to monitor behaviors, mediate between people over noise disputes, and perform job and lifestyle related interventions.

Community Mapping, Planning and Analysis for Safety Strategies (COMPASS): mapping program designed by COPS to gather data on the American people into one central, international database.

compassionate service: government-mandated volunteerism.

consensus building: the opposite of logical, open and democratic debate; used by committees and councils to control the free exchange of information and opinions; part of every communitarian decision-making process.

conspiracy theory: British Imperialist theory used to discount factual and reasonable objections to One World councils and despotic laws and programs.

constitution: legal contract between people in free societies; a format for hiring government servants, now only mentioned by nationalists and crazy people in radical freedom fighter militias.

constitutionalist: wacko who cites the U.S Constitution, or any State Constitution.

crime: formerly fairly straight-up acts by humans against civilized society; murder,

rape, assault, robbery and embezzlement; can now be used to describe thoughts, or problems that might someday lead to a crime.

crime mapping: a highly specialized new law enforcement tool that takes data gathered into the GIS and uses it to predict/prevent crime.

Crime Mapping Research Center: created in 1997 by the Department of Justice, under the National Institute for Justice; they research ways to gather and disseminate information about local crime and problems.

crime prevention: the theory that is the community has enough information and data on everyone living in the collective, then the COPS can identify and stop the bad people from committing crimes against the community; a program Big Mother insists could stop people from even *thinking* about committing crimes.

crime problems: the unscientific principle that older neighborhoods and poor peoples' living conditions, such as dark streets, junky cars, lots of visitors, yelling, loud laughter, cheap barbecues in un-landscaped yards, all somehow contribute to crime.

Defense Advanced Research Projects Agency (DARPA): Scottish Rite of Freemasonry branch of the U.S. Military; an ancient snoop organization that's gone high-tech; now part of the partnership between the world's oil corporations and high-level communitarian officials and advisors in the White House; also part of the Total Information Awareness (TIA) program; their logo is a pyramid with an all-seeing eye that illuminates a globe, and the Latin script reads: knowledge is power.

deceit: an acceptable format for dealing with commoners; Native Americans call it speaking with a forked tongue.

decision-making: the process community government uses to implement laws that will eliminate the U.S. Bill of Rights.

dialectic: 19 th century twisted logic developed by Hegel and borrowed by Marx; type of reasoning that eliminates reason and free will; the way to a communitarian synthesis.

Earth Charter: United Nations document "declaring the fundamental principle for a sustainable future and an urgent call to build a global partnership for sustainable development." Signed by the U.S. Conference of Mayors in 2001; the "Whereas" of the bill includes: "Care for the community of life with compassion, understanding and love."

economic justice: Marxist theory of redistribution of wealth to ensure global access to middle-class, affluent lifestyles; Americans are supposedly responsible

for poverty worldwide based on our greedy consumption of more than our share of resources.

economic security: global government control of production and trade, rather than the worn-out ideal of a protected national political economy; controlling instead of protecting individuals and businesses.

Eugenics: 19 th century British Imperial science of genocide, providing the scientific basis for population control and the murder of billions of people.

faith-based: government partnerships in religious programs; the exact opposite of separation of church and state; may include eco-terrorists and Big Mother's religion.

fear: natural emotional response to violent criminal acts and perceived threats against one's person, family or property; used by communitarians to justify their existence.

feminism: modern ideology that inequality between the sexes is the fault of historically patriarchal Muslim and Christian religious followers; used in the early stages to reform inequality in American law; its primary success has been to trick women into supporting egalitarian social sciences and Eugenics campaigns such as Planned Parenthood.

full-blown fear: phrase coined by communitarian thinker George Kelling in his book, *The Broken Window Theory*; used to describe what happens when "people feel like nobody cares and nobody's in charge."

gangstalking: hired thugs following and intimidating people.

