

# The Global Political Awakening and the New World Order

## The Technological Revolution and the Future of Freedom, Part 1

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There is a new and unique development in human history that is taking place around the world; it is unprecedented in reach and volume, and it is also the greatest threat to all global power structures: the 'global political awakening.' The term was coined by Zbigniew Brzezinski, and refers to the fact that, as Brzezinski wrote:

For the first time in history almost all of humanity is politically activated, politically conscious and politically interactive. Global activism is generating a surge in the quest for cultural respect and economic opportunity in a world scarred by memories of colonial or imperial domination.[1]

It is, in essence, this massive 'global political awakening' which presents the gravest and greatest challenge to the organized powers of globalization and the global political economy: nation-states, multinational corporations and banks, central banks, international organizations, military, intelligence, media and academic institutions. The Transnational Capitalist Class (TCC), or 'Superclass' as David Rothkopf refers to them, are globalized like never before. For the first time in history, we have a truly global and heavily integrated elite. As elites have globalized their power, seeking to construct a 'new world order' of global governance and ultimately global government, they have simultaneously globalized populations.

The 'Technological Revolution' (or 'Technetronic' Revolution, as Brzezinski termed it in 1970) involves two major geopolitical developments. The first is that as technology advances, systems of mass communication rapidly accelerate, and the world's people are able to engage in instant communication with one another and gain access to information from around the world. In it, lies the potential – and ultimately a central source – of a massive global political awakening. Simultaneously, the Technological Revolution has allowed elites to redirect and control society in ways never before imagined, ultimately culminating in a global scientific dictatorship, as many have warned of since the early decades of the 20th century. The potential for controlling the masses has never been so great, as science unleashes the power of genetics, biometrics, surveillance, and new forms of modern eugenics; implemented by a scientific elite equipped with systems of psycho-social control (the use of psychology in controlling the masses).

What is the "Global Political Awakening"?

To answer this question, it is best to let Zbigniew Brzezinski speak for himself, since it is his term. In 2009, Zbigniew Brzezinski published an article based on a speech he delivered to

the London-based Chatham House in their academic journal, *International Affairs*. Chatham House, formerly the Royal Institute of International Relations, is the British counterpart to the US-based Council on Foreign Relations, both of which were founded in 1921 as “Sister Institutes” to coordinate Anglo-American foreign policy. His article, “Major foreign policy challenges for the next US President,” aptly analyzes the major geopolitical challenges for the Obama administration in leading the global hegemonic state at this critical juncture. Brzezinski refers to the ‘global political awakening’ as “a truly transformative event on the global scene,” since:

For the first time in human history almost all of humanity is politically activated, politically conscious and politically interactive. There are only a few pockets of humanity left in the remotest corners of the world that are not politically alert and engaged with the political turmoil and stirrings that are so widespread today around the world. The resulting global political activism is generating a surge in the quest for personal dignity, cultural respect and economic opportunity in a world painfully scarred by memories of centuries-long alien colonial or imperial domination.[2]

Brzezinski posits that the ‘global political awakening’ is one of the most dramatic and significant developments in geopolitics that has ever occurred, and it “is apparent in radically different forms from Iraq to Indonesia, from Bolivia to Tibet.” As the *Economist* explained, “Though America has focused on its notion of what people want (democracy and the wealth created by free trade and open markets), Brzezinski points in a different direction: It’s about dignity.” Further, argues Brzezinski, “The worldwide yearning for human dignity is the central challenge inherent in the phenomenon of global political awakening.”[3]

In 2005, Brzezinski wrote an essay for *The American Interest* entitled, “The Dilemma of the Last Sovereign,” in which he explains the geopolitical landscape that America and the world find themselves in. He wrote that, “For most states, sovereignty now verges on being a legal fiction,” and he critically assessed the foreign policy objectives and rhetoric of the Bush administration. Brzezinski has been an ardent critic of the “war on terror” and the rhetoric inherent in it, namely that of the demonization of Islam and Muslim people, which constitute one of the fastest growing populations and the fastest growing religion in the world. Brzezinski fears the compound negative affects this can have on American foreign policy and the objectives and aspirations of global power. He writes:

America needs to face squarely a centrally important new global reality: that the world’s population is experiencing a political awakening unprecedented in scope and intensity, with the result that the politics of populism are transforming the politics of power. The need to respond to that massive phenomenon poses to the uniquely sovereign America an historic dilemma: What should be the central definition of America’s global role?[4]

Brzezinski explains that formulating a foreign policy based off of one single event – the September 11th terror attacks – has both legitimized illegal measures (torture, suspension of habeas corpus, etc) and has launched and pacified citizens to accepting the “global war on terror,” a war without end. The rhetoric and emotions central to this global foreign policy created a wave of patriotism and feelings of redemption and revenge. Thus, Brzezinski explains:

There was no need to be more precise as to who the terrorists actually were, where they came from, or what historical motives, religious passions or political grievances had focused

their hatred on America. Terrorism thus replaced Soviet nuclear weapons as the principal threat, and terrorists (potentially omnipresent and generally identified as Muslims) replaced communists as the ubiquitous menace.[5]

Brzezinski explains that this foreign policy, which has inflamed anti-Americanism around the world, specifically in the Muslim world, which was the principle target population of 'terrorist' rhetoric, has in fact further inflamed the 'global political awakening'. Brzezinski writes that:

[T]he central challenge of our time is posed not by global terrorism, but rather by the intensifying turbulence caused by the phenomenon of global political awakening. That awakening is socially massive and politically radicalizing.[6]

This 'global political awakening', Brzezinski writes, while unique in its global scope today, originates in the ideas and actions of the French Revolution, which was central in "transforming modern politics through the emergence of a socially powerful national consciousness." Brzezinski explains the evolution of the 'awakening':

During the subsequent 216 years, political awakening has spread gradually but inexorably like an ink blot. Europe of 1848, and more generally the nationalist movements of the late 19th and early 20th centuries, reflected the new politics of populist passions and growing mass commitment. In some places that combination embraced utopian Manichaeism for which the Bolshevik Revolution of 1917, the Fascist assumption of power in Italy in 1922, and the Nazi seizure of the German state in 1933 were the launch-pads. The political awakening also swept China, precipitating several decades of civil conflict. Anti-colonial sentiments galvanized India, where the tactic of passive resistance effectively disarmed imperial domination, and after World War II anti-colonial political stirrings elsewhere ended the remaining European empires. In the western hemisphere, Mexico experienced the first inklings of populist activism already in the 1860s, leading eventually to the Mexican Revolution of the early 20th century.[7]

