
The Copenhagen Conference

After Cairo '94, U.N. plots global economic dictatorship

by Torbjörn Jerlerup

As this is being written at the end of August, it is not yet clear whether the U.N. Conference on Population and Development, scheduled for Sept. 5-13 in Cairo, Egypt, will take place or not. Whatever happens, it is clear at least that the genocidalists behind the conference will not garner their desired level of support for population reduction. Their attempt to build a worldwide consensus has failed. However, the conference in Cairo is seen among the international power elite only as a stepping stone toward, for them, a higher end—a global government. The purpose of the Cairo conference is, in their eyes, to get governments to accept a global lawmaking body to decide about the most personal and intimate doings of the family.

The U.N. is, in other words, acting like a Mephistopheles, from Marlowe's play *Dr. Faustus*, who is attempting to seduce the Fausts of this world, the governments. If the governments make a deal with the devil in Cairo, then it will be easier to enforce a global government in coming years.

Next year, over March 6-12, the U.N. will arrange a conference in Copenhagen on "social development." The real agenda behind this conference, which is planned to celebrate the 50th anniversary of the founding of the U.N., is to take the next step toward establishing world government.

The old dream of a 'world directorate'

In 1988-89, it became more and more clear to the elites of the western world that their old system of controlling the world had collapsed. The Soviet empire was doomed, and with that the system of Mutually Assured Destruction (MAD) also was doomed. They had to come up with new ideas of how to control the world population. So, the idea of a global condominium between two superpowers was put aside and, instead, the old dream of the British-Venetian elite of a "world directorate," a world government to control the global economy, was made the center of policy.

This thrust became visible in a speech by William Webster, then head of the CIA, to the Los Angeles World Affairs Council on Sept. 19, 1989. He explained that "a historic shift may be under way from East-West military confrontation to a global emphasis on economic concerns," and that this

meant the need for a new policy for the intelligence community. On the financial side, he stressed the increased role of derivatives, globalization, and the Third World debt as reasons for the CIA to closely monitor the world economic system to safeguard "political stability." He added that trade imbalances, the spread of protectionism, and the buildup of high-tech industries in allied and other nations are dangers which have to be monitored. Webster concluded by stating that "the intelligence community looks at these developments from a strategic perspective, examining . . . the ways that actions taken abroad can directly and indirectly affect our national security interests." This meant that the old East-West condominium should be replaced by international control of global economic activity. So, the idea of a U.N. economic security council had been born.

At about the same time, in 1988-89, the four Scandinavian countries—Sweden, Denmark, Norway, and Finland—set up a U.N. commission called the "Nordic U.N. Project." The purpose of this commission was to generate "ideas and proposals as to how the Nordic countries could make constructive contributions to the discussion on reform of the United Nations in the economic and social field," according to their 1991 report "The United Nations in Development." The report detailed how the commission believes that the U.N. Development Program (UNDP) should play a leading role in the reform process. The report advocates the use of global environmental taxes and U.N. Blue Helmet interventions as a part of the global "governance." They propose that an economic security council should be created to lead this "governance."

This report, together with similar reports from other commissions, resulted in 1991 in the "Commission on Global Governance."

In November 1991, the former prime minister of Sweden, Ingvar Carlsson, and Shridath Ramphal, the former foreign minister of Guyana, were elected co-chairmen of the commission. The commission will release its final report in January 1995, only two months before the U.N. conference in Copenhagen. The commission is working side by side with the UNDP on the question of "Global Governance." The

UNDP yearly *Human Development Report, 1994* released in June (see *EIR*, June 10), deals in depth with this question. The UNDP report demands global population control, Third World disarmament, and an "economic security council," all with the purpose of limiting national sovereignty. The work of the UNDP and the Commission on Global Governance will lead into the Copenhagen conference.

What is global governance?

In a presentation of the work of the commission, "Update 93/94," the commission is said to deal with four broadly defined issues, namely, "global values, global security, global development, and global governance."

On the question of global values, the president of the MacArthur Foundation, Adele Simmons, says in her written contribution to this "update":

"On the topic of 'global values,' the commission is attempting to assess to what extent certain values can be considered to be universal, and to identify and promote values that transcend economic, ethnic, national, religious, and social divisions. In its work, the commission is exploring a variety of issues from creating a set of enforceable responsibilities and rights derived from shared values, to examining ways to develop and promote universal standards of human rights—both civil and political rights, as well as economic, social and cultural rights. . . . We must look for ways to encourage behavior that is consistent with value-based goals."

