

Global Watch Weekly Report

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"Naturally, the common people don't want war, but after all, it is the leaders of a country who determine the policy, and it is always a simple matter to drag people along whether it is a democracy, or a fascist dictatorship, or a parliament, or a communist dictatorship. Voice or no voice, the people can always be brought to the bidding of the leaders. This is easy. All you have to do is to tell them they are being attacked, and denounce the pacifists for lack of patriotism and exposing the country to danger. It works the same in every country."



Hermann Goering, Hitler's Reich-Marshal
at the Nuremberg Trials after WWII

Hegelian Dialectic

Agenda

Centralization of
power



Thesis

Manufactured terrorist
threat



Anti-Thesis

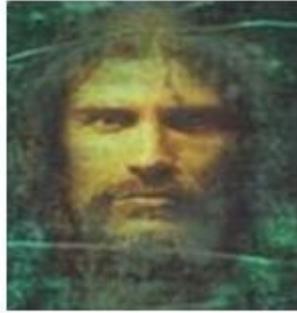
Repressive police
state



Synthesis

Removal of freedoms, transfer of power from
the many to the few

Global Watch Weekly Report



“The Number one weekly report which provides concrete evidence of a New World Order & One World Government agenda”

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Global Watch Weekly Report

Welcome to the Global Watch Weekly Report

Adolf Hitler burned his own Reichstag building in 1933 to blame on his political enemies. He would later declare that, "Terrorism and False Flag operations are the best political weapons for nothing drives people harder than a fear of sudden death."

False-Flags are covert operations usually conducted by governments or corporations which are made to appear as though performed by another entity. For instance when Hitler burned his own Reichstag to blame on the communists, or when the USS Maine was blown-up to blame on Cuba/Spain. False-Flags are used disturbingly often and effectively through the implementation of what is known as the Hegelian Dialectic.

"The whole aim of practical politics is to keep the populace alarmed and hence clamorous to be led to safety, by menacing it with an endless series of hobgoblins, all of them imaginary." -H.L. Mencken

"There is no excuse at this stage of American development for a posture of political innocence, including an unquestioning acceptance of the good faith of our government. After all, there has been a long history of manipulated public beliefs, especially in matters of war and peace. Historians are in increasing agreement that the facts were manipulated (1) in the explosion of the USS Maine to justify the start of the Spanish-American War (1898), (2) with respect to the Japanese attack on Pearl Harbor to justify the previously unpopular entry into World War II. (3) in the Gulf of Tonkin incident of 1964, used by the White House to justify the dramatic extension of the Vietnam War to North Vietnam, and, most recently, (4) to portray Iraq as harboring a menacing arsenal of weaponry of mass destruction, in order to justify recourse to war in defiance of international law and the United Nations." - Richard Falk, Forward – "The New Pearl Harbor"

One of the methods used by the elite to incrementally implement their New World Order agenda is known as "Problem-Reaction-Solution" or the "Hegelian Dialectic" from the German philosopher.

"Hegel proposed that all spiritual, intellectual and historical development (whether negative or positive) progressed from the outcome of two opposing ideals. Thesis clashed with antithesis and this produced synthesis. The modern day application of the dialectic is used by the ruling elite to create mass groupthink that enables them to further their agenda without opposition. In its simplest form, it is brainwashing. In the past, the dialectic has been used to manufacture war. Both the Bolsheviks and the Nazis were funded and supported by the global elite. These two forces were then made to clash in order to foment the chaos of world war two. The widely used term amongst researchers today is 'Problem-Reaction-Solution' and the tactic is mainly used to oppress populations, advance the police state and further the geopolitical aims of the New World Order." -Paul Joseph Watson, "Order Out of Chaos"

First a problem is created and designed to elicit a certain reaction out of the public. Then the people demand something be done about the problem and willingly accept the pre-planned New World Order solution; a solution that always involves actions or legislation that never would have passed under normal circumstances.

In this edition of the Global Watch Weekly we take a detailed look at these foundational concepts of the one world government agenda.

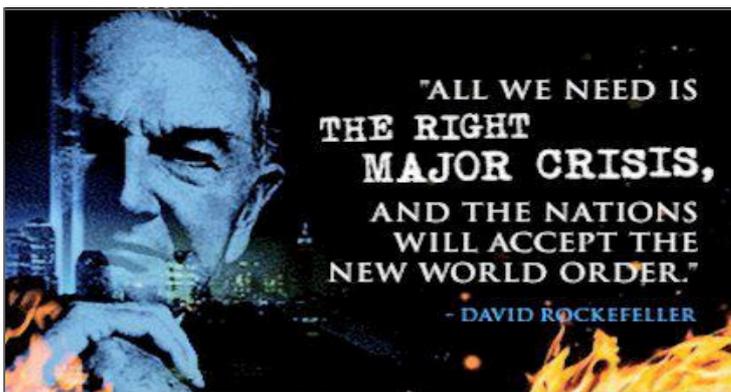
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THE HEGELIAN PRINCIPLE

While 'conspiracy theorist' is a widely used term to disparage anyone who suggests there might be coterie who covertly – and sometimes quite openly – plan long term goals to increase their power, it seems that 'conspiracy' is only really ridiculed in a very selective manner.



