

Dispel the “Magical Belief in Authority”. Confront The Greed For Power and Violence. Strengthen Community Feelings

Hand Over Power to No One!

By [Dr. Rudolf Hänsel](#)

Global Research, November 16, 2020

Theme: [History](#), [Police State & Civil Rights](#)

According to the findings of the human sciences of anthropology, sociology and psychology, human beings have a healthy mind and natural powers of judgement by nature. This common sense works empirically, i.e. it makes concrete judgements based on everyday life experience and observation. Man is also autonomous. Autonomy is the state and attitude to life of self-determination, independence and self-administration. Philosophically, it is the ability to see oneself as a being of freedom and to act from this freedom. Equipped with these special abilities, however, man always hands over to another person the power to decide on his life and his future.

In the democracies of the Western world, for example, corrupt politicians are elected to high government offices and are regarded as respectable authorities. With this attribution, politicians immediately associate claims to power, create a relationship of superiority and subordination and enforce the instructions of their clients – the global “power elite” – on the citizens. In doing so, they pursue policies at the expense of the working population that enable a nefarious “billionaire clique” to steal together so many billions of dollars that they can buy almost anyone: from corrupt politicians to the World Health Organisation (WHO).

Many adults react to these politicians like children or like primitive man reacted: in the form of a “magical belief in authority”: uncritical and clouded by moods, feelings and promises of happiness. And that has consequences: The belief in authority inevitably leads to a sense of belonging to authority, which usually triggers the reflex of absolute spiritual obedience and paralysis of the mind.

Hand over power to no one! To no other human being, but also to no supernatural being. After all, we are embedded in the community of conspecifics on whose support and solidarity we could build. However, the majority of adult humans cling to an imaginary supernatural power and try to influence it favourably. Is this an expression of human helplessness and lack of self-confidence?

Not only is the intelligence of full-minded adults intimidated and degraded, but also their will and self-confidence. In many cases this leads to fatalism, feelings of guilt, depression and the inability to connect with fellow citizens. For this reason, all possible motivations of the deplored human reaction patterns must be explored – in particular authoritarian and religious education at home and school and the influence of society.

All those involved in the education of children and young people should do their utmost to

avoid using authoritarian education methods to make the adolescent generation “obedient” and “compliant” on its way into adult life. Nor should they burden them with the mind-numbing “ballast” of religion. Only in this way can the young people, as free thinking, courageous and compassionate citizens, one day steer the world in a different direction.

Fostering and strengthening community feelings rather than violence and greed for power

Human nature

It is an incontrovertible insight of scientific psychology that man is a naturally social being, oriented towards the community of his fellow human beings and endowed with a rational faculty, with a natural inclination towards the good, the knowledge of truth and community life. This characteristic helps him to better recognise the laws of nature or what is right in nature. “Natural law” says that there is something that is right by nature. It differs from the so-called “positive right” established by man in that man is entitled to it simply because he is human.

Since it is not created by any ruler or majority decision of any kind, it is pre-state law. This means that the laws of a state must be measured critically against natural law. Knowing what is right by nature makes it possible to confront totalitarian ideologies and dictatorships from a firm human standpoint and to feel a sense of outrage against injustice and inhumanity. (1)

People also always strive for a better life. The desire for peace and freedom is at the forefront. All people want to be free and live in peace, without war and without violence. But the reality is different. As long as people remain silent, we have democracy. As long as they remain silent, pay taxes and join the military at the right time, we have democracy. But this democracy is nothing more than a “silent dictatorship”.

The clandestine “transformation” of the “silent” into the “open” dictatorship

Not only the events of the past 120 years, with two World Wars and countless other wars, but also the events surrounding the corona pandemic declared by the World Health Organisation (WHO) in early 2020 have given us a thorough lesson in the historical significance of power and violence. In the following months, the “transformation” of the form of government of democracy or “silent dictatorship” into the form of “open dictatorship” was initiated in countless countries on behalf and for the benefit of the global “billionaire and power elite”.

The fear of the supposedly highly infectious virus led to many people being paralysed, public life in several states being shut down, at the same time fundamental civil liberties were “honed” and the military was also brought into readiness. It seemed as if “time had gone out of joint” (Shakespeare). (2) However, some alert contemporaries suspected even then that something was “rotten in the state of Denmark”. But there was no public social discourse about the narratives of the ruling class. Dissenters are either not listened to at all or discredited by the media and society.

