

Chapter Seventeen

Globalization: Communism at Its Core

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Introduction

Beginning in the Renaissance, human history entered a period of dramatic change. The Industrial Revolution that began at the end of the eighteenth century greatly increased productivity. The national power of each country went through tremendous changes, and the structure of global order went through radical changes. At the same time, social structures, thought, and religious traditions also saw dramatic shifts. Orthodox faiths went into decline, human morality began to deteriorate, societies became disordered, and human behavior lost universal standards for judgement. These historical conditions saw the birth of communism.

After Russia's Bolshevik Revolution in 1917, the Communist International, known as the Third International, attempted to export communist revolution to the world. The Communist Party of the United States was founded in 1919, and the Chinese Communist Party (CCP) was founded in 1921. In the late 1920s and early 1930s, a global economic depression further motivated communist ideologues. The world's political and economic ideologies began a leftward turn, the

Soviet Union gained a firm foothold, and the CCP seized the opportunity to develop.

In 1949, more than a decade later, the CCP usurped China, and violent communism became ascendant. The Soviet Union and the CCP had together seized dozens of countries and one-third of the world's population, forming a confrontation against the Western world. The Cold War that followed lasted half a century.

While violent communism threatens all mankind, most people in the Western free world neglect the non-violent communist factors developing quietly in their own societies. Besides the infiltration by the Soviet Union, all manner of para-communist ideologies and movements within the West — including outright communists, the Fabian Society, and the Social Democrats, among others — have penetrated government, the business world, and educational and cultural circles.

The counterculture movement in the West during the 1960s, as well as China's Cultural Revolution, were brought about by communist elements. After the 1970s, rebellious youths in the West launched "the long march through the institutions," an attempt to erode traditional culture from within and seize social and cultural leadership. In just over a decade, they achieved daunting success.

After the fall of the Berlin Wall and the disintegration of the Soviet Union, some people cheered the end of that stage of history and the end of communist ideology, while others worried about a clash of civilizations. But few realized that communism was taking on new

forms and guises in its attempt to control the world. Its new banner is globalization.

With the Industrial Revolution and the development of science and technology, the movements of people and the changes in economics, politics, science and technology, and culture have become far more frequent. Today, modern telecommunications, transportation, computers, and digital networks have shrunk geographies and effaced boundaries that had stood for thousands of years. The world seems to have become small, and the interactions and exchanges between countries is unprecedented. The world has become more and more a unity. This strengthening of global collaboration is a natural result of technological development, the expansion of production, and migration. This kind of globalization is the result of a natural historical process.

However, there is another kind of globalization, the result of communist ideologies hijacking the natural historical process of globalization in order to undermine humanity. This second form of globalization is the subject of this chapter.

The essence of globalization under the control of communism is essentially about the rapid and widespread dissemination of all the worst aspects of both communist and non-communist regimes. The means of this dissemination include large-scale political, economic, financial, and cultural operations that rapidly erase the boundaries between nations and people. The goal is to destroy faith, morality, and traditional cultures, which humanity depends on for survival and to

enable its redemption. All of these measures are aimed at destroying humanity.

This book has stressed that communism is not merely a theory, but an evil specter. It is alive, and its ultimate goal is to destroy mankind. The specter does not hold to a single political ideology, but when conditions permit, is apt to use even political and economic theories that are contrary to standard communist ideology. Since the 1990s, globalization has claimed to be about furthering democracy, the market economy, and free trade, and has therefore been protested against by a number of left-wing groups. But these left-wing groups don't realize that the communist specter is operating at a higher plane. Economic globalization, political global governance, Agenda 21, and various environmental and international conventions, have all become tools for controlling and destroying humanity.

Globalization, also known as "globalism," as it is manipulated by the communist specter, has made stunning progress in several areas, using a variety of means along a number of routes through the world. This chapter will discuss the economic, political, and cultural aspects of this form of globalism.

These three aspects of globalization have merged into a secular ideology of globalism. This ideology has different appearances at different times and sometimes uses contradictory content. But in practice, it exhibits characteristics that are highly similar to communism. Based on atheism and materialism, globalism promises a beautiful utopia, a kingdom of heaven on earth that is rich, egalitarian,

and free of exploitation, oppression, and discrimination — one that is overseen by a benevolent global government.

This ideology is bound to exclude the traditional cultures of all ethnic groups, which are based on faith in gods and teach virtue. In recent years, it has become increasingly apparent that this ideology is based on the “political correctness,” “social justice,” “value neutrality,” and “absolute egalitarianism” of the Left. This is the globalization of ideology.

Each country has its own culture, but traditionally, each was based on universal values. National sovereignty and the cultural traditions of each ethnic group play an important role in national heritage and self-determination, and offer protection for all ethnic groups from being infiltrated by strong external forces, including communism.

Once a global super-government is formed, communism will easily achieve its goal of eliminating private property, nations, races, and the traditional culture of each nation. Globalization and globalism are playing a destructive role in this regard by undermining human traditions and ethics and spreading left-wing ideologies and communism. Revealing the communist roots of globalization and the similarities between globalism and communism is a thorny yet extremely important and urgent issue.

1. Globalization and Communism

Marx did not use the concept of globalization in his writings, but instead used the term “world history,” which has very close

connotations. In the Communist Manifesto, Marx claimed that the global expansion of capitalism would inevitably produce a huge proletariat, and then a proletarian revolution would sweep the globe, overthrowing capitalism and achieving the “paradise” of communism. [1] Marx wrote, “The proletariat can thus only exist world-historically, just as communism, its activity, can only have a ‘world-historical’ existence.” [2] That is to say, the realization of communism depends on the proletariat taking joint actions around the world — the communist revolution must be a global movement.

Although Lenin later modified Marx’s doctrine and proposed that the revolution could be initiated in capitalism’s weak link (Russia), the communists never gave up the goal of world revolution. In 1919, the Soviet communists couldn’t wait to establish the Communist International in Moscow, with branches spread over more than sixty countries. Lenin said that the goal of the Communist International was to establish the World Soviet Republic. [3]

The American thinker G. Edward Griffin summed up the five goals of the communist global revolution proposed by Stalin in the book *Marxism and Ethnicities*:

- Confuse, disorganize, and destroy the forces of capitalism around the world.