The commission promotes the idea that the U.N. should define "universal values," with the aim of using these to limit national sovereignty. In this way, they would be able to create a world government. So, don't be fooled when they claim that they don't want a global government, but just "global governance."

How this would work is similar to how different environmental hoaxes have been handled by so-called global forums. Take the alleged "ozone hole," for example, which began as a scientific hoax that nobody believed, but yet ended with a global ban on chlorofluorocarbons (CFCs). How was this accomplished? Through the U.N., which functioned as a lawmaking body, and through an intensive U.N.-led mass media campaign. All concepts of right and wrong, and of scientific truth, were replaced by the concept that "might makes right." As a result, the world is facing millions of deaths which will result from a lack of refrigeration due to the CFC ban.

The grab for power can be seen in the written contribution to the "update" by the two commission co-chairmen, where they state that "the U.N. and its family of institutions including those of the Bretton Woods system are a major focus of our attention in the commission," and that these institutions should be at the "center" of the new governance. To let the evil Bretton Woods institutions, the International Monetary Fund (IMF) and World Bank, take part in the creation of a new world order, is like inviting the devil to the dinner table.

It may be politically correct, but it is insane.

Who pulls the strings?

Did the U.N. ever ask if we want such a global institution to decide over our heads what is right and wrong? Of course not. Is the foundation for these "values" based on a higher concept of what is right and wrong, on natural law? No, rather on "consensus" and "compromise." So, what do you usually call this kind of "governance" based neither on the participation of the people nor on natural law? Dictatorship!

Who is behind this drive for a global U.N.-led dictatorship? The commission is financed primarily by the governments of Sweden, Denmark, Norway, and the Netherlands, and by two foundations: the notorious U.S.-based MacArthur Foundation and the so-called World Humanity Action Trust in the U.K.

Undoubtedly, the most important of the individuals behind the commission is Adele Simmons (a representative of the MacArthur Foundation), Maurice Strong (the man behind the environmental conferences in Stockholm 1972 and Rio 1992), Frank Judd (director of Oxfam and a former British minister of overseas development), Ingvar Carlsson (a representative of the Swedish elite who has long promoted the idea of a U.N.-led global dictatorship), and Brian Urquhart.

Urquhart has been an errand boy for the British oligarchy for a long time. He has been a U.N. undersecretary general, is now deputy chairman of the Stockholm International Peace Research Institute (SIPRI), and also works for the Ford Foundation. As president of SIPRI, he has several times called for the creation of a "global police force." In the "Update" from the commission, he endorses the idea which U.N. Secretary General Boutros Boutros-Ghali put forward in his proposal, "An Agenda for Peace," from 1992 for the creation of peace enforcement units. He calls this an "elite peace force." According to members of this commission to whom this author has spoken, Urquhart is regarded as the "spiritual leader" of the commission.

Among the other important members of the commission are Abdlatif Al-Hamad, former Kuwaiti minister of finance; Oscar Arias, Nobel Peace Prize laureate, former President of Costa Rica, and president of the Arias Foundation for Peace and Justice; Manuel Camacho Solís, former foreign minister of Mexico; Barber Conable, former president of the World Bank; Bernard Chidzero, Zimbabwean senior minister of finance; Jiri Dienstbier, former foreign minister of Czechoslovakia; Jacques Delors, outgoing president of the European Commission; and Yuli Vorontsov, Russian ambassador to the U.N.

The UNDP 'Nazis with Blue Helmets'

Over July 22-24, the commission and the UNDP leadership met in Saltsjöbaden, Sweden for a UNDP roundtable on "Change: Social Conflict or Harmony?" The commission later met separately on the island of Gotland to discuss its

upcoming report.

The UNDP meeting was a preparatory meeting for the Copenhagen conference in 1995. The speeches and papers presented at the conference all dealt with different aspects of global governance. The UNDP bureaucrats explained that we are facing a paradigm shift in world affairs, and that it is time to "revalue all human values" according to a new set of "global goods and global bads" worked out by the United Nations. To accomplish this goal the U.N. must have more power. Therefore, they called for U.N. "social conditionalities" (instead of the old IMF-World Bank economic conditionalities), a global police force, a "global tax," a "global insurance company," the reduction of military expenditures in the Third World, and an almighty "economic security council." These proponents of genocide, such as Nafis Sadik of the U.N. Population Fund, stressed the importance of the Copenhagen conference in this context. "Out of that conference, new and more efficient means of global cooperation can be born, a new world order!" she exclaimed.