Ultimately, what this implies is that – regardless of the final results of past awakenings – what is central to the concept of a 'political awakening' is the population – the people – taking on a political and social consciousness and subsequently, partaking in massive political and social action aimed at generating a major shift and change, or revolution, in the political, social and economic realms. Thus, no social transformation presents a greater or more direct challenge to entrenched and centralized power structures – whether they are political, social or economic in nature. Brzezinski goes on to explain the evolution of the 'global political awakening' in modern times:

It is no overstatement to assert that now in the 21st century the population of much of the developing world is politically stirring and in many places seething with unrest. It is a population acutely conscious of social injustice to an unprecedented degree, and often resentful of its perceived lack of political dignity. The nearly universal access to radio, television and increasingly the Internet is creating a community of shared perceptions and envy that can be galvanized and channeled by demagogic political or religious passions. These energies transcend sovereign borders and pose a challenge both to existing states as well as to the existing global hierarchy, on top of which America still perches.[8]

Brzezinski explains that several central areas of the 'global political awakening', such as China, India, Egypt, Bolivia, the Muslims in the Middle East, North Africa, Southeast Asia and

increasingly in Europe, as well as Indians in Latin America, “increasingly are defining what they desire in reaction to what they perceive to be the hostile impact on them of the outside world. In differing ways and degrees of intensity they dislike the status quo, and many of them are susceptible to being mobilized against the external power that they both envy and perceive as self-interestedly preoccupied with that status quo.” Brzezinski elaborates on the specific group most affected by this awakening:

The youth of the Third World are particularly restless and resentful. The demographic revolution they embody is thus a political time-bomb, as well. With the exception of Europe, Japan and America, the rapidly expanding demographic bulge in the 25-year-old-and-under age bracket is creating a huge mass of impatient young people. Their minds have been stirred by sounds and images that emanate from afar and which intensify their disaffection with what is at hand. Their potential revolutionary spearhead is likely to emerge from among the scores of millions of students concentrated in the often intellectually dubious “tertiary level” educational institutions of developing countries. Depending on the definition of the tertiary educational level, there are currently worldwide between 80 and 130 million “college” students. Typically originating from the socially insecure lower middle class and inflamed by a sense of social outrage, these millions of students are revolutionaries-in-waiting, already semi-mobilized in large congregations, connected by the Internet and pre-positioned for a replay on a larger scale of what transpired years earlier in Mexico City or in Tiananmen Square. Their physical energy and emotional frustration is just waiting to be triggered by a cause, or a faith, or a hatred.[9]

Brzezinski thus posits that to address this new global “challenge” to entrenched powers, particularly nation-states that cannot sufficiently address the increasingly non-pliant populations and populist demands, what is required, is “increasingly supranational cooperation, actively promoted by the United States.” In other words, Brzezinski favours an increased and expanded ‘internationalization’, not surprising considering he laid the intellectual foundations of the Trilateral Commission. He explains that “Democracy per se is not an enduring solution,” as it could be overtaken by “radically resentful populism.” This is truly a new global reality:

Politically awakened mankind craves political dignity, which democracy can enhance, but political dignity also encompasses ethnic or national self-determination, religious self-definition, and human and social rights, all in a world now acutely aware of economic, racial and ethnic inequities. The quest for political dignity, especially through national self-determination and social transformation, is part of the pulse of self-assertion by the world’s underprivileged.[10]

Thus, writes Brzezinski, “An effective response can only come from a self-confident America genuinely committed to a new vision of global solidarity.” The idea is that to address the grievances caused by globalization and global power structures, the world and America must expand and institutionalize the process of globalization, not simply in the economic sphere, but in the social and political as well. It is a flawed logic, to say the least, that the answer to this problem is to enhance and strengthen the systemic problems. One cannot put out a fire by adding fuel.

Brzezinski even wrote that, “Let it be said right away that supranationality should not be confused with world government. Even if it were desirable, mankind is not remotely ready for world government, and the American people certainly do not want it.” Instead, Brzezinski argues, America must be central in constructing a system of global governance, “in shaping

a world that is defined less by the fiction of state sovereignty and more by the reality of expanding and politically regulated interdependence.”[11] In other words, not ‘global government’ but ‘global governance’, which is simply a rhetorical ploy, as ‘global governance’ – no matter how overlapping, sporadic and desultory it presents itself, is in fact a key step and necessary transition in the moves toward an actual global government.

Thus, the rhetoric and reality of a “global war on terror” in actuality further inflames the ‘global political awakening’ as opposed to challenging and addressing the issue. In 2007, Brzezinski told the US Senate that the “War on terror” was a “mythical historical narrative,”[12] or in other words, a complete fiction.

## Of Power and People

To properly understand the ‘global political awakening’ it is imperative to understand and analyze the power structures that it most gravely threatens. Why is Brzezinski speaking so vociferously on this subject? From what perspective does he approach this issue?

Global power structures are most often represented by nation-states, of which there are over 200 in the world, and the vast majority are overlooking increasingly politically awakened populations who are more shaped by transnational communications and realities (such as poverty, inequality, war, empire, etc.) than by national issues. Among nation-states, the most dominant are the western powers, particularly the United States, which sits atop the global hierarchy of nations as the global hegemon (empire). American foreign policy was provided with the imperial impetus by an inter-locking network of international think tanks, which bring together the top political, banking, industrial, academic, media, military and intelligence figures to formulate coordinated policies.

The most notable of these institutions that socialize elites across national borders and provide the rationale and impetus for empire are an inter-locking network of international think tanks. In 1921, British and American elite academics got together with major international banking interests to form two “sister institutes” called the Royal Institute of International Affairs (RIIA) in London, now known as Chatham House, and the Council on Foreign Relations in the United States. Subsequent related think tanks were created in Canada, such as the Canadian Institute of International Affairs, now known as the Canadian International Council (CIC), and other affiliated think tanks in South Africa, India, Australia, and more recently in the European Union with the formation of the European Council on Foreign Relations.[13]

Following World War I, these powers sought to reshape the world order in their designs, with Woodrow Wilson proclaiming a right to “national self determination” which shaped the formation of nation-states throughout the Middle East, which until the war was dominated by the Ottoman Empire. Thus, proclaiming a right to “self-determination” for people everywhere became, in fact, a means of constructing nation-state power structures which the western nations became not only instrumental in building, but in exerting hegemony over. To control people, one must construct institutions of control. Nations like Iraq, Saudi Arabia, Jordan, Lebanon, Syria, Kuwait, etc., did not exist prior to World War I.

Elites have always sought to control populations and individuals for their own power desires. It does not matter whether the political system is that of fascism, communism, socialism or democracy: elites seek power and control and are inherent in each system of governance. In 1928, Edward Bernays, nephew of the father of psychoanalysis Sigmund Freud, wrote one of



his most influential works entitled “Propaganda.” Bernays also wrote the book on “Public Relations,” and is known as the “father of public relations,” and few outside of that area know of Bernays; however, his effect on elites and social control has been profound and wide-ranging.

