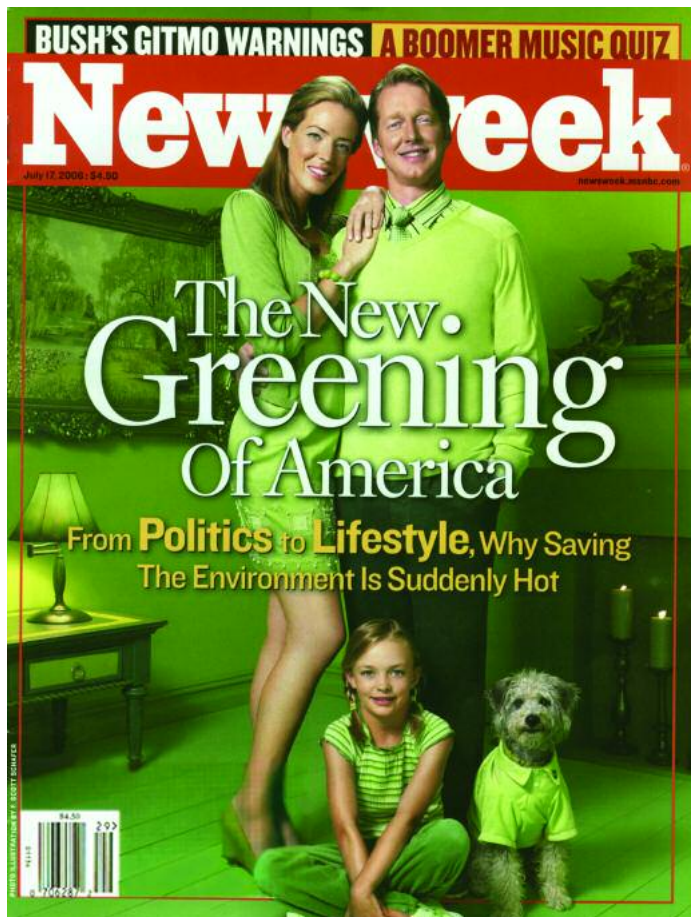


THE GREENING OF AMERICA. PT. II

The emerging earth religion *By Michael S. Coffman, Ph.D.*

In the last issue of *RANGE* we discussed how the International Union for the Conservation of Nature (IUCN) seems to be the origin of most environmental legislation and regulations in the United States. A web of interlocking environmental treaties and agreements appear to be locking the United States into a regulatory straitjacket as surely as the Lilliputians immobilized Gulliver.



Private foundations and environmental organizations have spent millions of dollars scaring Americans into believing exaggerated or false environmental catastrophes are destroying the earth.

President Clinton acknowledged this during his address to the United Nations General Assembly in 1997:

"The forces of global integration are a great tide, inexorably wearing away the established order of things. ... New global environmental challenges require us to find ways to work together. ... [W]e need a new strategy of security. Over the past five years, nations have begun to put that strategy in place through a new network of institutions and arrangements. ... Through this web of institutions and arrangements, nations are now setting the international ground rules for the 21st century...while isolating those who challenge them from the outside."

President Clinton was right. Normal, law-abiding Americans are feeling more and more isolated by laws and regulations created by international treaties. The first international effort to legislate the emerging new values was the World Charter for Nature. The United Nations accepted the World Charter in 1982. The following year, the U.N. created the World Commission on Environment and Development to develop "a global agenda for change." Chaired by Norwegian Prime Minister Gro Brundtland, the commission issued a report calling for humanity to "insure that meeting present needs does not compromise the ability of future generations to meet their needs." While seemingly benign, in 1989 Brundtland revealed the magnitude of change required by the concept of sustainable development:

"A new cultural ethos is the main thing. That ethos, I believe, is intergenerational responsibility. If that ethos is not accepted almost as a religious belief, we cannot convince anyone that we must change the way we live. If we cannot make people realize that living as we do will make it impossible for their grandchildren to live at all, they won't change. If people believe this is true, it is a premise that can reach both minds and hearts."

This global agenda for change would require a two-step process. First, laws and the form of governance would need to be more ecocentric (nature's needs before human needs), and second, the fundamental ethical or religious beliefs of all humanity would have to change. The concept of sustainable development became the umbrella for these two efforts and emerged as the guiding force for all nation states at the 1992 Rio de Janeiro Earth Summit. This zeal to protect nature at any cost is rooted in the Earth Charter.