'New imperatives of human security'

To understand the importance of the Copenhagen conference, we must take a closer look at some of the papers presented at this preparatory Stockholm conference. The most important of the papers presented was by "the chief architect" of the 1994 UNDP report, Mahbub ul Haq, former minister of finance in Pakistan, entitled "New Imperatives of Human Security." In it, he states that we are entering a phase-shift in human security and that it is necessary to create a new world order, a "global governance." He states that to accomplish this we have to take "five determined steps":

"The first step is to seek a new concept of development. . . . Growth opportunities . . . must be sustainable from one generation to the next. The concept of sustainable human development is fairly simple: It is based on equal access to development opportunities, for present and future generations."

This sounds nice, but in reality he means that the old idea of technological progress has to be replaced by a new concept of "environmentally clean" technology. In this kind of world, all great development projects, such as those proposed by Lyndon LaRouche, would be forbidden, and, as a consequence, the poor countries will have to stay poor. Industrial production on a large scale has to be abolished in a "sustainable society," and replaced by so-called low-cost labor, i.e., slave labor.

He then proposes that the U.N. should force poor countries to demilitarize, so that national sovereignty becomes an impossibility.

As the third step, he proposes that all nations should face economic sanctions if they don't accept the dictates of the banks. This would take the form of fines against those who "depart from internationally agreed rules of good conduct."

The fourth step deals with global economic dictatorship. Haq describes this as follows: "A fourth step in the search for a Human World Order is to fashion a new framework of

global governance. . . . Global institutions are necessary to set rules, to monitor 'global goods' and 'global bads,' to redress widening disparities. Paradoxically, these global institutions are weakening precisely at a time that global interdependence is increasing. All global institutions desperately need both strengthening and reform.

"Take, for instance, the Bretton Woods institutions. What should worry us today is not their seeming arrogance, but their growing irrelevance. They are no longer institutions of global governance, they are now institutions to direct economic management in the developing world. . . . [The Group of Seven] G-7, not the IMF, influences the global monetary system today. The rich nations hold their breath for the pronouncements of [U.S. Federal Reserve Chairman] Alan Greenspan, not of [IMF Managing Director] Michel Camdessus."

After this praise for the international banks—from a man who bragged in the Swedish press about how he, as finance minister of Pakistan, tried to sell out his country to the banks—he describes the details of how this dictatorship should be administered. Here he focuses on the importance of the creation of an economic security council with "a world central bank, a global taxation system, a world trading organization, an international investment trust, and even a world treasury."

"Such a council must deal with all issues confronting humanity—from food security to environmental security, from global poverty to jobless growth, from international migration to drug trafficking," he writes. Then he demands that this U.N. "governance" also should have powers to force countries to become more "democratic."

"These . . . steps can lead toward a new Human World Order. A unique opportunity to build such an order will come at the time of the World Summit for Social Development in March 1995 in Copenhagen," he says.

17th-century empiricism and the U.N.

How do the people responsible for this political insanity about world government/governance think?

To answer this question, another paper presented at the UNDP conference in Sweden is very useful. It is on the philosophy behind the U.N. and is written by Benjamin Bassin, an ambassador to the U.N. from the Finnish Ministry of Foreign Affairs. He was involved in the "Nordic U.N. Project" and is heading the U.N. reform work in Finland. The paper he presented to the conference is called, "What Role for the United Nations in World Economic and Social Development?"

He states that the history of "multilateral diplomacy" in modern times can be divided into three phases. The first began with the Congress of Vienna in 1815, the second with the Paris Peace Conference of 1919, and the third with the creation of the U.N. in 1945. The Congress of Vienna was founded on the philosophy of Thomas Hobbes and the idea that "only strength counts," that "the weak either must submit or succumb." This he calls the "aristocratic principle." The

Paris conference in 1919 and the "Wilsonian concept" of the League of Nations were based on a more "democratic principle" where nations should be ruled "under law," he says. This concept Bassin traces back to "Kantian humanism, the French Enlightenment, and to 17th-century empiricism," especially to the influence of John Locke and the French philosopher Montesquieu.