The “hidden agenda” of the so-called elite

But gradually it became clear what sinister plans the self-appointed “elite” was pursuing: For example, all citizens of the world are to be vaccinated and, in addition, controlled by implanted nano-chips. This “mass protection vaccination” may well lead to a population

decline. Two of these “world citizens” who have been pursuing such plans for a long time are former US Secretary of State Henry Kissinger and the wealthy US entrepreneur William “Bill” Henry Gates III. (3) On 1 April 2020 the “Washington Post” published an article by Gates to this effect. (4)

But Kissinger and Gates are not the only elite figureheads. All the others also command and use a whole range of controlling, disease-causing or even deadly “tools” for their diabolical plans: One of them is a technology for mind control, the “mind control technology”. These include microwaves, artificial intelligence, quantum computers, robotics, 5 G and 6 G, nanotechnology, identification chips and much more. It is also worth mentioning the philosophical line of thought they favour, “transhumanism”, one of the most dangerous ideas in the world. Transhumanism seeks to expand the limits of human possibilities intellectually, physically or psychologically by using technological processes.

“(They) don’t rob banks, they become bank executives.”

If one sifts through the biographies of the “elite” in politics, business, the military and also in science and art, it reads in places like pure “psychopathology”, the doctrine of pathological changes in the life of the soul. The Canadian criminal psychologist Robert D. Hare lists a total of 20 criteria for this in his Psychopathology Checklist (PCL-R). (5) People with this personality disorder are not only overrepresented among criminals and in prisons, but also in leading positions. But with one difference, the founder of psychopathology research said: “(They) do not rob a bank, they become bank directors.” (6)

The call for “social distancing” also has hidden aims



“Social Distancing” is not proven to be an effective protection and is highly controversial among medical and psychological experts because the relationship with conspecifics is as important to us humans as the air we breathe. The restriction of social contacts is therefore an attack on human nature and leads to serious consequential damage for young and old.

We must also be concerned about school children and young people. Due to the increasing digitalisation of the entire education system and the lack of relationships with teachers and classmates through homeschooling, socially disadvantaged children are deprived of educational opportunities and stand out due to hyperactivity, emotional problems and behavioural disorders. The isolation also leads to isolation of the young people. Despite countless virtual contacts with their peers, a large number of them live alone in their own “Facebook world”, where internet addiction is on the rise. This development has been consciously driven forward for years. Because the isolated young person, isolated from his peers, whose family and community roots are cut off, can be better controlled, manipulated and instrumentalised for violent excesses and wars. (7)

Fomenting irrational fears as a means of discipline and domination

When citizens get their fears and panic under control, they see through the lies of the rulers and their diabolical plans. This is why people's natural fears of illness and death are constantly being fuelled by the mass media. This leads to a "flooding of reality by the imaginary" (Klaus-Jürgen Bruder), to a "high level of aggressive emotionality" and a "return of the block-keeper mentality and denunciation". (8)

Fear and anxiety are part of human life. But when unscrupulous despots – whether medieval popes, modern dictators or supposed "philanthropists" – deliberately fuel this everyday fear from the outside, they want to satisfy their greed for power and discipline and dominate peoples. In doing so they are doing the work of the devil and not the work of God (F. J. Strauß). Most people react to this diabolical "game" of the ruling class with a reflex of obedience.

The human reflex of absolute obedience

Large parts of the population are like confused and paralysed because of the "hysterisation of the pandemic fear" (K.-J. Brother). Very quickly they declare themselves willing to accept the drastic and questionable restrictions of basic rights guaranteed by the state without contradiction as necessary and without alternative – such as the fundamental right of personal freedom and the right to physical integrity. (9)

If one looks at the worldwide horror scenario and the shock paralysis of the citizens, one is reminded of Naomi Klein's bestseller "The Shock Strategy". In it, she demonstrates that neo-liberal governments have single-mindedly exploited the confusion and paralysis of the people after political and economic crises or natural disasters to quickly crack the capitalist economic system in its purest form. It was a "shock treatment" before the population had the strength to resist again. This geopolitical operation of the "global elite" with its diabolical agenda is a crime against humanity.