THE EARTH CHARTER

Dr. Steven Rockefeller is one of the prime movers of the concept of sustainable development. He is the son of Nelson Rockefeller, and is professor emeritus of religion at Middlebury College. Often described as the father of sustainable development, he also was involved in writing the Earth Charter.

The first Earth Charter made its debut at the 1992 Earth Summit. The delegates, how-

ever, did not accept it, largely because it was too blatantly pantheistic. Pantheism is the religious doctrine that equates god with the forces and laws of nature and the universe. Instead, a watered-down Rio Declaration on Environment and Development was quickly written in its place.

Following the failure to introduce the Earth Charter at the Earth Summit, Mikhail Gorbachev and Maurice Strong were tasked to sanitize it to make it more acceptable to the monotheistic religions and secular humanists. Gorbachev, the former premier of the Soviet Union, and Strong, the assistant to the secretary-general of the United Nations until 2004, provided a cover of respect when Rockefeller chaired the Earth Charter International Drafting Committee and joined the Earth Charter Commission in May of 2000.

Gorbachev ruled over the nation having the worst environmental record in the history of mankind. The Soviet Union and her satellite countries polluted the environment in orders of magnitude greater than anything ever done by the United States. Following his removal as premier, Gorbachev claimed to have undergone a spiritual eco-awakening. He immediately formed Green Cross International, through which he co-chaired writing the Earth Charter.

Strong was the secretary-general for the 1972 Earth Summit in Stockholm and the 1992 Earth Summit in Rio de Janeiro. During his career, Strong was a trustee of the Rockefeller Foundation, a director of the IUCN, a director and vice president of the World Wide Fund for Nature, a director of the Aspen Institute, and a director of the Bretton Woods Committee of Washington, D.C. After presiding over the 1992 Earth Summit in Rio, Strong created the Earth Council.

While Rockefeller was the “nuts and bolts”

“Cloak of Green” details the breathtaking web of deceit and back-room deals Maurice Strong used to elevate the environmental agenda as a key program to justify global governance within the United Nations and ultimately the world.

Agenda 21, sustainable development and the Earth Charter. Subtitled “The Links Between Key Environmental Groups, Government and Big Business,” “Cloak of Green” details the breathtaking web of deceit and back-room deals Strong used to elevate the environmental agenda as a key program to justify global

man behind sustainable development and the Earth Charter, Strong was the global organizer. Canadian investigative reporter Elaine Dewar claimed in her 1995 book “Cloak of Green” that, “those in the know said he [Strong] deserved a prize for crafting the world’s greatest human network” to implement

scandal and forced to resign.

The first Earth Charter Benchmark Draft issued in 1997 stated that the only choice before humanity was “to care for Earth or to participate in the destruction of ourselves and the diversity of life.” The heavily pantheistic tone and the absolutist language of the Earth Charter were still alarming. For instance, the 1997 Earth Charter’s Web site proclaimed its purpose was to:

“set forth an inspiring vision of the fundamental principles of a global partnership for sustainable development and environmental conservation. The Earth Charter initiative reflects the conviction that a radical change in humanity’s attitudes and values is essential to achieve social, economic, and ecological well-being in the twenty-first century....” (BOLDFACE ADDED)

This radical change applied to every human being. The Earth Charter is the:



At the 2002 World Summit on Sustainable Development in Johannesburg, South Africa, the Earth Charter was presented for acceptance by the United Nations. The ark is an imitation of the biblical Ark of the Covenant adorned with a plethora of occult symbols. The photo represents the reincarnation-based wheel of life in which all animals, including humans, are equal. At the insistence of hundreds of protestors, the U.S. State Department delegation had the acceptance language removed from the final declaration just before it was accepted as official U.N. policy.

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The World Summit on Sustainable Development in Johannesburg, South Africa, in 2002 was designed to accept the Earth Charter as the world’s religious ethic.