For example, the Mafia is widely recognised, and legally defined in many courts of law, as a criminal conspiracy. Few, if any, orthodox historians would deny that the Mafia has existed continuously and inter-generationally for centuries, and spread from medieval Sicily to become a transnational financial empire that also encompasses individuals of power in politics and business. Likewise one can say much the same about the Thuggee in India prior to the last century, the Triads in China, and so on, all of which were or are criminal secret societies with political implications.



Yet if anyone contends something similar that involves groups such as the Freemasons, international bankers, and businessmen like George Soros, or the Rockefeller and Rothschild dynasties, the suggestion is usually regarded among respectable quarters as too ridiculous to seriously entertain.

Are we to suppose, however, that if only in the interests of 'what's good for business', global bankers and industrialists do not plan to reshape

the world in ways they consider to be most efficient? The likes of the Rothschilds, Rockefellers, Warren Buffett, George Soros, et al have often been quite candid in seeking a 'new world order' as it has been openly called by both US presidents Bush. But we are all to remain silent as to whether their visions for the world – which are ultimately money centred – are necessarily desirable for anyone other than themselves.

We have become so used to hearing clichéd slogans about 'democracy' and 'human rights' that anything undertaken behind such façades is lauded as wondrous.

Tyranny is not foisted upon people in the name of 'tyranny', but in the name of 'liberty, equality, fraternity' in 18th century France, in the name of peace and land during the 1917 Bolshevik Revolution, and in the name of global democracy whenever some power coterie wishes to overthrow a reticent State or leader.

ONE WORLD ORDER

The aim of a centralised global State has been frankly stated by one of the elders of the global business coterie, David Rockefeller:

"For more than a century ideological extremists at either end of the political spectrum have seized upon well-publicised incidents such as my encounter with Castro to attack the Rockefeller family for the inordinate influence they claim we wield over American political and economic institutions. Some even believe we are part of a secret cabal working against the best interests of the United States, characterising my family and me as 'internationalists' and of conspiring with others around the world to build a more integrated global political and economic structure one world, if you will. If that's the charge, I stand guilty, and I am proud of it."

How much clearer do those who disparage 'conspiracy theorists' want the aims of the globalist dynasties stated?

With the implosion of the Soviet bloc through a combination of subversion and external pressures, the globalists look forward to the creation of a world super-state in the manner originally intended for the United Nations (UN). This idea was stymied by Soviet leader Joseph Stalin who reduced the UN to impotence by insisting on the right of veto at the Security Council. He knew that if the UN General

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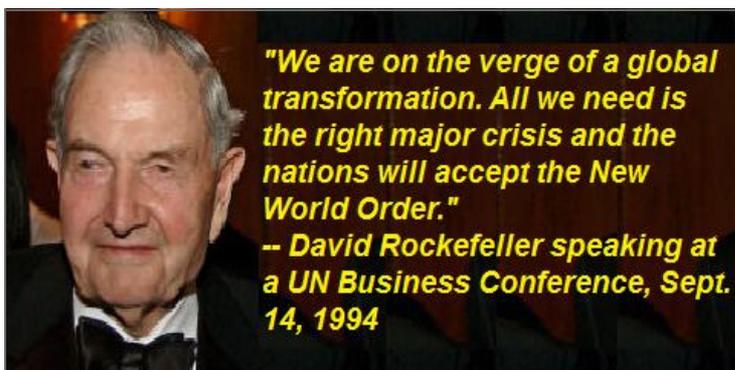
Assembly became a world parliament, the plutocrats could easily buy enough votes from the newly decolonised States, and that plutocracy, led by the USA, would be dominant. Hence, a wartime ally became a post-war foe.

Today, with no Soviet bloc to challenge globalist hegemony, and with Russia still trying to reassert herself as a world power, along with a string of 'colour revolutions' that have delivered much of Eastern Europe and parts of central Asia to the international financial and political system, the globalists look forward to the UN fulfilling its original purpose as a world control mechanism.

Again, the aims have been openly stated behind the façade of high-minded rhetoric. In 1994 David Rockefeller, in his acceptance speech at a 'Business Council for the UN' dinner in his honour, stated that the opportunity must be immediately taken to create a "World Order" now the Soviet bloc had collapsed, warning ominously of "powerful forces at work" that threaten to destroy globalisation:

"Now, as the United Nations approaches its 50th anniversary, business support for the numerous internationally related problems in which it is involved has never been more urgently needed... With the dissolution of the Soviet Union, the opportunity for enlightened American leadership is, perhaps, even greater than it was in 1939, at the beginning of the Second World War, or in 1945 when the Cold War began. But this present 'window of opportunity', during which a truly peaceful and interdependent World Order might be built, will not be open for long. Already there are powerful forces at work that threaten to destroy all of our hopes and efforts to erect an enduring structure of global cooperation."