The pitiful and sinister role of the "Journaille" (press rabble)

The mass media could make an important contribution to educating and encouraging people, as they are committed under international agreements to providing truthful information to citizens and to peace. But the opposite is the case. In 1883, John Swinton, the former veteran of the New York Press Corps, gave a speech to fellow journalists on the occasion of his retirement. This honest and sharp reckoning with his own guild is highly topical and does not only concern America:

"There is no such thing as an independent press in America, (...) You are all slaves. You know it and I know it. Not one of you dares to express an honest opinion. If you expressed it, you would know in advance that it would never appear in print. (...) The journalist's business in New York is to twist the truth, to lie bluntly, to pervert, to revile, to grovel at the feet of mammon, and to sell his own country and people for his daily bread, or, which is the same thing, for his salary. (...) We are tools and servants of rich men backstage. We are jumping jacks. They pull the strings and we dance. Our time, our skills, our life, our possibilities are all the property of other people. We are intellectual prostitutes." (10)

From "Great Reset" to the "Great Transformation"



On 3 June 2020, the World Economic Forum WEF in Geneva announced a “unique twin summit” in Davos as a consequence of the “global health crisis” for 2021. The theme is to be “The Great Reset”. The WEF defines the “Great Reset” as “a commitment to jointly and urgently build the foundations of our economic and social system for a fairer, more sustainable and resilient future”. (11) Klaus Schwab, founder and Chairman of the World Economic Forum, writes:

“We can bring a better world out of this crisis, (...). To achieve a better outcome (than the 1930s Depression, R.H.), the world must act together and quickly to renew all aspects of our societies and economies, from education to social contracts and working conditions. Every country, from the United States to China, must participate, and every industry, from oil and gas to technology, must be transformed. In short, we need a ‘major reset’ of capitalism”. (12)

Despite many promises of salvation made by the Kabbalistic World Economic Forum and the predatory International Monetary Fund IMF, it is not to be expected that there will be a de-globalisation and a turning away from inhuman neo-liberalism. The ruling “elite” will use the meeting in Davos to further advance the global control of citizens by destroying nation states.

The announcement of a “Great Reset” is now complemented by the call for a “Great Transformation”, a shift of power in the global political and economic sector that goes hand in hand with the pandemic. What is meant is a “great transformation” of the global industrial society towards a society of sustainability. (13) This demand must be considered together with the “UN Agenda 2030 for Sustainable Development” and its 17 sustainable development goals. According to this, a “One World Government” is planned under the UN umbrella – and, since China’s totalitarian regime serves as a model, a socialist “One World Government”.

What to do? A mid-term review

“Have the courage to use your own intellect!” (Sapere aude!)

The worldwide exceptional situation requires us to be wise, to distinguish between truth and lie and to act accordingly. But it is not only the “simple” people who are failing in their resistance against the emerging totalitarianism and fascism. The academic circles are also failing to live up to their responsibility. Immanuel Kant defined “Enlightenment” (image below) in 1784 as follows:

“Enlightenment is man’s exit from his self-inflicted immaturity. Immaturity is the inability to use one’s intellect without the guidance of another.” (14)



According to Kant, human immaturity is self-inflicted when it is not a lack of understanding that is the reason, but the fear of using one’s own understanding without the guidance of another. Kant coined the motto of the Enlightenment: “Have the courage to use your own intellect!” Enlightenment is thus the maxim to think for oneself at all times.

According to Kant, one reason for immaturity is laziness and cowardice. Being underage is comfortable and independent thinking is a “grumpy business”. In this way it becomes easy for others, says Kant, to become “guardians” of these underage people. These guardians would also do everything possible to ensure that the underage people would not only find the step to maturity arduous, but also dangerous.

Reducing greed for power and violence by fostering and strengthening community feelings

Since politics is being prepared in people’s minds and hearts and people tomorrow will act as they think today, a priority task for the future will be to educate our fellow citizens: The purpose of enlightenment efforts is to purify human consciousness from individual and collective prejudices.

More important than the Enlightenment, however, is education. Deep psychological insight has made clear the immense importance of education. We know today that man is the product of his education to such an extent that one can hope to educate people through better, i.e. psychological, methods of education who will be immune to the entanglements of the power madness.

Thus, pedagogy at home and at school must renounce the authoritarian principle and the use of violence. Educators must adapt to the child’s spiritual life with true understanding, respect the child’s personality and turn to him or her in a friendly manner. Such an education will produce a type of person who has no “subject mentality” and will therefore no longer be a docile tool for those in power in our world.