Geographical Information Systems (GIS): one of the layers in the map; in Seattle the GIS is owned and operated by Seattle Public Utilities; used primarily for mapping cables, electrical lines, water lines, sewer and garbage.

general welfare: supposedly the fundamental purpose of government as laid out by the founding fathers; now expanded to include much more than a government of free states; charged with providing the infrastructure to promote trade between the states.

growth management: basis for all new sustainable ideology; sold to Americans over the past 30 years as a way to limit the ugly strip mall sprawl that went on through the last half of the 20 th century, after federal agencies began directing local land use laws; includes all of the socialist partnership concepts laid out by the United Nations.

habitat/habitability: a detailed summary of every living organism in an area.

harboring or hoarding syndrome: unproven, unsubstantiated "mental illness"

created in the last 20 years; used to identify bizarre behaviors not allowed by the now; used to gain access to private homes and justify interventions on people diagnosed with the illness.

hidden assets: the under-utilized skills and abilities of humanity.

Housing and Urban Development (HUD): designer of the worst public housing projects in the country; originator of subsequent clean-up efforts; HUD has a master database of all residents in public housing, their data files are vast and detailed; HUD designed the data software for asset-based community development, and was a presenter at the United Nations Habitat II Conference on Human Settlements in 1996; the gateway agency for numerous Community Oriented Policing Services programs.

human capital: our buying power under sustainable development.

human resources: our new designation under sustainable development.

human settlements: planned communities, public HUD housing, detainment centers, refugee camps, etc.

human subjects research: studies and interviews performed by government counselors and social scientists to assist the government with decisions about funding, policy-making and new programs; very strictly controlled data until COMPASS came along.

individual assets: our skills and abilities, categorized for best use by the collective.

innovative: new ideas that circumvent restrictions placed on government bodies.

innovative enforcement strategies: creative new laws that eliminate the Bill of Rights.

initiative: vehicle for New World Order programs; if it's a genuine peoples' initiative then of course it's a bad thing.

inter-agency working group: governmental organization that includes as many branches of unelected government agencies as possible; used to design innovative communitarian laws that promote social equity.

inter-departmental cross-training: training process in which all government agents with access to private homes must log private information on individuals into a GIS database.

intervention: interference in private lives, using community police to help alcoholics, addicts and the mentally ill; tested by COPS in Alcohol Impact Areas.

involuntary human resettlements: World Bank programs used throughout colonies in Africa and the Middle East; most recently used in Mexico and Central America to help farmers and tribal peoples, who are losing land to sustainable

development; asset-based interviews are key to managing all the human capacity under new job training programs; involuntary resettlements offer many opportunities to train tribal people to learn service jobs so they can wait on elite eco-tourists.

knock-and-talks: information interviews conducted by community police, logged into the GIS database, and used to prevent crime based on individuals' private data.

land use: developing land according to sustainable development.

land trusts: process by which a community buys and controls private property.

lie: truth.

livability: undefinable communitarian concept of utopian living standards; used wherever possible in the process of implementing sustainable development principles.

Local Agenda 21: blueprint for rebuilding sustainable communities around the world; introduced at the United Nations Earth Summer Conference in Rio de Janeiro in 1992.

mental illness: the horrible affliction of individualist thinking; often found in children of all socio-economic backgrounds and genetic disposition.

multi-agency partnership: communitarian government teams.

nationalism: self-governances, as in the ideology of liberty used to foment unrest and bring on the American Revolution.

natural law: fundamental principle of American belief in the law of a just Creator; idea that all people are created equal.

natural science: fundamental principle of British Imperialism, claiming the only thinkers Americans are allowed to believe are British scientists working for globalism.

neighborhood development: rebuilding America into something between HUD housing and communist collectives; a Third Way.

neighborhood planning: the consensus process used to create new collectives.

New World Order (NWO): elites promoting the agenda to ensure sustainable laws prevail over nationalist laws.

National Incident-Based Reporting System: project that granted permission for the Department of Justice to "move beyond aggregate statistics and raw counts of crimes and arrests ..."

privacy: a threat to world security; only mentioned by bad people with something to hide.

private farms: ancient American term used prior to 2000; used to define privately-owned farms; in modern times, balanced into oblivion by corporate environmental collectives.

private property: formerly a right protected by the U.S. Bill of Rights; now a privilege granted only to communitarian citizens under strict scientific and governmental control.