Bernays led the propaganda effort behind the 1954 CIA coup in Guatemala, framing it as a “liberation from Communism” when in fact it was the imposition of a decades-long dictatorship to protect the interests of the United Fruit Company, who had hired Bernays to manage the media campaign against the democratic socialist government of Guatemala. Bernays also found a fan and student in Josef Goebbels, Hitler’s Minister of Propaganda, who took many of his ideas from Bernays’ writings. Among one of Bernays’ more infamous projects was the popularizing of smoking for American women, as he hired beautiful women to walk up and down Madison Avenue while smoking cigarettes, giving women the idea that smoking is synonymous with beauty.

In his 1928 book, “Propaganda,” Bernays wrote that, “If we understand the mechanisms and motives of the group mind, it is now possible to control and regiment the masses according to our will without their knowing it.” Further:

The conscious and intelligent manipulation of the organized habits and opinions of the masses is an important element in democratic society... Those who manipulate this unseen mechanism of society constitute an invisible government which is the true ruling power of our country. . . . In almost every act of our daily lives, whether in the sphere of politics or business, in our social conduct or our ethical thinking, we are dominated by the relatively small number of persons . . . who understand the mental processes and social patterns of the masses. It is they who pull the wires which control the public mind.[14]

Following World War II, America became the global hegemon, whose imperial impetus was provided by the strategic concept of “containment” in containing the spread of Communism. Thus, America’s imperial adventures in Korea, the Middle East, Africa, Asia and South America became defined by the desire to “roll back” the influence of the Soviet Union and Communism. It was, not surprisingly, the Council on Foreign Relations that originated the idea of “containment” as a central feature of foreign policy.[15]

Further, following World War II, America was handed the responsibility for overseeing and managing the international monetary system and global political economy through the creation of institutions and agreements such as the World Bank, International Monetary Fund (IMF), NATO, the UN, and GATT (later to become the World Trade Organization – WTO). One central power institution that was significant in establishing consensus among Western elites and providing a forum for expanding global western hegemony was the Bilderberg Group, founded in 1954 as an international think tank.[16]

Zbigniew Brzezinski, an up-and-coming academic, joined the Council on Foreign Relations in the early 1960s. In 1970, Brzezinski, who had attended a few Bilderberg meetings, wrote a book entitled, “Between Two Ages: America’s Role in the Technetronic Era,” in which he analyzed the impact of the ‘Revolution in Technology and Electronics,’ thus, the ‘technetronic era.’ Brzezinski defines the ‘technetronic society’ as, “a society that is shaped culturally, psychologically, socially, and economically by the impact of technology and electronics – particularly in the arena of computers and communications. The industrial process is no longer the principal determinant of social change, altering the mores, the social structure, and the values of society.”[17]

Brzezinski, expanding upon notions of social control, such as those propagated by Edward Bernays, wrote that, "Human conduct, some argue, can be predetermined and subjected to deliberate control," and he quoted an "experimenter in intelligence control" who asserted that, "I foresee the time when we shall have the means and therefore, inevitably, the temptation to manipulate the behaviour and intellectual functioning of all the people through environmental and biochemical manipulation of the brain." [18]

Brzezinski, in a telling exposé of his astute powers of observation and ability to identify major global trends, wrote that we are "witnessing the emergence of transnational elites" who are "composed of international businessmen, scholars, professional men, and public officials. The ties of these new elites cut across national boundaries, their perspectives are not confined by national traditions, and their interests are more functional than national." Further, writes Brzezinski, "it is likely that before long the social elites of most of the more advanced countries will be highly internationalist or globalist in spirit and outlook." However, warns Brzezinski, this increasing internationalization of elites "could create a dangerous gap between them and the politically activated masses, whose 'nativism' - exploited by more nationalist political leaders - could work against the 'cosmopolitan' elites." [19] Brzezinski also wrote about "the gradual appearance of a more controlled and directed society," in the "technetronic revolution;" explaining:

Such a society would be dominated by an elite whose claim to political power would rest on allegedly superior scientific know-how. Unhindered by the restraints of traditional liberal values, this elite would not hesitate to achieve its political ends by using the latest modern techniques for influencing public behavior and keeping society under close surveillance and control. Under such circumstances, the scientific and technological momentum of the country would not be reversed but would actually feed on the situation it exploits. [20]

Further, writes Brzezinski, "Persisting social crisis, the emergence of a charismatic personality, and the exploitation of mass media to obtain public confidence would be the steppingstones in the piecemeal transformation of the United States into a highly controlled society." Elaborating, Brzezinski writes, "The traditionally democratic American society could, because of its fascination with technical efficiency, become an extremely controlled society, and its humane and individualistic qualities would thereby be lost." [21]

In his book, Brzezinski called for a "Community of the Developed Nations," consisting of Western Europe, North America and Japan, to coordinate and integrate in order to shape a 'new world order' built upon ideas of global governance under the direction of these transnational elites. In 1972, Brzezinski and his friend, David Rockefeller, presented the idea to the annual Bilderberg meetings. Rockefeller was, at that time, Chairman of the Council on Foreign Relations and was CEO of Chase Manhattan Bank. In 1973, Brzezinski and Rockefeller created the Trilateral Commission, a sort of sister institute to the Bilderberg Group, with much cross-over membership, bringing Japan into the western sphere of economic and political integration. [22]

In 1975, the Trilateral Commission published a Task Force Report entitled, "The Crisis of Democracy," of which one of the principal authors was Samuel Huntington, a political scientist and close associate and friend of Zbigniew Brzezinski. In this report, Huntington argues that the 1960s saw a surge in democracy in America, with an upswing in citizen participation, often "in the form of marches, demonstrations, protest movements, and 'cause' organizations." [23] Further, "the 1960s also saw a reassertion of the primacy of equality as a goal in social, economic, and political life." [24] Huntington analyzed how as

part of this “democratic surge,” statistics showed that throughout the 1960s and into the early 1970s, there was a dramatic increase in the percentage of people who felt the United States was spending too much on defense (from 18% in 1960 to 52% in 1969, largely due to the Vietnam War).[25] In other words, people were becoming politically aware of empire and exploitation.