In today’s violent culture, however, the path of the individual inevitably comes under the influence of the desire for power and domination. All models and ideals under which the child of our culture grows up are coloured by the will to power. The illusion of violence takes possession of the soul of the individual at a time when he or she has neither conscious insight nor a developed sense of justice. Our task for the future is therefore above all to nurture and strengthen community feelings.

Common sense instead of belief in authority and magic worldview

Religious and authoritarian education – and the reflex of absolute spiritual obedience

A vivid example of the psychological problem of absolute obedience is provided by the autobiographical notes of Rudolf Höß, the former commander of Auschwitz. In his childhood, Höß underwent an upbringing based on strictly religious and military principles and therefore reacted as an adult with unrestricted obedience, a “cadaver obedience”. (15)

Ignatius of Loyola, the founder of the Jesuit order, wrote an illuminating text in the middle of the 16th century, to which the German word “Kadavergehorsam” is derived. In the version published by the Congregation of the Order in 1558 it reads:

“We should be aware that each one of those who live in obedience must be guided and directed by Divine Providence through the Superior, as if he were a dead body that can be taken anywhere and treated in any way, or like an old man’s staff that serves wherever and for whatever purpose he wishes to use it.” (16)

Common sense versus magic worldview

In the following critical thoughts about religion and its effect on human feeling, thinking and acting, the author draws on the science of psychology. A further basis are the works of the French enlightener and encyclopaedist Baron Paul-Henri Thiry d’Holbach and other critics of religion. Holbach’s religion-critical book “System of nature or of the limits of the physical and moral world” was published in 1770 under fictitious authorship and caused a scandalous stir. (17) A short excerpt from the author’s foreword gives an idea of this:

“Man is unhappy only because he misjudges nature. His mind is so polluted by prejudice that one might think he was condemned to error forever: it is so firmly bound up with the veil of opinion that has been spread over him since childhood that it can only be removed with the greatest difficulty. A dangerous ferment has been added to all his knowledge, making it necessarily wavering, unclear and false; to his misfortune he wanted to cross the boundaries of his sphere and tried to rise above the visible world; (...).” (18)

Two years after the publication of “System of Nature”, the religion-critical book “Common Sense” appeared. To escape persecution by the “holy inquisition”, Holbach published his thoughts under the name of the already deceased free-thinking priest Jean Meslier. (19) 1878 a German translation was published. Orthography, punctuation and sentence order are adopted unchanged in the following quotations. Already in the introduction Holbach writes:

“It is a wasted effort to want to heal people from their vices, if one does not begin with the healing of their prejudices. One must show them the truth so that they may know their most expensive interests and the true motives which lead them to virtue and their true happiness. (...) Let us tell people to be righteous, charitable, moderate and sociable, not because their gods demand it, but because one must seek to please one’s neighbours; let us tell them to abstain from sin and vice, not because one is punished in another world, but because evil punishes itself already in this life. (...).” (20)

Religion versus science

The term “religion” encompasses a multitude of different world views, the basis of which is the respective belief in certain supernatural, supernatural or extrasensory powers. The teachings of a religion about the sacred and transcendental are based on the belief in communications of certain mediators. They are not provable in the sense of the theory of science. Sceptics and critics of religion, on the other hand, seek only controllable knowledge through rational explanations.

For example, there is the question of the doubling of human existence in body and soul and the corresponding doubling of nature into a this world and a hereafter. These “doublings” are an “original sin” of religion. Common sense assumes the unity of body and soul. Therefore man does not have to strive for a reunification beyond earthly life. There are also no double truths, one historical and one religious.

In contrast to the worldview and science based on causality, religion is a magical worldview. Religious belief places a magical illusory world next to reason and knowledge, to which scientific analysis does not have to come too close. Religions consider themselves to be something above all else, something that cannot – and should not – be the subject of empirical-rationalist investigation. They are of the opinion that science is not at all capable of grasping the field of religion, which is of divine origin, in its totality. Of course, it remains the inalienable right of religious man to draw revelations of the highest religious truths from the words of the Bible. But it is also the unconditional duty of the researcher to infer historical truths only from absolutely perfect testimonies.

The religious willingness to believe is supported to a large extent by the more or less great suggestibility of almost all people. “Suggestibility” is a personality trait that expresses the extent of “receptivity” to suggestions. Thoughts, feelings, perceptions or ideas are taken over from outside which do not correspond to reality and which are supposed to influence the person mentally and psychologically in a manipulative way. Suggestibility in children is very high, which is why young people are particularly susceptible to manipulative influence. In addition, children can tend to confuse suggested information with what they have experienced. (21)

Through religious suggestion not only the intelligence is intimidated, but also the will and the self-confidence, because apostasy and leaving the church has been considered a grave sin since apostolic times and as infidelity and Judas’ deed. The healthy person, who is not mentally or psychologically manipulated, only expresses judgements after he has checked them against experience and recognised them as not contrary to reason.