Until April of 2005 Strong reported to Secretary-General Kofi Annan. Annan asked Strong to implement reform in the United Nations that would give birth to global governance. That responsibility was cut short, however, when he was linked to the Oil-for-Food

“articulation of a spiritual vision that reflects universal spiritual values;... a people’s charter that serves as a universal code of conduct for ordinary citizens, educators, business executives, scientists, religious leaders, non-governmental organizations, and national councils of sustainable development; and a declaration of principles that can serve as a “soft law” document when endorsed by the U.N. General Assembly.” (BOLDFACE ADDED)

The Earth Charter reaffirmed Gro Brundtland’s 1989 proclamation. It forms the

basis for sustainable development as defined by the U.N., IUCN and other international institutions. The Charter has gone through several iterations from a blatant pantheistic document to a sanitized version.

For instance, in the 1995 draft the Charter stated: "*Earth itself is alive. We are part of an evolving universe. Human beings are members of an interdependent community of life with a magnificent diversity of life forms and cultures. We are humbled before the beauty of Earth and share a reverence for life and the sources of our being.*"

The Earth Charter Commission completed the Charter in March of 2000, and the final version states: "Humanity is part of a vast evolving universe. Earth, our home, is alive with a unique community of life.... The global environment with its finite resources is a common concern of all peoples. The protection of Earth's vitality, diversity, and beauty is a sacred trust."

While the pantheistic undertone remains, it is not nearly as obvious. Nor is the mission of the Earth Charter so extreme. Its mission is now:

"To establish a sound ethical foundation for the emerging global society and to help build a sustainable world based on respect for nature, universal human rights, economic justice and a culture of peace." (ITALICS ORIGINAL)

THE ROLE OF FOUNDATIONS

Although the language in the final Earth Charter is less inflammatory, the occult underpinnings remain within some of the key leadership of the environmental movement. For instance, Ann Roberts, Steven Rockefeller's sister and past president of the Rockefeller Family Fund, told the Environmental Grantmakers Association (EGA) participants in 1992:

"we can understand our inner being with the natural world, and we can at last understand that spirit can dwell in matter and we do not have to deny the matter of our being or of this earth.... If we lie on our apartment floor on the fortieth floor, and really listen we can be nourished and feel mother earth and her energy coming all the way up through those floors to us." (BOLDFACE ADDED)

The Rockefeller Family Fund created the

EGA which today is made up of over 250 of the largest foundations in the United States, including the various Rockefeller foundations, Ford, MacArthur, Arco and Chevron foundations, and Pew Charitable Trust. The EGA provides over \$500 million in grants annually for this agenda. The underlying belief that nature is god and therefore must be protected from humans is reflected in a distinctly anti-mercantile, antihuman world view. For instance, Con Nugent, program director for the Nathan Cummings Foundation told the attendees of the 1992 EGA meeting:

"We start with the premise...that the current use of the earth by humans is unsustainable and that the damage is done through billions of microeconomic behaviors and that stopping, modifying, or transforming those behaviors at any place along the economic spectrum from raw materials to the landfill, through law, or through culture is what we do in this business." (BOLDFACE ADDED)

Roberts and Nugent have a right to believe whatever they want to believe. However, it is obvious their convictions are born of religious fervor that is unlikely to be swayed by facts that are contrary to their own. Nor do they give much consideration for the lives and well-being of those who their beliefs and funding may harm. This lack of concern was driven home in another session of the 1992 EGA meeting, when Donald Ross, director of the EGA for the Rockefeller Family Fund said:

"How are we, who have no experience of ever running a business, managing a business, or starting a business, gonna go in and advise loggers who have no high school education and are making \$40,000 a year to convert to some other kind of economy in the middle of the woods that is gonna produce \$15,000 a year at best, and expect they're gonna embrace it.... If it means shutting a plant down, or it means stopping a pulp mill in Sitka [Alaska] or what have you, that's what has to happen.... There are local communities that are going to go over the abyss in the short run. It's gonna be either a different kind of economy or it's not gonna be there."

These candid looks at the fervor of some major leaders and funders of this movement clearly illustrate the "take no prisoners" atti-

tude that led to the decimation of families and entire communities. This is exactly what happened in the Ancient Forest Campaign in the Pacific Northwest in the late 1980s and early 1990s. EGA members funded the campaign. It is still happening in countless other smaller, less visible efforts across the United States. In one session of the 1992 meeting, speakers described proudly how they, along with federal agencies, have spent tens of millions of dollars engrafting these beliefs "at every grade level and in all subjects" in the U.S. public school system. They also explained how they overcame resistance from teachers who had other worldviews.