Huntington wrote that the “essence of the democratic surge of the 1960s was a general challenge to existing systems of authority, public and private,” and that, “People no longer felt the same compulsion to obey those whom they had previously considered superior to themselves in age, rank, status, expertise, character, or talents.” Huntington explained that in the 1960s, “hierarchy, expertise, and wealth” had come “under heavy attack.”[26] He stated that three key issues which were central to the increased political participation in the 1960s were:

social issues, such as use of drugs, civil liberties, and the role of women; racial issues, involving integration, busing, government aid to minority groups, and urban riots; military issues, involving primarily, of course, the war in Vietnam but also the draft, military spending, military aid programs, and the role of the military-industrial complex more generally.[27]

Huntington presented these issues, essentially, as the “crisis of democracy,” in that they increased distrust with the government and authority, that they led to social and ideological polarization, and led to a “Decline in the authority, status, influence, and effectiveness of the presidency.”[28]

Huntington concluded that many problems of governance in the United States stem from an “*excess of democracy*,” and that, “the effective operation of a democratic political system usually requires some measure of apathy and noninvolvement on the part of some individuals and groups.” Huntington explained that society has always had “marginal groups” which do not participate in politics, and while acknowledging that the existence of “marginality on the part of some groups is inherently undemocratic,” it has also “enabled democracy to function effectively.” Huntington identifies “the blacks” as one such group that had become politically active, posing a “danger of overloading the political system with demands.”[29]

Huntington, in his conclusion, stated that the vulnerability of democracy, essentially the ‘crisis of democracy,’ comes from “a highly educated, mobilized, and participant society,” and that what is needed is “a more balanced existence” in which there are “desirable limits to the indefinite extension of political democracy.”[30] Summed up, the Trilateral Commission Task Force Report essentially explained that the “Crisis of Democracy” is that there is too much of it, and so the ‘solution’ to the ‘crisis’ is to have less democracy and more ‘authority.’

## The New World Order

Following the collapse of the Soviet Union in 1991, American ideologues – politicians and academics – began discussing the idea of the emergence of a “new world order” in which power in the world is centralized with one power – the United States, and laid the basis for an expansion of elitist ideology pertaining to the notion of ‘globalization’: that power and power structures should be globalized. In short, the ‘new world order’ was to be a global order of global governance. In the short term, it was to be led by the United States, which



must be the central and primary actor in constructing a new world order, and ultimately a global government.[31]

Anne-Marie Slaughter, currently the Director of Policy Planning for the US State Department, is a prominent academic within the American elite establishment, having long served in various posts at the State Department, elite universities and on the board of the Council on Foreign Relations. In 1997, Slaughter wrote an article for the journal of the Council on Foreign Relations, "Foreign Affairs," in which she discussed the theoretical foundations of the 'new world order.' In it, she wrote that, "The state is not disappearing, it is disaggregating into its separate, functionally distinct parts. These parts—courts, regulatory agencies, executives, and even legislatures—are networking with their counterparts abroad, creating a dense web of relations that constitutes a new, transgovernmental order," and that, "transgovernmentalism is rapidly becoming the most widespread and effective mode of international governance." [32]

Long preceding Slaughter's analysis of the 'new world order,' Richard N. Gardner published an article in Foreign Affairs titled, "The Hard Road to World Order." Gardner, a former American Ambassador and member of the Trilateral Commission, wrote that, "The quest for a world structure that secures peace, advances human rights and provides the conditions for economic progress—for what is loosely called world order—has never seemed more frustrating but at the same time strangely hopeful." [33]

Gardner wrote, "If instant world government, [UN] Charter review, and a greatly strengthened International Court do not provide the answers, what hope for progress is there? The answer will not satisfy those who seek simple solutions to complex problems, but it comes down essentially to this: The hope for the foreseeable future lies, not in building up a few ambitious central institutions of universal membership and general jurisdiction as was envisaged at the end of the last war, but rather in the much more decentralized, disorderly and pragmatic process of inventing or adapting institutions of limited jurisdiction and selected membership to deal with specific problems on a case-by-case basis, as the necessity for cooperation is perceived by the relevant nations." [34]

He then stated, "In short, the "house of world order" will have to be built from the bottom up rather than from the top down. It will look like a great "booming, buzzing confusion," to use William James' famous description of reality, but an end run around national sovereignty, eroding it piece by piece, will accomplish much more than the old-fashioned frontal assault." [35]

In 1992, Strobe Talbott wrote an article for Time Magazine entitled, "The Birth of the Global Nation." Talbott worked as a journalist for Time Magazine for 21 years, and has been a fellow of the Yale Corporation, a trustee of the Hotchkiss School and the Carnegie Endowment for International Peace, a director of the Council on Foreign Relations, the North American Executive Committee of the Trilateral Commission, and the American Association of Rhodes Scholars, and a member of the participating faculty of the World Economic Forum. Talbott served as Deputy Secretary of State from 1994 to 2001 in the Clinton administration and currently sits as President of the Brookings Institution, one of the premier American think tanks. In his 1992 article, "within the next hundred years," Talbott wrote, "nationhood as we know it will be obsolete; all states will recognize a single, global authority." He explained:

All countries are basically social arrangements, accommodations to changing circumstances. No matter how permanent and even sacred they may seem at any one time, in fact they are all artificial and temporary. Through the ages, there has been an overall trend toward larger units claiming sovereignty and, paradoxically, a gradual diminution of how much true sovereignty any one country actually has.[36]

Further, he wrote that, "it has taken the events in our own wondrous and terrible century to clinch the case for world government. With the advent of electricity, radio and air travel, the planet has become smaller than ever, its commercial life freer, its nations more interdependent and its conflicts bloodier." [37]

David Rothkopf, a scholar at the Carnegie Endowment for International Peace, former Deputy Undersecretary of Commerce for International Trade in the Clinton administration, former managing director of Kissinger and Associates, and a member of the Council on Foreign Relations, recently wrote a book titled, "Superclass: The Global Power Elite and the World They are Making." As a member of that "superclass," his writing should provide a necessary insight into the construction of this "New World Order." He states that, "In a world of global movements and threats that don't present their passports at national borders, it is no longer possible for a nation-state acting alone to fulfill its portion of the social contract." He wrote that, "progress will continue to be made," however, it will be challenging, because it "undercuts many national and local power structures and cultural concepts that have foundations deep in the bedrock of human civilization, namely the notion of sovereignty." He further wrote that, "Mechanisms of global governance are more achievable in today's environment," and that these mechanisms "are often creative with temporary solutions to urgent problems that cannot wait for the world to embrace a bigger and more controversial idea like real global government." [38]

In December of 2008, the Financial Times published an article titled, "And Now for A World Government," in which the author, former Bilderberg attendee, Gideon Rachman, wrote that, "for the first time in my life, I think the formation of some sort of world government is plausible," and that, "A 'world government' would involve much more than co-operation between nations. It would be an entity with state-like characteristics, backed by a body of laws. The European Union has already set up a continental government for 27 countries, which could be a model. The EU has a supreme court, a currency, thousands of pages of law, a large civil service and the ability to deploy military force." [39]