The influence of society on people’s religious attitudes

Man is not only a natural being, but also a socialised being. This means that his so-called metaphysical need to believe in a supernatural being is also influenced and directed by social factors: by class factors, especially economic factors. Religion will therefore continue to exist as long as material and thus spiritual and mental need exists.

Every form of society has at all times its specific religious-philosophical-ethical ideologies. It is the thought structures of the respective ruling class that serve to spiritually legitimise their rule – ultimately their political and economic power over the minds of the people. This power is founded on the ideological concept of “authority”. And this in turn is supported by the idea of the “absolute”, which eludes any possibility of control through experience. In the sense of the ruling class, the highest power of such an ideology is “God” – as

“unrecognisable”, “ultimate” cause and ethical legislator.

According to Karl Marx the metaphysical need of man is only a protest against the misery of this world. He came to the conclusion that man could not change until the structure of society had changed. As long as not everyone could live in this world with dignity and without fear, there would be a belief in a better hereafter, in a balancing justice. (22)

Sigmund Freud (1856-1939), the founder of psychoanalysis, was also a critic of religion. He taught that religious ideas were so effective because they were illusions, arising from very old, fierce human desires: the desire for a just world order, for freedom from want, and the desire for eternity of personal existence.

The intimidation of reason and reason begins in childhood

Man is born neither religious nor believing in God. The mentally healthy child, however, is born into a society where delusional ideas and illusions predominate. As soon as the little child shows the first emotional impulses and learns to speak, it is “taken into care” by society, i.e. by its parents and the church. It is made clear to him that his nature must not develop freely with regard to his feeling for nature and his world view.

If the consciousness of the “I” then forms in the 3rd year of life, God and the devil of the religion concerned already intervene and teach the child not to trust in itself, but to let itself be led and dominated by supernatural powers and to pray fervently so as not to fall prey to their revenge. The child gets to know the fear of demons. The “virtues” of submissiveness, obedience and humility are imprinted. The belief in demons taught to the child finds its crystallisation point in the ideas of devil and hell.

Fear generates emotional reactions in the child which are directed against the human being: it is afraid of the human being. The young person grows up and as an adult is not able to cooperate and live together. One uses the years of man’s strongest suggestibility to inoculate him with mystical ideas, to make him immune to the use of reason in religious and ideological matters and to bind him to a certain religious institution. The child must not be allowed to develop naturally and without force. This puts very strong and paralysing pressure on the child’s souls.

Outlook

The church’s religious doctrine presupposes the world view of primitive man. This prerequisite is no longer given by modern science. We find the “divine”, the ideal in nature, in the lawful, no longer in the mystical. We must no longer allow ourselves to be distracted by wonderful fables from a vague transcendent and must work for the real here and now. From the very beginning, we must impart to young people in education values that correspond to our present day and that are still valid in adulthood.

The school has the task of putting morality on an earthly basis. The pupil must be shown that there is a high level of ethics even without beliefs and that it has existed in various countries for thousands of years. It must be shown to him that the justification of ethical teachings from an inner drive and the social coexistence of people is at least as understandable and compelling as the religious justification.

We should help the young person to express his or her own being without being restricted by a denomination. This person will generally also be moral, because since he lives in

harmony with himself, he also lives in harmony with his environment. And also vice versa: whoever lives in harmony with his environment is usually also balanced himself and lives according to the ethical "commandments".

The school also has to strengthen the young people's own strength and self-confidence and distract them from their own beloved salvation of soul to the salvation of the general public, to the necessity of helpfulness, to an ideal which no longer sees the highest moral strength in the religious but in the social idea, in the creation of a "paradise" of humanity on earth.

*

Note to readers: please click the share buttons above or below. Forward this article to your email lists. Crosspost on your blog site, internet forums. etc.