- Bring all nations together into a single world system of economy.

- Force the advanced countries to pour prolonged financial aid into the underdeveloped countries.

- Divide the world into regional groups as a transitional stage to total world government. Populations will more readily abandon their

national loyalties to a vague regional loyalty than they will for a world authority. Later, the regionals [such as the present NATO, SEATO, and the Organization of American States] can be brought all the way into a single world dictatorship of the proletariat. [4]

William Z. Foster, the former national chairman of the American Communist Party, wrote: "A Communist world will be a unified, organized world. The economic system will be one great organization, based upon the principle of planning now dawning in the USSR. The American Soviet government will be an important section in this world government." [5]

From Marx, Lenin, Stalin, and Foster to the "community of human destiny" proposed by the Chinese Communist Party, we can clearly see that communism is not satisfied with having power in a few countries. The ideology of communism from beginning to end includes the ambition of conquering all mankind.

The proletarian world revolution predicted by Marx did not take place. What he thought was a desperate and dying capitalism was instead triumphant, prosperous, and flourishing. With the collapse of the Soviet and Eastern European communist camps, leaving only the Chinese Communist Party and a few other regimes, communism seemed to face its demise. This was ostensibly a victory for the free world.

But while the West believed that communism would be swept into the rubbish heap of history, the trend of socialism (the primary stage of communism) was flourishing. The communist ghost is not dead. It

hides behind various doctrines and movements as it corrodes, infiltrates, and expands communist ideology into every corner of the free world.

Is this accidental? Of course not. Globalization seems to be a process of natural formation, but the role of communism is becoming more and more obvious in its evolution. Communism has become one of the guiding ideologies of globalization.

After the Second World War, the left-wing forces in European countries continued to grow. The Socialist International that advocated democratic socialism included political parties from more than one hundred countries. These parties were in power in various countries and even spread across most of Europe. In this context, a high level of welfare, high taxes, and nationalization affected Europe as a whole.

Globalization has hollowed out U.S. industry, shrunk the middle class, caused stagnant incomes, polarized the rich and the poor, and driven rifts through society. These have greatly promoted the growth of the Left and socialism in the United States, shifting the global political spectrum sharply left in the last decade or so. Left-wing forces around the world claim that globalization has caused income inequality and polarization between the rich and the poor. Alongside these arguments, anti-globalization sentiment has grown rapidly, becoming a new force that resists capitalism and calls for socialism.

After the Cold War, communist ideas infiltrated economic globalization, with the goal that there would be no pure national economy, and the sovereignty of each country's national economic foundations would be

undermined. The purpose was to fully mobilize human greed, while Western financial powers shifted wealth — wealth accumulated by society over several hundred years — to quickly enrich the Chinese Communist Party. The CCP then used the wealth it rapidly amassed to morally bind up other countries and drag them down.

As the head of the communist forces in the world today, the CCP is constantly strengthening its economic growth while injecting a dose of strength into the left-wing and communist parties around the world. The CCP has used totalitarian rule to undermine the rules of world trade and has used the enrichment it gained from global capitalism to strengthen socialism. The CCP's economic strength has also spurred forward its political and military ambitions, as it attempts to export the communist model throughout the world.

From a global perspective, both the anti-globalization leftists and the CCP, which has benefited from globalization, have risen in the name of globalization. In fact, the status quo of today's world is very close to the goal that Stalin proposed in the past.

2. Economic Globalization

Economic globalization refers to the integration of chains of global capital, production, and trade that began in the 1940s and 1950s, matured in the 1970s and 1980s, and was established as a global norm in the 1990s. International agencies and corporations were the driving forces, as they demanded the loosening of regulation and controls to allow the free flow of capital. On the surface, economic globalization

was promoted by Western countries to spread capitalism around the world.

Unfortunately, however, globalization has become a vehicle for communism to spread. In particular, globalization has resulted in Western countries providing financial support for the Chinese regime, resulting in a mutual dependency between the capitalist market economy and the CCP's socialist totalitarian economy. In exchange for economic benefits, the West sacrifices its conscience and universal values, while the communist regime expands its control by way of economic coercion, as though communism were set to gain global dominance.

a. Globalization Spawns Communist-Style Economics

Globalization has transformed the global economy into a single large economic entity. In this process, large international organizations, treaties, and regulations have been formed. On the surface, this appears to be about the expansion of capitalism and the free market. But in fact, a unified economic control system has been formed, one that is able to issue orders to determine the fate of enterprises in many countries. This equates to forming a centralized totalitarian economic system, which is highly in line with Stalin's goal of uniting all countries to form one economic system. After this international financial order was established, the phenomenon of long-term economic aid from developed countries to developing countries was also formed. This is exactly Stalin's third goal.

In terms of financial aid, international financial organizations usually implement macro intervention to the aid-receiving country's economy. The method used is dictatorial. It is not only forceful, but it also ignores the social, cultural, and historical conditions of the recipient country. The result is less freedom and more centralized control. American scholar James Bovard wrote that the World Bank "has greatly promoted the nationalization of Third World economies and has increased political and bureaucratic control over the lives of the poorest of the poor." [6]

On the other hand, economic globalization has created a homogeneous global economy, leading to greater similarities in consumer trends and unified mechanisms of production and consumption. Small companies, especially traditional arts and crafts stores, have less space to survive. Many small companies and those associated with local ethnic groups have simply been wiped out by the wave of globalization. More and more people have lost the environment and feasibility to freely engage in commerce within their own borders.