He stated that, "it is increasingly clear that the most difficult issues facing national governments are international in nature: there is global warming, a global financial crisis and a 'global war on terror'." He wrote that the European model could "go global" and that a world government "could be done," as "The financial crisis and climate change are pushing national governments towards global solutions, even in countries such as China and the US that are traditionally fierce guardians of national sovereignty." He quoted an adviser to French President Nicolas Sarkozy as saying, "Global governance is just a euphemism for global government," and that the "core of the international financial crisis is that we have global financial markets and no global rule of law." However, Rachman states that any push towards a global government "will be a painful, slow process." He then states that a key problem in this push can be explained with an example from the EU, which "has suffered a series of humiliating defeats in referendums, when plans for 'ever closer union' have been referred to the voters. In general, the Union has progressed fastest when far-reaching deals have been agreed by technocrats and politicians - and then pushed through without direct reference to the voters. International governance tends to be effective, only when it is anti-

democratic.”[40]

## The Global Political Awakening and the Global Economic Crisis

In the face of the global economic crisis, the process that has led to the global political awakening is rapidly expanding, as the social, political and economic inequalities and disparities that led to the awakening are all being exacerbated and expanded. Thus, the global political awakening itself is entering into a period in which it will undergo rapid, expansionary and global transformation.

This ‘global political awakening’, of which Brzezinski has explained as being one of the primary global geopolitical challenges of today, has largely, up until recent times, been exemplified in the ‘Global South’, or the ‘Third World’ developing nations of the Middle East, Central and Southeast Asia, Africa and Latin America. Developments in recent decades and years in Venezuela, Bolivia, and Iran exemplify the nationalist-orientation of much of this awakening, taking place in a world increasingly and incrementally moving towards global governance and global institutions.

In 1998, Hugo Chavez became President of Venezuela, having campaigned on promises of aiding the nation’s poor majority. In 2002, an American coup attempt took place in Venezuela, but Chavez retained his power and was further emboldened by the attempt, and gained a great burst of popular support among the people. Chavez has undertaken what he refers to as a process of “Bolivarian socialism”, and has taken a decidedly and vehemently anti-American posture in Latin America, long considered America’s “back yard.” Suddenly, there is virulent rhetoric and contempt against the United States and its influence in the region, which itself is backed by the enormous oil-wealth of Venezuela.

In Bolivia, Evo Morales was elected President in 2005 of the poorest nation in South America, and he was also the first indigenous leader of that country to ever hold that position of power, after having long been dominated by the Spanish-descended landed aristocracy. Evo Morales rose to power on the wave of various social movements within Bolivia, key among them being the “water wars” which took place in Cochabamba, Bolivia’s third largest city, in 2000. The water wars were instigated after the World Bank forced Bolivia to privatize its water so that American and European companies could come in and purchase the rights to Bolivia’s water, meaning that people in the poorest nation in South America could not even drink rain water without paying American or European companies for the ‘right’ to use it. Thus, revolt arose and Evo Morales rose with it. Now, Morales and Chavez represent the “new Left” in Latin America, and with it, growing sentiments of anti-American imperialism.

In Iran, itself defined more by nationalism than ethnic polarities, has become a principal target of the western hegemonic world order, as it sits atop massive gas and oil reserves, and is virulently anti-American and firmly opposed to western hegemony in the Middle East. However, with increased American rhetoric against Iran, its regime and political elites are further emboldened and politically strengthened among its people, the majority of whom are poor.

Global socio-political economic conditions directly relate to the expansion and emergence of the ‘global political awakening’. As of 1998, “3 billion people live on less than \$2 per day while 1.3 billion get by on less than \$1 per day. Seventy percent of those living on less than \$1 per day are women.”[41] In 2003, a World Bank report revealed that, “A minority of the

world's population (17%) consume most of the world's resources (80%), leaving almost 5 billion people to live on the remaining 20%. As a result, billions of people are living without the very basic necessities of life – food, water, housing and sanitation.”[42]

In regards to poverty and hunger statistics, “Over 840 million people in the world are malnourished—799 million of them are from the developing world. Sadly, more than 153 million of them are under the age of 5 (half the entire US population).” Further, “Every day, 34,000 children under five die of hunger or other hunger-related diseases. This results in 6 million deaths a year.” That amounts to a “Hunger Holocaust” that takes place every single year. As of 2003, “Of 6.2 billion living today, 1.2 billion live on less than \$1 per day. Nearly 3 billion people live on less than \$2 a day.”[43]

In 2006, a groundbreaking and comprehensive report released by the World Institute for Development Economics Research of the United Nations University (UNU-WIDER) reported that, “The richest 2% of adults in the world own more than half of global household wealth.” An incredibly startling statistic was that:

[T]he richest 1% of adults alone owned 40% of global assets in the year 2000, and that the richest 10% of adults accounted for 85% of the world total. In contrast, the bottom half of the world adult population owned barely 1% of global wealth.[44]

This is worth repeating: the top 1% owns 40% of global assets; the top 10% owns 85% of world assets; and the bottom 50% owns 1% of global assets; a sobering figure, indeed. Something is rotten in the state of Denmark.

The Millennium Development Goals (MDGs) report stated that in 2009, “an estimated 55 million to 90 million more people will be living in extreme poverty than anticipated before the crisis.” Further, “the encouraging trend in the eradication of hunger since the early 1990s was reversed in 2008, largely due to higher food prices.” Hunger in developing regions has risen to 17% in 2008, and “children bear the brunt of the burden.”[45]

In April of 2009, a major global charity, Oxfam, reported that a couple trillion dollars given to bail out banks could have been enough “to end global extreme poverty for 50 years.”[46] In September of 2009, Oxfam reported that the economic crisis “is forcing 100 people-a-minute into poverty.” Oxfam stated that, “Developing countries across the globe are struggling to respond to the global recession that continues to slash incomes, destroy jobs and has helped push the total number of hungry people in the world above 1 billion.”[47]

The financial crisis has hit the ‘developing’ world much harder than the western developed nations of the world. The UN reported in March of 2009 that, “Reduced growth in 2009 will cost the 390 million people in sub-Saharan Africa living in extreme poverty around \$18 billion, or \$46 per person,” and “This projected loss represents 20 per cent of the per capita income of Africa’s poor – a figure that dwarfs the losses sustained in the developed world.”[48]

Thus, the majority of the world’s people live in absolute poverty and social dislocation. This is directly the result of the globalized world order that has been and is being constructed. Now, as that same infrastructure is being further institutionalized and built upon, people are being thrown into the ‘awakening’ like never before. Their very poverty pushes them into an awakening. There is a seemingly lost notion of judging a society by how it treats its weakest members: the poor. Poverty forces one to look at the world differently, as they see the harsh

restraints that society has imposed upon the human spirit. Life simply cannot be about the struggle to make payments week-to-week; to afford water, shelter, and food; to live according to the dictates of money and power.