Notes

(1) Messner, J. (1984, 7th unchanged edition). Natural law. Handbook of Social Ethics, State Ethics and Business Ethics. Berlin; <http://www.nrhz.de/flyer/beitrag.php?id=26728>;
<https://www.globalresearch.ca/preserve-human-dignity/5709617>

(2) <http://www.nrhz.de/flyer/beitrag.php?id=26681>;
<https://www.globalresearch.ca/coronavirus-new-world-order-something-rotten-state-denmark/5706464>

(3) <https://deutsch.rt.com/international/100535-henry-kissinger-zur-corona-krise/>

(4)
https://www.welt.de/newsticker/dpa_nt/infoline_nt/wissenschaft_nt/article206943381/Bill-Gates-Massenproduktion-von-Corona-Impfung-vorbereiten.html

(5) https://de.wikipedia.org/wiki/Robert_D._Hare

(6) <https://de.wikipedia.org/wiki/Psychopathie>; <http://www.nrhz.de/flyer/beitrag.php?id=26915>

(7) <http://www.nrhz.de/flyer/beitrag.php?id=26868>;
<https://www.globalresearch.ca/social-distancing-lonely-isolated-youngsters-easy-prey-global-rat-catchers/5716281>

(8) <https://deutsch.rt.com/gesellschaft/107528-auswirkungen-massnahmen-gegen-corona-pandemie/>;
<http://www.nrhz.de/flyer/beitrag.php?id=26792>;

<https://www.globalresearch.ca/diabolic-game-fear-instrument-domination/5712556>

(9) <http://www.nrhz.de/flyer/beitrag.php?id=26737>;
<https://www.globalresearch.ca/psychological-remarks-authority-obedience/5710555>

(10) https://de.wikipedia.org/wiki/John_Swinton_#Die_Rede_im_Twilight_Club_1883

(11) <http://www.nrhz.de/flyer/beitrag.php?id=26851>;
<https://www.globalresearch.ca/davos-reset-2021-agenda-world-economic-forum/5715508>

(12) <http://www.weforum.org>, under “Now is the time for a ‘great reset’”.

(13)

<https://vera-lengsfeld.de/2020/10/05/es-geht-nicht-um-die-pandemie-es-geht-um-die-grosse-transformat-ion/>; <https://www.globalresearch.ca/imf-wef-great-lockdown-great-transformation/5721090>

(14) [De.wikipedia.org](https://de.wikipedia.org), keyword “Immanuel Kant”; <http://www.nrhz.de/flyer/beitrag.php?id=26713>;

<https://www.globalresearch.ca/psychological-philosophical-remarks-present-world-situation-sapere-aude-dare-wise/578603>

(15) Broszat, M. (eds.) (1994/14). Commander at Auschwitz. Autobiographical notes of Rudolf Höß. Munich. In the following I refer to the article published on 22.04.2015 in NRhZ Online No. 507 “Psyche of Commander Rudolf Höß” and take over essential passages from it

(16) <https://de.wikipedia.org/wiki/Kadavergehorsam>

(17) d’Holbach, P.-H. T. (1978). System of nature or of the laws of the physical and moral world. Frankfurt am Main, p. 2

(18) loc. cit., pp. 11ff.

(19) d’Holbach, P.-H. T. (1976). The common sense of the parish priest Meslier. Critical thoughts on religion and its impact on cultural development. Zurich

(20) l.c.f., p. 4ff.

(21) <https://de.wikipedia.org/wiki/Suggestibilität>

(22) [De.wikipedia.org](https://de.wikipedia.org), keyword “The German ideology”

The original source of this article is Global Research
Copyright © [Dr. Rudolf Hänsel](#), Global Research, 2020

[Comment on Global Research Articles on our Facebook page](#)

[Become a Member of Global Research](#)

Articles by: [Dr. Rudolf Hänsel](#)

Disclaimer: The contents of this article are of sole responsibility of the author(s). The Centre for Research on Globalization will not be responsible for any inaccurate or incorrect statement in this article. The Centre of Research on Globalization grants permission to cross-post Global Research articles on community internet sites as long the source and copyright are acknowledged together with a hyperlink to the original Global Research article. For publication of Global Research articles in print or other forms including commercial internet sites, contact: publications@globalresearch.ca
www.globalresearch.ca contains copyrighted material the use of which has not always been specifically authorized by the copyright owner. We are making such material available to our readers under the provisions of “fair use” in an effort to advance

a better understanding of political, economic and social issues. The material on this site is distributed without profit to those who have expressed a prior interest in receiving it for research and educational purposes. If you wish to use copyrighted material for purposes other than "fair use" you must request permission from the copyright owner.

For media inquiries: publications@globalresearch.ca