Developing countries become part of a global production chain, weakening the economic sovereignty of individual nations and in some cases, leading to state failure. Some countries become burdened with debt and the need to meet repayments, fundamentally rupturing the foundation of free capitalist economics.

b. Globalization Fosters Communism in Developing Countries

In the early 2000s, Jamaica opened its markets and began importing large quantities of cheap cows' milk. This made milk more widely

affordable, but it also led local dairy farmers, unable to survive against the flood of cheap imports, to go bankrupt. Mexico used to have numerous light industrial manufacturing plants, but after China's entry into the WTO, most of those jobs left Mexico and went to China. Mexico suffered because it does not have high-end manufacturing capabilities. Africa is rich with minerals, but after foreign investment poured in, African minerals were mined out and exported abroad with very little economic gain generated for locals.

Foreign investments also corrupt government officials. Globalization claims to bring democracy to those countries, but in reality it has empowered corrupt dictatorships. In many places, poverty has worsened. According to the World Bank's 2015 statistics, "more than half of the extreme poor live in Sub-Saharan Africa." "In fact, the number of poor in the region increased by 9 million, with 413 million people living on less than US\$1.90 a day in 2015. ..." [7]

During the recent Asia Economic crisis, Thailand opened its weak financial system to international investment, which brought temporary prosperity. But when foreign investment left, Thailand's economy came to a halt and negatively influenced its neighboring countries.

With the development of communication and transportation technologies, the earth has become a village. Globalization sounded as if it would deliver financial prosperity and democratic values to the entire global village. However, as professor Dani Rodrik of Harvard's John F. Kennedy School of Government has stated, there is a "trilemma" of globalization: "We cannot simultaneously pursue democracy, national determination and economic globalization." [8]

This is the hidden flaw of globalization and something communism has exploited.

Obviously, the benefits and opportunities brought about by globalization are limited to a small number of people. Elsewhere, globalization has artificially worsened inequality, and is unable to solve the long-term problems of poverty. Globalization has eroded national sovereignty, exacerbated regional turmoil, and engendered conflict between “the oppressor” and “the oppressed.” Notions about oppression, exploitation, inequality, and poverty are weapons leftists use to fight capitalism, as the resistance of the oppressed to the oppressor is the typical model for communism. The communist ideology of egalitarianism and the ethos of struggle have spread around the world along with globalization.

c. Globalization Creates Wealth Polarization, Enabling Communist Ideology

The enormous outflow of industries and jobs turned the working and middle classes of Western countries into victims of globalization. Take America, for example: With the massive outflow of capital and technology to China, numerous manufacturing jobs were lost, leading to the loss of industries and a rising unemployment rate. From 2000 to 2011, 5.7 million laborers in the manufacturing sector lost their jobs, and sixty-five thousand factories were closed. [9] The gap between rich and poor has long been widening in the United States. Over the past thirty years, the growth of the average wage (inflation adjusted) has been slowing, bringing about the emergence of the working poor — those who work or seek jobs for twenty-seven weeks of the year, but

whose income is below the official poverty level. In 2016, 7.6 million Americans were counted among the working poor. [10]

Polarization between the rich and poor is the soil in which communism grows. Economic troubles are never restricted merely to the economic realm, but continue to grow. The demand for “social justice” and for a solution to unfair distribution of income has led to a surge of socialist ideology. Meanwhile, the demand for social welfare has also risen, in turn creating more poor families and ultimately forming a vicious cycle.

Since 2000, the U.S. political spectrum has increasingly been open to left-wing influence. By the time of the 2016 election, there was a rising demand for socialism and increasing political polarization due to partisan interests. To a great extent, the impact of globalization lay behind these shifts. On the other hand, the greater the trouble Western democratic societies found themselves in, the more triumphant the force of communism appeared on the world stage.

d. Opposition to Globalization Furthers Communist Ideology

Along with the advancement of globalization came anti-globalization campaigns. Large-scale violent protests on November 30, 1999, in Seattle, against the WTO Ministerial Conference marked the onset of such campaigns. Three large-scale international conferences in 2001 (the Summit of the Americas meeting in Quebec, Canada; the European Union summit in Gothenburg, Sweden; and the Group of Eight economic summit in Genoa, Italy) were also beset by such demonstrations. In 2002, Florence, Italy, saw an unprecedented large-

scale anti-globalization demonstration that drew one million participants.

Worldwide anti-globalization campaigns have drawn participants from a variety of backgrounds. A vast majority of them have been left-wing opponents of capitalism writ large, including labor unions, environmental organizations (also hijacked and infiltrated by communism), as well as victims of globalization and the underprivileged. As a result, the public, whether supporters or opponents of globalization, have ended up inadvertently serving the ends of communism.

e. Western Capitalism Has Nourished the Chinese Communist Party

When assessing the successes or failures of globalization, scholars often cite China as an example of a success story. China seemed to have greatly benefited from globalization and rapidly came to the fore as the world's second-largest economy. Many predicted that China would ultimately replace America.

Unlike Mexico's model of low-end manufacturing, the CCP set out to obtain the most cutting-edge technology from the West and then replace its competitors. In exchange for selling into the China market, the CCP demanded that companies from developed countries set up joint ventures, which the CCP then used to extract key technologies. The CCP adopted numerous methods to this end, from unscrupulously forcing technology transfers, to outright theft through hacking. After obtaining this advanced technology, the CCP pressed its advantage to dump low-priced products on the world market. With the help of

export rebates and subsidies, the CCP defeated competitors with below-market prices, disrupting the order of free markets.

Unlike other undeveloped countries that opened their domestic markets, the CCP created multiple trade barriers to its domestic market. After joining the WTO, the CCP took advantage of its rules, while simultaneously taking advantage of globalization to dump products abroad. By running roughshod over the rules, the regime brought substantial economic benefits to itself. The Party failed to open key industries, however — including telecommunications, banking, and energy — which in turn enabled China to take advantage of the global economy while renegeing on its commitments.

Bought off by economic profits, the Western world turned a blind eye and a deaf ear to the human rights abuses. While the CCP notoriously abused human rights, the international community continued to confer generous favor on the regime.

In the midst of globalization, a powerful CCP, together with a morally corrupt Chinese society, has struck a blow against the market economy and trade regulations in the West.