Look to history, and you see that from some of the most oppressive societies can come the greatest of humanity. Russia, a nation which has never in its history experienced true political freedom for the individual, has managed to produce some of the greatest music, art, expression and literature as a vibrant outcry of humanity from a society so overcome with the need to control it. It the fact that such triumphs of human spirit can come from such tyrannies over human nature is a sobering display of the great mystery of human beings. Why waste humanity by subjecting it to poverty? Think of the difference that could be made if all of humanity was allowed to flourish individually and collectively; think of all the ideas, art, expression, intellect and beauty we aren't getting from those who have no voice.

Until we address this fundamental issue, any notion of humanity as being 'civilized' is but a cynical joke. If it's human civilization, we haven't quite figured it out yet. We don't yet have a proper definition of 'civilized', and we need to make it 'humane'.

### The West and the Awakening

The middle classes of the western world are undergoing a dramatic transition, most especially in the wake of the global economic crisis. In the previous decades, the middle class has become a debt-based class, whose consumption was based almost entirely on debt, and so their ability to consume and be the social bedrock of the capitalist system is but a mere fiction. Never in history has the middle class, and most especially the youth who are graduating college into the hardest job market in decades, been in such peril.[49]

The global debt crisis, which is beginning in Greece, and spreading throughout the euro-zone economies of Spain, Portugal, Ireland and ultimately the entire EU, will further consume the UK, Japan and go all the way to America.[50] This will be a truly global debt crisis. Government measures to address the issue of debt focus on the implementation of 'fiscal austerity measures' to reduce the debt burdens and make interest payments on their debts.

'Fiscal austerity' is a vague term that in actuality refers to cutting social spending and increasing taxes. The effect this has is that the public sector is devastated, as all assets are privatized, public workers are fired en masse, unemployment becomes rampant, health and education disappear, taxes rise dramatically, and currencies are devalued to make all assets cheaper for international corporations and banks to buy up, while internally causing inflation – dramatically increasing the costs of fuel and food. In short, 'fiscal austerity' implies 'social destruction' as the social foundations of nations and peoples are pulled out from under them. States then become despotic and oppress the people, who naturally revolt against 'austerity': the sterilization of society.

'Fiscal austerity' swept the developing world through the 1980s and 1990s in response to the 1980s debt crisis which consumed Latin America, Africa, and areas of Asia. The result of the fiscal austerity measures imposed upon nations by the World Bank and IMF was the social dismantling of the new societies and their subsequent enslavement to the international creditors of the IMF, World Bank, and western corporations and banks. It was an era of economic imperialism, and the IMF was a central tool of this imperial project.



As the debt crisis we see unfolding today sweeps the world, the IMF is again stepping in to impose 'fiscal austerity' on nations in return for short-term loans for countries to pay off the interest on their exorbitant debts, themselves owed mostly to major European and American banks. Western nations have agreed to impose fiscal austerity,[51] which will in fact only inflame the crisis, deepen the depression and destroy the social foundations of the west so that we are left only with the authoritarian apparatus of state power – the police, military, homeland 'security' apparatus – which is employed against people to protect the status quo powers.

The IMF has also come to the global economic crisis with a new agenda, giving out loans in its own synthetic currency – Special Drawing Rights (SDRs) – an international reserve basket of currencies. The G20 in April of 2009 granted the IMF the authority to begin phasing in the applications of issuing SDRs, and for the IMF to in effect become a global central bank issuing a global currency.[52] So through this global debt crisis, SDRs will be disbursed globally – both efficiently and in abundance – as nations will need major capital inflows and loans to pay off interest payments, or in the event of a default. This will happen at a pace so rapid that it would never be conceivable if not for a global economic crisis. The same took place in the 1980s, as the nature of "Structural Adjustment Programs" (SAPs) could not be properly assessed as detrimental to economic conditions and ultimately socially devastating, for countries needed money fast (as the debt crisis spread across the developing world) and were not in a position to negotiate. Today, this will be the 'globalization' of the debt crisis of the 1980s, on a much larger and more devastating scale, and the reaction will be equally globalized and devastating: the continued implementation of 'global governance'.

As austerity hits the west, the middle class will vanish in obscurity, as they will be absorbed into the lower, labour-oriented working class.[53] The youth of the western middle class, comprising the majority of the educated youth, will be exposed to a 'poverty of expectations' in which they grew up in a world in which they were promised everything, and from whom everything was so quickly taken. The inevitability of protests, riots and possible rebellion is as sure as the sun rises.[54]

In the United States, the emergence of the Tea Party movement is representative of – in large part – a growing dissatisfaction with the government and the economy. Naturally, like any group, it has its radical and fringe elements, which tend to draw the majority of media attention in an effort to shape public opinion, but the core and the driving force of the movement is the notion of popular dissatisfaction with government. Whatever one thinks of the legitimacy of such protestations, people are not pleased, and people are taking to the streets. And so it begins.

Even intellectuals of the left have spoken publicly warning people not to simply and so easily discount the Tea Party movement as fringe or radical. One such individual, Noam Chomsky, while speaking at a University in April of 2010, warned that he felt fascism was coming to America, and he explained that, "Ridiculing the tea party shenanigans is a serious error," as their attitudes "are understandable." He explained, "For over 30 years, real incomes have stagnated or declined. This is in large part the consequence of the decision in the 1970s to financialize the economy." This constitutes 'class resentment', as "The bankers, who are primarily responsible for the crisis, are now reveling in record bonuses while official unemployment is around 10 percent and unemployment in the manufacturing sector is at Depression-era levels." This same financial industry is directly linked to Obama, who is supporting their interests, and people are noticing.[55]

Another notable feminist intellectual of the left, Naomi Wolf, who wrote a book during the Bush administration on the emergence of fascism in America, and much of her message is being picked up by the Tea Party movement, as those on the right who were listening and agreeing with Wolf during the Bush administration (a considerable minority), then provided the impetus for the emergence of the Tea Party movement and many of its core or original ideas. In an interview in March 2010, Wolf explained that her ideas are even more relevant under Obama than Bush. She explained, "Bush legalized torture, but Obama is legalizing impunity. He promised to roll stuff back, but he is institutionalizing these things forever. It is terrifying and the left doesn't seem to recognize it." She explained how the left, while active under Bush, has been tranquilized under Obama, and that there is a potential for true intellectuals and for people more generally and more importantly, to reach out to each other across the spectrum. She explained:

I was invited by the Ron Paul supporters to their rally in Washington last summer and I loved it. I met a lot of people I respected, a lot of "ordinary" people, as in not privileged. They were stepping up to the plate, when my own liberal privileged fellow demographic habitués were lying around whining. It was a wake-up call to the libertarians that there's a progressive who cares so much about the same issues. Their views of liberals are just as distorted as ours are of conservatives.[56]

In regards to the Tea Party movement, Wolf had this to say: "The Tea Party is not monolithic. There is a battle between people who care about liberty and the Constitution and the Republican Establishment who is trying to take ownership of it and redirect it for its own purposes." Further, she explained that the Tea Party is "ahead of their time" on certain issues, "I used to think "End the Fed people" were crackpots. The media paints them as deranged. But it turned out we had good reason to have more oversight."[57]

In time, others will join with the Tea Party movement and new activist groups, the anti-war movement will have to revitalize itself or die away; since Obama became President their influence, their voice, and their dignity has all but vanished. They have become a pacified voice, and their silence is complicity; thus, the anti-war movement must reignite and reinvigorate or it will decompose. The 'Left's' distrust of corporations must merge with the 'Right's' distrust of government to create a trust in 'people'. Soon students will be joining protests, and the issues of the Tea Party movement and others like it can become more refined and informed.