At best, most claims of ecological damage made by foundation-funded environmentalists are blown out of proportion to their real risk. Such outrageous claims only serve to create unnecessary fear to con the unsuspecting into giving the organizations money. At worst, they base their claims on trash science and are patently false. Over the years the foundations and environmental organizations have spent billions of dollars advancing their radical environmental agenda in education, the media, lobbying, and litigation. They have even propagandized Christian churches. Steven Rockefeller reports that thousands of organizations have endorsed the Earth Charter, including the U.S. Conference of Mayors among hundreds of other groups in the United States.

Although most people do not recognize environmentalism as a religion, these well-funded efforts have swayed Americans, especially urbanites, into believing an environmental holocaust is about to destroy the earth. So much so that the July 17, 2006, cover of *Newsweek* proudly proclaims, "The New Greening of America."

WORLD SUMMIT ON SUSTAINABLE DEVELOPMENT

Implementing the Earth Charter is no minor task. Led by Mikhail Gorbachev, Maurice Strong and Steven Rockefeller, the IUCN heavily promoted it to receive "endorsement of the Earth Charter by the United Nations in 2002." The United Nation's endorsement was to be made at the 2002 World Summit on Sustainable Development (WSSD) in Johannesburg, South Africa. Once accepted, the Charter would provide the "ethical framework for a covenant on sustainable development." Prior to the WSSD, Gorbachev, Strong and Rockefeller organized an international conference through the IUCN called Earth Dialogues. Held in February 2002, U.N. Sec-

retary-General Kofi Annan gave the keynote address. IUCN president Yolanda N. Kakabadse told the Earth Dialogues' attendees: "We must globalise a code of ethics and principles such as the ones contained in the Earth Charter to make globalization work for sustainable development."

As the WSSD drew near, proponents placed the Earth Charter in a chest called the Ark of Hope, intended to be a modern-day occult imitation of the biblical Ark of the Covenant, complete with carrying rods. Regaled in colorful occult symbolism, they brought the Earth Charter in the Ark of Hope to the Johannesburg summit. The ark

nations from all over the world protested the effort. Warned about the true goals of the U.N. brand of sustainable development, the United States succeeded in getting the Earth Charter removed from the final draft of the summit's resolution. Steven Rockefeller lamented in his final report:

"In the closing days of the Summit, the first draft of the Political Declaration—the Johannesburg Declaration on Sustainable Development...included in paragraph 13 recognition of 'the relevance of the challenges posed in the Earth Charter.' Unfortunately, on the last day of the summit the reference to the Earth Charter was deleted from the political declaration in



The 2002 World Summit on Sustainable Development in Johannesburg, was designed to accept the Earth Charter as the world's religious ethic. Dr. Steven Rockefeller, Maurice Strong and Mikhail Gorbachev are prime movers of the concept and helped write the Earth Charter. The first Earth Charter made its debut at the 1992 Earth Summit in Rio de Janeiro, Brazil. It failed because it was too pantheistic. The "sanitized" version didn't look much better in 2002. Rockefeller's sister, Ann Roberts, of the Rockefeller Family Fund, said in 1992: "We can understand our inner being with the natural world, and we can at last understand that spirit can dwell in matter and we do not have to deny the matter of our being or of this earth.... If we lie on our apartment floor on the 40th floor, and really listen, we can be nourished and feel mother earth and her energy coming all the way up through those floors to us."

represents the reincarnation-based wheel of life in which all animals, including humans, are equal.

Once the U.N. accepted the Earth Charter as policy, the IUCN planned to introduce a new 225-page treaty that would provide the legal teeth to enforce the Charter's provisions. It is called the Covenant on the Environment and Development (CED). Like the Convention on Biological Diversity, it is an international treaty that would force every person on earth to comply with the pantheistic-based Rockefeller/IUCN Earth Charter as employed in sustainable development—without any debate at the national or local level. However, hundreds of people and many developing

closed-door negotiations."

With the failure to get the Earth Charter accepted as the global earth ethic, promoters of the global agenda had no justification for introducing the IUCN's Covenant on the Environment and Development. Rockefeller's efforts failed. Be warned, however: they will try again. ■

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