As a destroyer of rules, the CCP has reaped all the advantages of globalization. In a sense, globalization has been like a blood transfusion for the CCP, allowing a fading communist state to come back to life. Behind the manipulation of globalization is the hidden purpose of propping up the CCP through the reallocation of wealth. Meanwhile, the CCP has been able to accumulate ill-gotten gains while carrying out the worst human rights abuses.

Globalization has been a process of saving the CCP and legitimizing the Chinese communist regime. While the Party strengthened its socialist muscles with capitalist nutrients, the West fell into relative decline, further giving the CCP confidence in its communist totalitarianism and global ambitions. China's rise also greatly excited numerous socialists and members of the Left worldwide — part of the plan.

While its economy has grown, the CCP has intensified efforts to infiltrate global economic organizations, including the WTO, the IMF, the World Bank, the United Nations Industrial Development Organization, and others. When assigned to important positions in these organizations, Party officials persuade them to cooperate with the CCP in order to endorse the Party's schemes and defend its policies.

The CCP uses international economic organizations to carry out its own economic agenda and corporatist model. If its ambitions aren't halted, there's little doubt that the regime will bring disasters to global politics and economics.

The above are just some examples of how economic globalization has been used to promote and extend communism. With advances in telecommunications and transportation, economic activities are extended beyond a nation's borders. This is a natural process, but in this case, the process was turned into an opportunity for the CCP to begin the path to global dominance. The time has come for society to be alert to what is taking place and to rid globalization of communist

elements. In that case, the sovereignty of individual states and the welfare of their people will have a chance to be realized.

3. Political Globalization

Globalization manifests politically as increased cooperation among countries, the emergence of international organizations, the formulation of political agendas and international treaties, the restriction of national sovereignty, and a gradual transfer of power from sovereign states to international organizations. After the emergence of such international institutions, as well as the rules and regulations that transcend national borders, such institutions began infringing upon the political, cultural, and social lives of individual countries. Power begins to concentrate in an international institution akin to a global government, eroding national sovereignty, weakening traditional beliefs and moral foundations of distinct societies, undermining traditional culture, and subverting conventional international conduct. All this is part of the gradual advancement of the communist program.

During this process, communism promotes and uses international organizations to bolster the strength of communist factors, promoting the Communist Party's philosophy of struggle, promoting twisted definitions of human rights and freedom, promoting socialist ideas on a global scale, redistributing wealth, and attempting to build a global government that takes humanity down the path of totalitarianism.

a. The UN Has Expanded Communist Political Power

The United Nations, established after the end of World War II, is the largest international organization in the world and was originally designed to strengthen cooperation and coordination among countries. As a supranational entity, the United Nations conforms to communism's goal of eliminating the state, and has been used to increase communist power. From the very beginning, the U.N. became a tool of the Soviet-led communist camp, and has acted as a stage for the Communist Party to promote itself and the communist ideology of a world government.

When the United Nations was founded and the U.N. charter was drafted, the then-Soviet Union was one of the sponsoring countries and permanent members of the Security Council, playing a decisive role. Alger Hiss, drafter of the charter and secretary-general of the United Nations Charter Conference, as well as a State Department official and important adviser to Roosevelt, was convicted of perjury in connection with the charge of being a Soviet spy. [11] The hidden back doors present in the United Nations Charter and conventions are beneficial to communist regimes and likely have a great deal to do with Hiss.

The heads of many important U.N. agencies are communists or fellow travelers. Many U.N. secretaries-general are socialists and Marxists. For example, the first, Trygve Lie, was a Norwegian socialist and received strong support from the Soviet Union. His most important task was to bring the Chinese Communist Party into the United Nations. His successor, Dag Hammarskjöld, was a socialist and a sympathizer for a global communist revolution, and often fawned over high-ranking CCP official Zhou Enlai. [12] The third secretary-general, U Thant, of

Myanmar (formerly Burma), was a Marxist who believed that Lenin's ideals were consistent with the U.N. Charter. [13] The sixth secretary-general, Boutros Boutros-Ghali, was formerly the vice president of the Socialist International. It is therefore not difficult to understand why the heads of communist regimes regularly receive the highest courtesy of the United Nations. Many U.N. conventions have also become tools to directly or indirectly promote communist ideas and expand communist power.

The highest mission of the United Nations is to maintain world peace and security. The United Nations Peacekeeping Forces are under the responsibility of the under-secretary-general for Political and Security Affairs. Yet of the fourteen individuals who took up this position from 1946 to 1992, thirteen were Soviet citizens. The Soviet communist regime never gave up attempting to expand communist power, and had no interest in contributing to world peace. Therefore, although it used "safeguarding world peace" as its slogan, it focused on advancing the interests of communism. Propping up a pro-socialist organization fit its aims.

At the time, communists had infiltrated the United States. FBI Director J. Edgar Hoover stated in 1963 that communist diplomats assigned to the U.N. "represent the backbone of Russian intelligence operations in this country." [14] Even after the collapse of the former Soviet communist regime, the communist legacy remained widespread in the United Nations: "Westerners who worked at the U.N. ... found themselves surrounded by what many have called a communist mafia." [15]

The CCP uses the United Nations as a propaganda platform. Each of the five permanent members of the Security Council has a United Nations under-secretary-general. Although the U.N. under-secretary-general can no longer represent the interests of any individual country, the secretary-general, representing the CCP's social and economic interests, effectively endorses the ideology of the CCP. Top U. N. officials, including the secretary-general, have promoted the CCP's One Belt, One Road initiative as a way to tackle poverty in the developing world.

The CCP's One Belt, One Road strategy has been considered by many countries to be an expansionary hegemony, and has left many countries in deep debt crises. For example, Sri Lanka had to lease an important port to the CCP for ninety-nine years to pay off its debt, and Pakistan had to ask the International Monetary Fund for help because of debt problems. Because of the control One Belt, One Road has over the politics and economics of participating countries and its conflicts with human rights and democracy, many countries are stepping on the brakes. However, due to the CCP's political influence, senior U.N. officials have touted the One Belt, One Road project. [16]

b. Communist Ideology Has Subverted the UN's Human Rights Ideals

One of the United Nations' objectives is to improve human rights and promote freedom; this is a universal principle. But the CCP, together with other corrupt regimes, denies the universality of human rights. Instead, it says human rights are internal affairs, so the CCP can cover up its track record of persecution and abuses in China. It even praises itself for extending the right to subsistence to the Chinese people. The

CCP has also used the United Nations platform to attack the democratic values of the West, relying on its alliance with developing nations to subvert the efforts of free nations to promote universal values. Due to the manipulation of communist factors, the U.N. has not only done little to improve human rights, but has also often become a tool used by communist regimes to whitewash their poor human rights records.