When the middle classes of the west are plunged into poverty, it will force an awakening, for when people have nothing, they have nothing left to lose. The only way that the entrenched powers of the world have been able to expand their power and maintain their power is with the ignorant consent of the populations of the west. Issues of war, empire, economics and terror shape public opinion and allow social planners to redirect and reconstitute society. The people of the west have allowed themselves to be ruled as such and have allowed our rulers to be so ruthless in our names. People have been blinded by consumerism and entertainment. Images of celebrities, professional sports, Hollywood, iPods, blackberrys, and PCs consume the minds of people, and especially the youth of the west today. It has been the illusion of being the consuming class that has allowed our societies to be run so recklessly. So long as we have our TVs and PCs we won't pay attention to anything else!

When the ability to consume is removed, the people will enter into a period of a great awakening. This will give rise to major new political movements, many progressive but some regressive, some fringe and radical, some violent and tyrannical, but altogether new and

ultimately global. This is when the people of the west will come to realize the plight of the rest. This will be the era in which people begin to understand the realization that there is great truth in Dr. Martin Luther King's words, "Injustice anywhere is a threat to justice everywhere." Thus, the struggle of Africans will become the struggle of Americans: it must be freedom for all or freedom for none.

This is the major geopolitical reality and the pre-eminent global threat to world power structures. No development in all of human history presents such a monumental challenge to the status quo. As global power structures have never resembled such a monumental threat to mankind, mankind has never posed such an immense threat to institutionalized power. For every action, there is an equal and opposite reaction. Even if elites think that they truly do run the world, human nature has a way of exposing the flaws in that assumption. Human nature is not meant to be 'controlled,' but rather is meant to be nurtured.

#### A View From the Top

Again, it is important to go to Brzezinski's own words in describing this new geopolitical reality, as it provides great insight into not only how the 'global political awakening' is defined; but more importantly, how it is perceived by those who hold power. In 2004, Brzezinski gave a speech at the Carnegie Council on his 2004 book, "The Choice". The Carnegie Council is an elite think tank based in the United States, so Brzezinski is speaking to those who are potentially negatively affected by such an awakening. Brzezinski stated that America's foreign policy in the wake of 9/11 – the "War on Terror" – is presenting a major challenge to American hegemony, as it is increasingly isolating the United States and damaging the nation's credibility, as well as hiding the issues in virulent rhetoric which only further inflames the real and true challenge: the global political awakening. He states:

The misdiagnosis [of foreign policy] pertains to a relatively vague, excessively abstract, highly emotional, semi-theological definition of the chief menace that we face today in the world, and the consequent slighting of what I view as the unprecedented global challenge arising out of the unique phenomenon of a truly massive global political awakening of mankind. We live in an age in which mankind writ large is becoming politically conscious and politically activated to an unprecedented degree, and it is this condition which is producing a great deal of international turmoil.

But we are not focusing on that. We are focusing specifically on one word, which is being elevated into a specter, defined as an entity, presented as somehow unified but unrelated to any specific event or place—and that word is terrorism. The global challenge today on the basis of which we tend to operate politically is the definition of terrorism with a global reach as the principal challenge of our time.

I don't deny that terrorism is a reality, a threat to us, an ugly menace and a vicious manifestation. But it is a symptom of something larger and more complicated, related to the global turmoil that takes place in many parts of the world and manifests itself in different ways.

That turmoil is the product of the political awakening, the fact that today vast masses of the world are not politically neutered, as they have been throughout history. They have political consciousness. It may be undefined, it may point in different directions, it may be primitive, it may be intolerant, it may be hateful, but it is a form of political activism.[58]

Brzezinski explains that literacy has made for greater political awareness, while TV has made for immediate awareness of global disparities, and the Internet has provided instant communications. Further, says Brzezinski, "Much of this is also spurred by America's impact on the world," or in other words, American economic, political, and cultural imperialism; and further, "Much of it is also fueled by globalization, which the United States propounds, favors and projects by virtue of being a globally outward-thrusting society." Brzezinski warns, "But that also contributes to instability, and is beginning to create something altogether new: namely, some new ideological or doctrinal challenge which might fill the void created by the disappearance of communism." Brzezinski explains that Communism emerged in the last century as an alternative, however, today:

it is now totally discredited, and we have a pragmatic vacuum in the world today regarding doctrines. But I see the beginnings, in writings and stirrings, of the making of a doctrine which combines anti-Americanism with anti-globalization, and the two could become a powerful force in a world that is very unequal and turbulent.[59]

A question following Brzezinski's speech asked him to expand upon how to address the notion of and deal with the 'global political awakening'. Brzezinski explained that, "We deal with the world as it is and we are as we are. If we are to use our power intelligently and if we are to move in the right direction, we have no choice but do it incrementally." [60] In other words, as Brzezinski has detailed his vision of a solution to world problems in creating the conditions for global governance; they must do it "incrementally," for that is how to "use [their] power intelligently." The solution to the 'global political awakening', in the view from the top, is to continue to create the apparatus of an oppressive global government.

On April 23, 2010, Zbigniew Brzezinski went to the Montreal Council on Foreign Relations to give a speech at an event jointly-hosted by the Canadian International Council (CIC), the Canadian counterpart to the Council on Foreign Relations in the US and Chatham House in the U.K. These are many of the intellectual, social, political and economic elite of Canada. In his speech, Brzezinski gives a breakdown of the modern geopolitical realities:

Let me begin by making just a thumbnail definition of the geopolitical context in which we all find ourselves, including America. And in my perspective, that geopolitical context is very much defined by new – by two new global realities. The first is that global political leadership – by which I mean the role of certain leading powers in the world – has now become much more diversified unlike what it was until relatively recently. Relatively recently still, the world was dominated by the Atlantic world, as it had been for many centuries. It no longer is. Today, the rise of the Far East has created a new but much more differentiated global leadership. One which in a nutshell involves a wanton hazard, an arbitrary list of the primary players in the world scene: the United States, clearly; maybe next to it – but maybe – the European Union, I say maybe because it is not yet a political entity; certainly, increasingly so, and visibly so, China; Russia, mainly in one respect only because it is a nuclear power co-equal to the United States, but otherwise very deficient in all of the major indices of what constitutes global power. Behind Russia, perhaps individually, but to a much lesser extent, Germany, France, Great Britain, Japan, certainly, although it does not have the political assertive posture; India is rising, and then in the background of that we have the new entity of the G20, a much more diversified global leadership, lacking internal unity, with many of its members in bilateral antagonisms. That makes the context much more complicated.