Problem-Oriented Policing (POP): idea that poor economic conditions can be blamed on "problem" poor people; idea that poor people scare away shoppers in a civil society; any problems that lead people to feel full-blown fear should be heavily monitored and removed from the area; see Weed & Seed.

problem-solving partnership: the process of identifying problem neighbors who may or may not be a barrier to the sustainable collective, most often targeting property owners.

public-private partnership: private and public cooperative government-controlled development organizations, as used in countries living under governments who "direct" enterprise, also known as corporate fascism (perfected under Mussolini in Italy).

quality of life: a higher standard of living defined by collectivism; see Livability.

redistribution: idea that everybody should share; taught to American children as early as preschool and Kindergarten.

reinventing government: changing the United States government from a republic into a communist collective, or something even more modern.

rejuvenation: tearing down old neighborhoods on prime city real estate and building communitarian collectives in their place.

rebuilding communities: the theory that the world must be torn down and rebuild, taken from the socialist imperative to "rebuild the world"; the actual rebuilding is the process by which sustainable developers change local government to include community councils who will pass and enforce laws to achieve sustainability; the fundamental purpose of United Nations Local Agenda 21.

Radio Frequency Identification (RFID): new technology used anywhere, in human skin, clothing and purchased goods, in pets and livestock; sends a radio frequency signal to the operator with a location for the subject being tracked; the amount of information the chip can hold varies, but all of them can be uploaded from a distance, some via satellite; there is a very real possibility that it can be implanted as part of a vaccination/immunization; also part of National Animal Identification System (NAIS) and the National ID.

Scanning, Analysis, Response, Assessment (SARA): the communitarian based Weed & Seed GIS format to finding and identifying "problem" people in the community; initially targeted persons in low-income areas being slated for major urban redevelopment projects; moved into middle-class American police stations in the late 90s, eventually the required format to be used by every Seattle police precinct and affiliated departments.

scientific theory: the art of distorting information using smoke and mirrors, fancy credentials, and twisted logic, to make up for the lack of sound science; mainly satisfies modern journalists who might ask one or two dumb questions; information solicited under sustainability grants; the basis for the extermination of people worldwide.

scientist: New Age priest; guru; legal or spiritual adviser.

security: government blanket term to do anything it wants; used frequently to justify draconian measures against freedom.

social equity: distribution of wealth and opportunity fairly.

social scientist: a god or similar divine entity; capable of mystical foresight.

Smart Growth: see Growth Management.

speakout: sustainable development presentations with overwhelming scientific reports and maps identifying endangered species, wetlands, watershed, gold, oil, or other commodities in a community that must now be protected and developed sustainably.

stewardship: the basic tent of British Conservationism; the idea that private corporations and rich foreigners know best how to protect land that has been rightfully stolen.

stakeholders: select businesses, community organizations, and individuals who contribute to writing Local Agenda 21 plans at the community level.

station area planning: communist idea that the government should directly control and manage all land falling within a one-mile radius of a proposed transit station.

strategies of enforcement: combining military principles for prolonged battles with local crime prevention programs; the perfectly unreasonable objective of no victory, ever.

sustainability: United Nations term used to implement world government authority over all human resources, environmental resources, production, and trade; used to describe a higher standard of equitable living and commerce.

synthesis: communitarianism; the final solution in the Hegelian dialectic.

The Third Way: American political platform favored by George Bush Jr and Bill Clinton; Fabian socialist term championed by Tony Blair; implies a solution to the conflicting ideologies of far right and far left; the Radical Middle.

transit-related development: part of the communitarian world vision for creating pedestrian corridors around useless trains that only go to shopping malls.

traitor: one who believes in truth enough to confront lies.

treason: defending individuals against imperialist laws.

truth: lie.

urban blight: 1960s concept defining poor neighborhoods as "open sewers."

urban planning: a vast network of lawyers and architects who control all of America's private land and resources in urban centers.

urban renewal: the communitarian answer to urban blight.

validation event: an invitation to a small community meeting in which locals agree to implement Local Agenda 21 plans.

vision: International Socialist term to describe a utopian future.

visioning: process whereby the collective government implements itself.

Weed & Seed: HUD program using nosy neighbors, and innovative strategies of community policing enforcement to pull "bad weeds" and plant "good seeds."

willing seller: a property owner forced to donate, sell, or abandon their property.