Many scholars have documented how the United Nations has betrayed its own ideals. For example, the United Nations was born amid the shadow of the Holocaust, but now the United Nations does nothing in the face of mass killings. The original purpose of the United Nations was to fight aggressors and protect human rights. Moral judgment was taken as a necessary premise of action to this end, yet the current United Nations rejects making moral judgments. [17]

Dore Gold, former Israeli ambassador to the United Nations and author of *Tower of Babel: How the United Nations Has Fueled Global Chaos*, asserted: "The U.N. is not a benign but ineffective world body. It has actually accelerated and spread global chaos." [18] Gold provided numerous points of evidence to demonstrate this, including the U.N.'s "value neutrality," the immorality of "moral equivalence" and "moral relativism"; general corruption; countries with poor human rights records serving as heads of the Human Rights Commission; undemocratic countries having the majority of votes; and communist regimes exerting control. [19] He said that the United Nations is an "abject failure" and "dominated by anti-Western forces, dictatorships, state sponsors of terrorism, and America's worst enemies," thus "betraying the noble ideals of the U.N.'s founders." [20]

The United Nations Human Rights Commission has adopted the policy of majority vote. Yet countries with poor human rights records are able to become member states and even heads of the Human Rights Council, rendering human rights reviews meaningless. Furthermore, the CCP has bought off many developing countries, causing the criticism of the CCP's human rights policies — initiated by the United States through the United Nations — to be repeatedly shelved. The United Nations' tyranny of the majority has allowed it to become a tool for communist forces to oppose free nations on many issues. This has led the United States to withdraw from the Human Rights Council several times. The West wants to promote freedom and human rights, but has been repeatedly blocked by communist countries. The Human Rights Council has been hijacked by thugs, and the so-called international conventions adopted have done nothing to bind totalitarian countries. These countries simply mouth the slogans but don't implement them.

It is thus not difficult to understand that the Charter of the United Nations is very similar to the Soviet Constitution, as well as in direct opposition to the U.S. Constitution. Its purpose is not to protect the rights of people, but to serve the needs of rulers. For example, some provisions of the Soviet Constitution included wording such as "within the scope of the law" after enumerating the rights of citizens. On the surface, the Soviet Constitution gave the citizens some rights, but in fact, many specific laws were stipulated as "within the scope of the law," which allowed the Soviet government to arbitrarily deprive citizens of their rights according to its interpretations of "within the scope of the law."

This is also the way the United Nations Charter and various contracts and conventions define people's rights. For example, in the International Covenant on Civil and Political Rights, statements like "everyone has the right" are attached to provisions such as "the above-mentioned rights shall not be subject to any restrictions except those which are provided by law." This is not just an arbitrary or coincidental choice of blueprint, but a "back door" that communism purposefully established.

The problem is, if politicians deem it necessary, every right in the Universal Declaration of Human Rights can be legally stripped from citizens. "What better excuse could any tyrant hope for?" asks Edward Griffin. "Most wars and national crimes are committed in the name of one of these [provisions]." [21] It is difficult for free countries to arbitrarily deprive citizens of their freedom, yet communist regimes can openly take advantage of loopholes in the Declaration of Human Rights.

c. Globalization Promotes Communist Political Ideas

Communism, through its agents, repeatedly raises global problems and claims that these problems can only be solved through international collaboration and power structures — in order to ultimately establish a world government. Consequently, various countries are more and more restricted and regulated by a growing number of international treaties. As a result, national sovereignty is weakened.

Many groups support international power structures of this sort, and although such groups are not necessarily communists, their claims are

consistent with the intentions of communist goals — that is, to eliminate individual nations and establish a world government.

A media personality said on Earth Day 1970: “Humanity needs a world order. The fully sovereign nation is incapable of dealing with the poisoning of the environment. ... The management of the planet, therefore — whether we are talking about the need to prevent war or the need to prevent ultimate damage to the conditions of life — requires a world-government.” [22] The Humanist Manifesto II of 1973 also declared: “We have reached a turning point in human history where the best option is to transcend the limits of national sovereignty and to move toward the building of a world community. ... Thus we look to the development of a system of world law and a world order based upon transnational federal government.” [23]

In fact, the establishment of the United Nations Environment Programme was precisely because a group that advocated for a global confederacy in 1972 considered the environmental issue to be a world issue, and therefore called for the development of global solutions and the establishment of a global environmental protection agency. Its first director was Maurice Strong, a Canadian with strong socialist tendencies.

At the United Nations Earth Summit in Rio de Janeiro in 1992 (also known as the United Nations Conference on Environment and Development), 178 governments voted to adopt Agenda 21. This eight hundred-page blueprint includes content on the environment, women’s rights, medical care, and so on. An influential researcher from an environmental research institute and subsequently an official of the

U.N. Environment Program said: “National sovereignty — the power of a country to control events within its territory — has lost much of its meaning in today’s world, where borders are routinely breached by pollution, international trade, financial flows, and refugees. ... Nations are in effect ceding portions of their sovereignty to the international community, and beginning to create a new system of international environmental governance as a means of solving otherwise-unmanageable problems.” [24]

Superficially, these rationales for a world government seem great, but their true purpose is the promotion of communism to dominate the world. In Chapter Sixteen we detailed how communism also uses the claim of protecting the environment to advance its agenda.