When the U.N. was created in 1945, it contained "some elements of both the aristocratic and the democratic tradition," he states. The influence from the democratic tradition can be seen in the U.N. Charter of Human Rights, based on the concept of the social contract as the 17th-century empiricists viewed it. The influence from the aristocratic tradition can be seen in the U.N. Security Council where the Great Powers are able to influence and direct the work of the U.N.

He explains that the 1945 concept is the best concept to use in the coming U.N. reform: "While it has to continue to accommodate the interests of the Great Powers, its long-term development objectives should conform to the liberal, humanist ideals of the charter."

The new system of "international governance" should be based on the U.N. as a "proclaimer of international rules, norms and standards," Bassin writes. The U.N. should therefore be able to use "aristocratic" methods to "enforce" these

"international rules" in the future. To this end, the U.N. should be "the world's police force and humanitarian rescue service," and should have the capacity to "bind member states" to its decisions, according to Bassin.

The philosophy of evil

The truth is that there is no difference between these two philosophies, the one represented by Hobbes and the other by Locke. These two philosophies are nothing but pure evil, and a mixture of them in the form of a new "global governance" would be worse than a disaster for mankind.

Hobbes stated that whatever a king commands is right because the king commands it, and what the king forbids is wrong just because the king forbids it, and that the individual citizen never can claim that he knows what is right or wrong because "might makes right." In his philosophy, natural law, a higher concept of right and wrong, does not exist. Therefore, according to Hobbes, we should obey the laws of God not because they are just and good but only because God has the power and commands us to obey his laws.

The philosophy of Locke is no better. He shared Hobbes's basic idea of God. According to his "Essays Concerning Human Understanding" from 1690, God has given us laws and rules which we should obey because "we are his

Who's boycotting Cairo '94

As of Aug. 31, three nations had withdrawn their delegations entirely from the Cairo '94 depopulation conference. One of the greatest blows to the depopulators came on Aug. 30, when the Kingdom of Saudi Arabia announced its plan to boycott the conference. As the *International Herald Tribune* noted, Saudi Arabia is "widely considered to be the Muslim world's most influential country," and its boycott announcement "raises fears that other Islamic nations will follow suit." Jyoti Shankar Singh, executive director of the Cairo event, confirmed that Saudi Arabia had sent a letter to the secretariat of the International Conference on Population and Development, proclaiming that the country would not attend the conference. According to Singh, "they gave no reason."

Notwithstanding, the highest Saudi religious figure, Sheikh Abdulaziz ibn Baz urged his country and the rest of the Muslim world to "boycott the conference. It is incompatible with the Muslim religion."

In addition, Sudan and Lebanon have withdrawn from the conference. Lebanese Prime Minister Rafik al-Hariri announced the decision on Aug. 30, although he gave no reason. In both countries, the conference agenda promot-

ing abortion and extramarital sex offend the major religions of Islam and Christianity.

Other countries have downgraded their delegations: Two women heads of government of populous, largely Muslim countries have withdrawn: Bangladesh's Khaleda Zia and Turkey's Tansu Ciller. Begum Bhutto was scheduled to give the opening speech at the conference. President Suharto of Indonesia has announced he will not attend the conference.

Some countries which are attending have made clear that they will not meekly go along with the Cairo agenda. Israel's first ambassador to the Holy See, Shmuel Hadas, told the Aug. 30 German-language issue of the Catholic publication *Thirty Days*: "The State of Israel is still working out its position. . . . I think, though, that the position of the Jews, in this matter, will be closer to that of the Vatican than to the other side in the debate. This was manifest in a meeting on the family, which took place in May, in Jerusalem, and which was co-sponsored by the Vatican Commission for Relations with the Jews and the International Jewish Committee for Inter-Religious Dialogue."

A government official working on Israel's position told *EIR* that the Israelis would be uncompromising on the importance of the family as an institution, and would insist that decisions on childbirth and related matters must be made on the family level, not imposed by governments. Furthermore, Israel would be against "abortion on demand."

creatures" and because "he has the power to enforce it by rewards and punishments." He continues:

"Good and Evil . . . are nothing but pleasure or pain, or that which occasions or procures pleasure or pain to us. Morally good or evil then, is only the conformity or disagreement of our voluntary actions to some law, whereby good or evil is drawn on us from the will and power of the lawmaker; which good and evil, pleasure or pain, attending our observance or breach of the law by the decree of the lawmaker, is that we call reward and punishment."