The other major change in international affairs is that for the first time, in all of human

history, mankind has been politically awakened. That is a total new reality – total new reality. It has not been so for most of human history until the last one hundred years. And in the course of the last one hundred years, the whole world has become politically awakened. And no matter where you go, politics is a matter of social engagement, and most people know what is generally going on –generally going on – in the world, and are consciously aware of global inequities, inequalities, lack of respect, exploitation. Mankind is now politically awakened and stirring. The combination of the two: the diversified global leadership, politically awakened masses, makes a much more difficult context for any major power including, currently, the leading world power: the United States.[61]

## Conclusion

*So, the Technological Revolution has led to a diametrically opposed, antagonistic, and conflicting geopolitical reality:* never before has humanity been so awakened to issues of power, exploitation, imperialism and domination; and simultaneously, never before have elites been so transnational and global in orientation, and with the ability to impose such a truly global system of scientific despotism and political oppression. These are the two major geopolitical realities of the world today. Reflect on that. Never in all of human history has mankind been so capable of achieving a true global political psycho-social awakening; nor has humanity ever been in such danger of being subjected to a truly global scientific totalitarianism, potentially more oppressive than any system known before, and without a doubt more technologically capable of imposing a permanent despotism upon humanity. So we are filled with hope, but driven by urgency. In all of human history, never has the potential nor the repercussions of human actions and ideas ever been so monumental.

Suddenly, global elites are faced with the reality of seeking to dominate populations that are increasingly becoming self-aware and are developing a global consciousness. Thus, a population being subjected to domination in Africa has the ability to become aware of a population being subjected to the same forms of domination in the Middle East, South America or Asia; and they can recognize that they are all being dominated by the same global power structures. That is a key point: not only is the awakening global in its reach, but in its nature; it creates within the individual, an awareness of the global condition. So it is a 'global awakening' both in the *external environment*, and in the *internal psychology*.

This new reality in the world, coupled with the fact that the world's population has never been so vast, presents a challenge to elites seeking to dominate people all over the world who are aware and awakened to the realities of social inequality, war, poverty, exploitation, disrespect, imperialism and domination. *This directly implies that these populations will be significantly more challenging to control: economically, politically, socially, psychologically and spiritually.* Thus, from the point of view of the global oligarchy, the only method of imposing order and control – on this unique and historical human condition – is through the organized chaos of economic crises, war, and the rapid expansion and institutionalization of a global scientific dictatorship. Our hope is their fear; and our greatest fear is their only hope.

As Charles Dickens once wrote, "It was the best of times, it was the worst of times." That has never been so true as it is today.



This has been Part 1 in the three-part series, "The Technological Revolution and the Future of Freedom."

Part 2 will examine the nature of the global awakening in the 'west', particularly the United States, and the potential for revolution within that awakening; as well as the state systems of control and oppression being constructed to deal with it; notably, the construction of a Homeland Security State.

Part 3 will examine the evolution of the idea and reality of a scientific dictatorship, the technological revolution's effect on power, and the emergence of new systems of social control based upon a modern implementation of eugenics.

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## LAUNCHED: MAY 31, 2010

The Global Economic Crisis  
The Great Depression of the XXI Century

Michel Chossudovsky and Andrew Gavin Marshall (Editors)

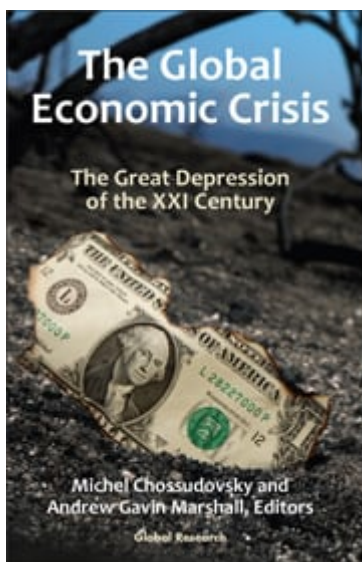
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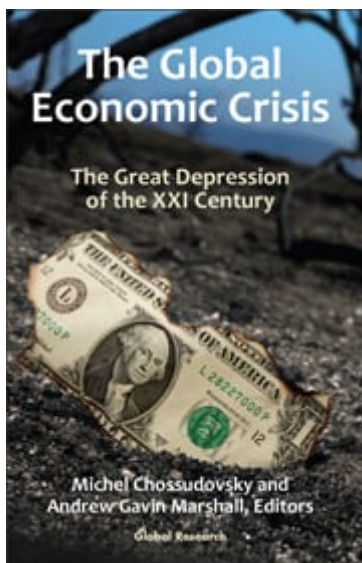
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The Great Depression of the XXI Century

Michel Chossudovsky and Andrew Gavin Marshall (Editors)

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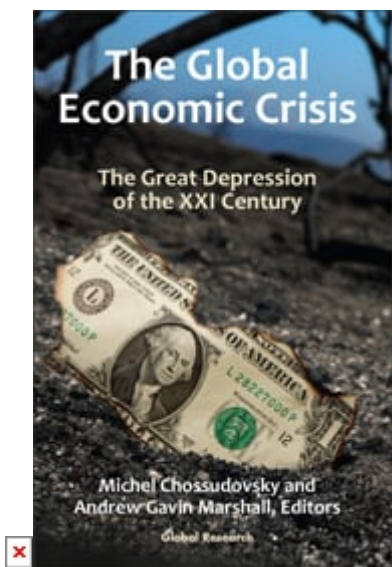
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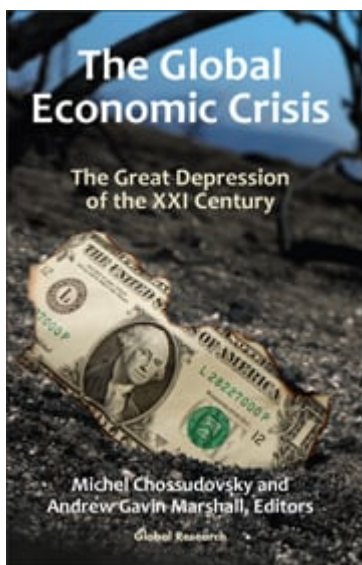
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