During Boutros-Ghali’s term as U.N. secretary-general from 1992–1996, he initiated rapid advances in the U.N.’s march toward world government. He called for the formation of a permanent U.N. army and was pressing for the right to collect taxes. [25] Due to opposition of the United States, Ghali wasn’t able to serve a second term. Otherwise, the status of the United Nations now would be difficult to predict. Although communist regimes always refuse to interfere in the internal affairs of other countries, they actively participate in various international organizations, support the expansion of the functions of the United Nations, and promote the concept of global governance.

In 2005, U.N. Secretary-General Kofi Annan said, “In the age of interdependence, global citizenship is a crucial pillar of progress.” [26] Robert Chandler, a strategic thinker who worked for the U.S. Air Force, the White House, and various government departments, believes that

Annan's so-called progress would destroy national sovereignty and open the way for a global civil society without borders. The U.N.'s "Teaching Toward a Culture of Peace" program is actually organized and guided by ultra-leftists, which Chandler believes are intent on destroying the sovereignty of the nation and creating a totalitarian world government without borders. [27]

The book *The Naked Communist*, published in 1958, which exposed communism, listed the forty-five goals of communists, one of which was: "Promote the U.N. as the only hope for mankind. If its charter is rewritten, demand that it be set up as a one-world government with its own independent armed forces." [28] Many realize that the establishment of a world government cannot be achieved in the short term — so communists and globalists use various issues to establish international institutions in various fields, then promote the unity of these institutions, and continue to advocate for dependence on the United Nations, with the ultimate purpose of establishing a world government.

Advocating for a world government, deliberately exaggerating the role of the United Nations, portraying the United Nations as a panacea for solving all problems in today's world — all this is part of an attempt to play God and arrange the future of mankind through manipulating power. In fact, this is exactly the same idea as a communist utopia, a religion that people establish themselves — and the result is devastating.

d. World Government Leads to Totalitarianism

There is nothing wrong with envisaging a better world or future, but seeking to establish a world government to solve all of mankind's problems is simply chasing a modern-age utopia, and runs the danger of descending into totalitarianism.

An unavoidable issue faced by a world government that aims to truly address global problems is how it actually implements its policies — be they political, military, economic, or other. To push through its policies on a global scale, such a government assuredly wouldn't take the form of a free democracy like that of the United States, but would instead be a totalitarian big government like the former Soviet Union or the Chinese communist regime.

In order to attract countries to join, a world government would invariably offer tantalizing benefits, promises of welfare, and a blueprint of a global utopia for mankind. Its proposition is similar to that of communism and presents itself as the panacea to every country's problems. In order to achieve the utopian ideals of such a vast number of countries and solve complex global issues according to the utopian blueprint — be it protecting the environment or providing security and welfare on a global scale — such a world government would inevitably seek to centralize its power in order to push through its policies. This centralization would elevate the power of the government to an unmatched level, and its control over society would also reach an unprecedented level. At this stage, such a world government wouldn't bother about achieving consensus among its member countries or heed any commitments made to them, but would solely focus on the forceful implementation of its policies.

In the world today, there exist great differences among countries. Many countries have neither orthodox faiths nor freedom, not to mention respect for human rights or high moral standards. When countries combine to form a world government, such a government would adopt the lowest standard among them, eliminating any requirements relating to faith and belief, morality, and human rights. In other words, countries would be given a free pass on these issues — using the concept of so-called neutrality in religion, morality, and human rights in order to unite them. A world government would inevitably promote a mainstream culture in order to unify the world. However, each country has its own cultural traditions and religious beliefs.

Of all the experts, scholars, and governments that actively advocate a world government, the majority of them are atheists or hold progressive views on religious beliefs. Clearly, a world government would have atheism as its core value — the inevitable consequence, given that communism is the force behind it. To maintain its rule, this world government would forcibly implement ideological re-education, resorting to violence in order to carry this out. In order to prevent fragmentation or independence movements by member countries, a world government would greatly strengthen its military and police forces and tighten its control over people's freedom of speech.

The government of a country whose people do not have a shared faith and culture can only rely on authoritarian power — that is, totalitarian rule — in order to stay in power, and the result would be the reduction of individual freedom. Thus, a world government would inevitably be a

totalitarian government because it would have to rely on authoritarianism to sustain its rule.

In the end, a world government is literally a communist totalitarian project in another guise, and the result would be no different from the communist regimes of today in how they enslave and abuse their people. The only difference would be that instead of being confined to a single country, this totalitarianism would extend to the entire world, with the entire world controlled by a single government, making it even easier to corrupt and destroy humanity. In the process of maintaining its rule, this gargantuan government would progressively employ all the evil methods used by communist regimes. This path toward authoritarianism would also be a process of destroying the traditional cultures and moral values of mankind, which is precisely what communism aims to achieve.

4. Cultural Globalization: A Means of Corrupting Humanity

As cultural exchanges and capital flows expand throughout the world, the various deviant cultural forms that communism has established over the past nearly one hundred years — such as modern art, literature, and thought; movies and television; deviant lifestyles; utilitarianism; materialism; and consumerism — are transmitted globally as well. During this process, the cultural traditions of various ethnic groups are stripped of their external forms and severed from their original meaning, resulting in mutated, deviant cultures. While achieving the goal of being profitable, these deviant cultures also rapidly corrupt people's moral values wherever they spread.

Globally, the United States is the political, economic, and military leader. This leadership carries over to American culture, which is readily accepted and adopted by other countries and regions. After the Industrial Revolution, with the decline in religious faith in modern society and increasing materialism brought about by technological advances, people naturally drew a direct link between material prosperity and a civilization's strength. Taking advantage of this trend, communism focused its resources on taking down the United States through non-violent means. After infiltrating and corrupting the family unit, politics, the economy, law, arts, the media, and popular culture across all aspects of daily life in the United States, and after corrupting and destroying traditional moral values, communism made use of cultural globalization to export this corrupted culture. Touted as advanced culture from the United States, this culture spread across the entire world.