No society can survive with this philosophy as its foundation. The relation between man and nation-states has to be guided according to a higher positive understanding of what is right and wrong—natural law.

Democracy without a foundation in natural law is evil. The philosophy of the U.N., as Bassin and the oligarchy behind the U.N. view it, is therefore wrong. This philosophy can only create slaves, not free men and women. International affairs must never be guided according to the will of the strongest. It does not matter whether the policies are decided by the Great Powers of the U.N. Security Council or by the "majority" of voters or countries. It does not matter if the U.N. is based on "aristocratic" or "democratic" ideas, or a mixture of the two. If the decisions are not based on natural law, they must be evil. The same is true if the decisions are based on consensus and compromise and not on truth-seeking, to strive for the good. In that case it must also be evil.

This is the philosophical battleground and it is up to us to decide if we will accept this Venetian-British worldview of masters and slaves. There is an alternative to this bestial worldview, and it is the philosophy based on the science of man as it was developed in the Renaissance. In "How Bertrand Russell Became an Evil Man" (*Fidelio*, Fall 1994), Lyndon LaRouche describes this in depth.

So what should we do with the upcoming U.N. global government/governance summit in Copenhagen? We should do what LaRouche proposed on June 8 on the weekly radio interview "EIR Talks":

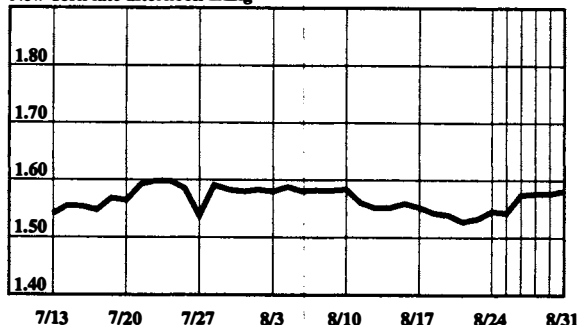
"When people start making these kinds of noises about supranational government, I treat that itself as a *casus belli*. This has to be settled. This nonsense has to stop. I think we ought to shut down the U.N. unless they can stop this blathering about utopian world government. I think that's the only answer.

"You know, there are some things, like some guy raping a woman. And you don't accept from him the argument, 'Don't object until you give me a satisfactory alternative.' Eh? You stop the rapist. And in this case, we don't have to discuss alternatives, or we don't have to discuss improvements or modifications in what are criminal designs. The criminal should simply stop committing crime, or we have to take measures to induce him to do so, contrary to his will. I think that's the only answer."

Currency Rates

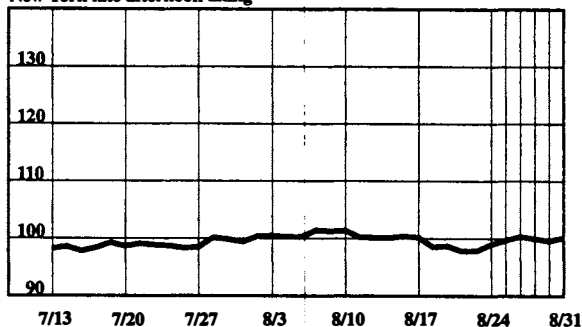
The dollar in deutschemarks

New York late afternoon fixing



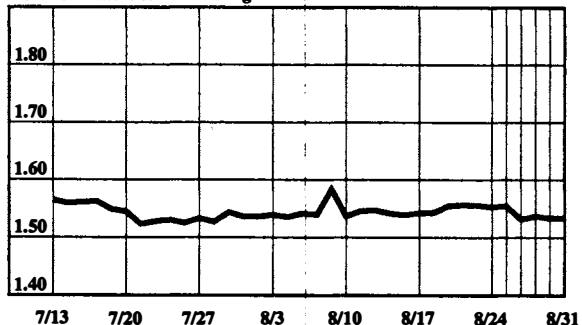
The dollar in yen

New York late afternoon fixing



The British pound in dollars

New York late afternoon fixing



The dollar in Swiss francs

New York late afternoon fixing