In the blink of an eye, the Occupy Wall Street movement from New York was shown on the television screens in the remote mountain villages of India. Through Hollywood movies, conservative border villages in Yunnan, China, learned that single mothers, extra-marital affairs, and sexual liberation are all "normal" aspects of life. The ideology underlying the Common Core curriculum created by cultural Marxists was almost instantaneously reflected in Taiwan's secondary-school textbooks. Africa, widely regarded as the most backward region in the world, turned out to be the hardest hit by the AIDS epidemic. From Ecuador in South America to Malaysia in Southeast Asia and Fiji in the Pacific Islands, rock-and-roll became extremely popular.

Willi Münzenberg, the German communist activist and one of the founders of the Frankfurt School, said, “We must organize the intellectuals and use them to make Western civilization stink. Only then, after they have corrupted all its values and made life impossible, can we impose the dictatorship of the proletariat.” [29]

From the perspective of the Left, “making Western civilization stink” is the path toward communism. However, to communism, which is the driving force, corrupting the traditional culture that the Divine left for man and having man abandon the Divine, is the way to achieve its goal of destroying mankind.

If we could compare the deviant culture of the West and the Party culture of communist totalitarian regimes to garbage, then cultural globalization would be akin to the raging hurricane that blows the garbage through the entire world, mercilessly sweeping away the traditional values that gods left for mankind. Here, we have focused on explaining the influence that the deviant culture from the West has on the world. In the next chapter, we will analyze how communist culture has spread throughout the world.

a. Cultural Globalization Destroys Traditions

The culture of every ethnicity in the world has unique characteristics and carries the deep influences of its own special history. Despite the differences between ethnic cultures, they all observe the same divinely bestowed universal values in their traditions. After the Industrial Revolution, technological development brought about convenience in our lives. Due to the influence of progressivism, tradition is generally

regarded as backward. Measuring everything based on its modernness, novelty, and “progress” — or whether it has commercial value — is now standard.

The so-called common values formed by cultural exchange in the process of globalization aren't from any particular tradition anymore: They are modern values. The elements and values that can be adopted in globalization deviate from traditions. They include only the crassest elements of existing cultural heritage, as well as the aspects that can be commercialized. Notions about the “common destiny of mankind” and “our common future” are the results of such deviated values. Communism promotes values that seem noble, but in fact are aimed at having mankind abandon traditional values, replacing them with homogeneous and deteriorated modern values instead.

The lowest standard that is recognized globally during cultural globalization also manifests in consumer culture and consumerism, which lead global culture. Driven by economic interests, the design of cultural products and the way they are marketed are completely centered on appealing to consumers' base instincts. The aim is to control mankind by seducing, indulging, and satisfying people's superficial desires.

A global consumer culture targets mankind's desires and is used to corrupt tradition in multiple ways: First, in order to attract the maximum number of consumers, cultural products cannot offend any ethnic group, in production or in presentation. As a result, the unique characteristic and meanings of the ethnic culture are removed from products. In other words, tradition is taken away from products

through deculturalization, or standardization. Populations that receive less education and have less consumer power are more susceptible to such a simplified consumer model because the cost to make such products is lower. Hence, through globalization, this population is restricted to the commercial culture that has the lowest manufacturing cost.

Second, the globalization of the media industry has led to monopolies. As a result, communist elements can easily make use of the degenerated ideas of the producers, advertise the superficial cultural aspect of the products, and introduce Marxist ideology while promoting them. The hybridization of cultures through globalization becomes another channel for promoting ideology.

Third, a global culture makes consumerism the mainstream of society. Commercials, movies, television shows, and social media constantly bombard consumers with the idea that they are not living a real life if they don't consume, own certain products, or seek to be entertained in particular ways. Communism uses different means and entertainment to prompt people to pursue satisfying their desires. As people indulge their desires, they are moving away from the spiritual plane, and before they know it, they've deviated from their long-held divine beliefs and traditional values.

The communism quickly spreads its deteriorated ideology amid the backdrop of globalization. It also utilizes the herd mentality. With frequent exposure to social media, commercials, television shows, movies, and news, people are bombarded with various anti-traditional and unnatural ideologies. This creates an illusion that such deteriorated

ideologies represent a global consensus. People gradually become numb to the damage these ideologies have on traditions. Twisted behaviors are seen as fashionable, and people are supposed to take pride in them. Substance abuse, homosexuality, rock-and-roll, abstract art, and much more, all spread in this fashion.

Modern art is degenerate and violates all traditional definitions of aesthetics. Some people may have realized this at first, but when works of modern art are constantly exhibited in major metropolitan areas and sold at high prices, when the media frequently reports on dark and strange art works, people begin to believe that they're the ones who've fallen out of touch with fashion, and it's their taste in art that needs to be updated. People begin to negate their own sense of the beautiful and favor deteriorated art forms.

Communism is able to utilize the herd mentality because many people do not have a strong will. Once mankind deviates from divinely imparted traditions, everything becomes relative and changes over time. The situation becomes ripe for exploitation.

b. Developed Western Countries Export Anti-Traditional Culture

Western developed countries play the decisive role in global economic and military affairs. As a result, Western culture was able to quickly spread to developing countries. It was deemed the mainstream of modern civilization and the direction for future development. Exploiting this trend has spread deviant modern culture from the United States and other Western countries to the world. This exerted enormous damage on the traditions of other ethnic groups. Rock-and-

roll music, drugs, and sexual liberation were disguised as Western culture and quickly spread worldwide from developed countries. As pointed out in this book, the communist specter is behind the development of these deteriorated cultures, which have nothing to do with the traditional values that stem from belief in the Divine.

All manner of deteriorated culture masked as Western culture is currently being spread to every corner of the world. Hollywood in particular has become a major carrier of various ideologies that stem from cultural Marxism. The special characteristic of the movie industry allows it to make people subconsciously accept its values.

Because of their economic strength, Western countries attract a large number of foreign students. In this book, we have discussed how cultural Marxism has taken over Western education, and in turn exposes foreign students to various leftist ideologies. When they go back to their countries, they spread these ideologies. In their countries, these deteriorated ideologies are seen as attractive because Western countries are more technologically advanced and economically developed. Thus, these ideologies encounter little resistance as they spread and destroy the local traditional culture.

For instance, the first country in Asia to acknowledge same-sex marriage is a society with profound traditions. Globalization was behind the shift. After studying in the West, a large number of students accepted the idea of same-sex marriage and pushed for the change. For the most part, progressive politicians who encourage the legalization of same-sex marriage developed their progressive views during their studies abroad.

c. Multinational Corporations Spread Deviant Culture

Under the conditions of globalization, mutual respect and tolerance of different national cultures has become mainstream. Communism has used this to arbitrarily expand the concept of tolerance and make value neutrality a “global consensus,” thereby advocating deviant ideas. In particular, homosexuality and sexual liberation have developed rapidly through globalization, seriously impacting and corroding the moral values of traditional society.

In 2016, a large global chain retailer announced that the locker rooms and restrooms in the store would be “friendly to transgender people,” meaning that any man could enter women’s restrooms or locker rooms at will because he could claim that he was actually a woman. The American Family Association called on consumers to boycott the company because of the harm the policy could bring to women and children. [30] Indeed, in 2018, a man entered the store’s women’s bathroom and exposed himself to a young girl. [31]

Amid resistance by consumers who obey traditional values, journalists tallied up the hundreds of large multinational companies that have obtained full scores on the Corporate Equality Index (a measure of attitudes toward LGBTQ issues) and found that the companies with the same policies as the chain store covered all aspects of ordinary people’s lives, making a boycott unrealistic. The companies covered almost all major airlines, major brand-name auto factories, chain fast-food restaurants, coffee shops, major department stores, banks, major film-production companies, mobile phone and computer companies,

and so on. [32] These values have become ubiquitous and mainstream through globalization via the corporate culture of multinational corporations.

d. The UN Spreads Distorted Values

In 1990, the World Health Organization announced that homosexuality is not a mental illness, greatly spurring on the homosexual movement worldwide. Under the conditions of globalization, AIDS spread globally, with the most important group of AIDS-susceptible people, homosexuals, continuing to be the target of social concern and public discussion. Communism has thus promoted the expansion of the homosexual movement. Medical workers encourage homosexual AIDS patients not to be ashamed and to seek medical treatment. As a corollary, the moral recognition of homosexual conduct has been promoted simultaneously. In Africa, Asia, and Latin America, the international community's funding for AIDS has thus had the effect of promoting the homosexual movement. [33]

South Africa was the first country to introduce a new convention at the U.N. Human Rights Council that requires recognition of sexual orientation and gender identity to be used as indicators of human rights. The convention was ultimately adopted. This is the first U.N. resolution that directly targets sexual orientation and gender identity. [34] In reality, this normalizes what used to be considered deviant ideas by attributing to them the same importance as natural rights.

Article 13 of the U.N. Convention on the Rights of the Children states, "The child shall have the right to freedom of expression; this right shall

include freedom to seek, receive and impart information and ideas of all kinds, regardless of frontiers, either orally, in writing or in print, in the form of art, or through any other media of the child's choice. " [35]

Some scholars have asked: If parents do not allow their children to wear T-shirts with satanic symbolism, will it constitute a violation of children's rights? Do children have the right to choose any way they wish to speak to their parents? [36] Children may lack judgment. If they commit violence or violate ethical norms, can parents discipline their children? These worries are not unwarranted. In 2018, Ontario, Canada, passed a law that parents should not deny children's wishes of gender expression (i.e., children can select genders themselves, with boys choosing to be girls and vice versa). Parents who don't accept their child's chosen gender identity may be considered as engaging in child abuse, and their children could be taken away by the state. [37]

Communism thus uses globalization to mutate and destroy traditional culture and moral values in an all-encompassing fashion. This includes the use of developed countries, global enterprises, and international institutions. People are immersed in the superficial convenience of the global life, but they are not aware that their ideas and consciousnesses are rapidly being changed. In just a few decades, these completely new ideas have engulfed many parts of the world like a raging tsunami. Wherever they go, the culture changes, civilizations are lost, and even the oldest and most closed countries can't escape.

Traditional culture is the root of human existence, an important guarantee for human beings to maintain moral standards. It is the key to human beings' ability to be saved by the Creator. In the process of

globalization, these have been mutated or even destroyed by the arrangements of the communist specter, and human civilization faces an unprecedented crisis.

Conclusion

Different nationalities and countries have existed for millenia. Although they exist in different regions, they have different social forms and political systems, use different languages, and have different cultural and psychological qualities — but all share common universal values. These universal values are the core of traditional culture for all ethnic groups.

In the short period of little more than one hundred years after the emergence of communism on the global stage, humanity is already in grave danger, as traditional cultures have been undermined and destroyed on a large scale.

After the October Revolution, communists took power in Russia and China, the great powers of the East, killing traditional cultural elites and destroying traditional culture by violence. After the Second World War, communist countries infiltrated and controlled the United Nations and other international organizations, abused democratic procedures to allow the majority to conquer the minority, and used money to win over small countries in an attempt to use the U.N.'s big government to pull the whole world toward corruption.

Around the world, especially after the end of the Cold War, communism began using international political, economic, and cultural

exchanges and cooperation to expand and control globalization, pushing deviant values worldwide, and systematically destroying universal values and traditions. To this day, the specter of communism is ruling the whole world.

Today's transnational political and economic groups have mastered enormous resources, and their influence has penetrated into every aspect of human society. From large issues such as the environment, economy, trade, military affairs, diplomacy, science and technology, education, energy, war, and immigration, to small issues such as entertainment, fashion, and lifestyle, all are increasingly manipulated by globalists. Once a global government is formed, it would be easy for all of humanity to be mutated or even destroyed with a single command.

By using globalization in conjunction with other means, the communist specter has ruined human society in just a few hundred years, and both the East and the West are at risk of being destroyed.

Only by returning to tradition can human beings reintroduce universal values and traditional cultures to sovereign nations and in international exchanges. This is necessary for returning to universal values and traditional culture, and will allow mankind, under the protection and grace of God, to expel the communist specter and move toward a bright future.

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