Again the spectre of a bogeyman is ominously presented by Rockefeller, this time in the form of ill-defined "powerful forces" that threaten the grand vision of world peace. Therefore, the world must act quickly to establish this "world order."

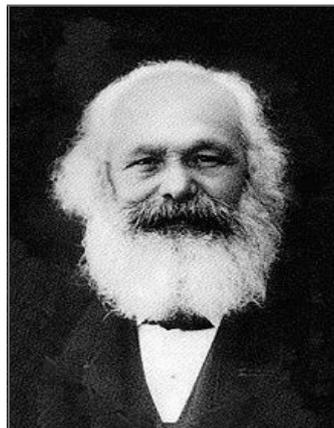


THE DIALECTICS OF CONTROLLED CRISIS

Radical changes can only be inaugurated during radical times. Similarly, governments that are regarded as 'democratic' can assume dictatorial powers in the name of 'states of emergency'. Those who seek change through crisis and conflict do not require waiting for the auspicious moment to arrive by organic historical factors, but can contrive crises and conflict. Such conflicts can operate in a dialectical manner, that is to say, clashes of opposites from which arise something new that contains the elements of both prior opposites.



The formulae might be expressed as: thesis + antithesis = synthesis.



Karl Marx (1818–1883) is best known not as a philosopher but as a revolutionary communist, whose works inspired the foundation of many communist regimes in the twentieth century. He helped reshape Hegel's dialectics into what became known as dialectical materialism.

The Marxist dialectic is expressed as struggle between contending economic classes, leading to Communism. Philosophically, Georg W F Hegel called this dialectics, and related it to a metaphysical or divine impulse operating in the cosmos. Hegel lauded the primacy of the State as a reflection of "the world spirit." Karl Marx and other Leftists from the mid 19th century onward reshaped Hegel's dialectics, eliminating its spiritual basis, in favour of material-ism; hence the Marxist term dialectical materialism.

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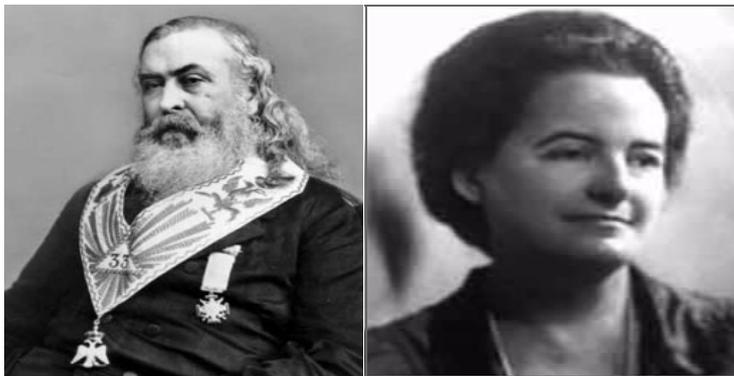


Dialectics might sound familiar to those who have studied spiritual traditions. There is something about the concept of Yin and Yang, and the Cabalistic concept of the right, left and

middle pillars, with the middle pillar representing synthesis. Hence, some occult schools also advocate a dialectical outlook on history.

This esoteric dialectics is called 'the principle of conflict'. Hence Albert Pike, in his magnum opus on the doctrines of Scottish Rite Freemasonry, stated in dialectical manner:

“But unfortunately, the philosopher forgets all the laws of equilibrium, and seeks to absorb the Light in a splendor without shadow, and movement in an absolute repose that would be the cessation of life. So long as there shall be a visible light, there will be a shadow proportional to this Light, and whatever is illuminated will cast its own of shadow. Repose will never be happiness, if it is not balanced by an analogous and con-trary movement. This is the immuta-ble law of Nature, the Eternal Will of the JUSTICE which is GOD.”



How this relates politically in the shaping of a 'new world order' was explicitly stated by seminal New Age theorist Alice Bailey, who wrote that out of the 'Principle of Conflict' of three systems – American 'melting pot' democracy, British parliamentarianism, and Soviet Communism – a new synthesis would emerge as the New World Order. Bailey, moreover, referred specifically to the now familiar 'new world order', and how this would be achieved through a dialectical conflict between opposing forces:

“In these three great nations, therefore, the three major divine aspects are being brought into manifestation, thus laying the

foundation for the new world order. All three are of equal importance... The factor that must and will relate the Principle of Conflict to the expression of harmony and bring about the new world order, the new civilisation and culture, is the trend and the voice of public opinion, and the opportunity offered to people everywhere to bring about social security and right human relations.”

PLUTOCRATIC DIALECTICS

Crypto-Masonry and plutocracy have congealed into a secret society well-known among 'conspiracy theo-rists'. Lodge 322 or The Order of Skull & Bones, or just 'The Order', gained some public recognition in 2004 when both US President Republican George W Bush and contender Democrat John Kerry were exposed as initiates of this Yale-based fraternity that does not 'tap' initiates until the senior year, and which focuses on members after their departure from Yale.

Dr. Antony Sutton, who served as a research specialist with Stanford University and the Hoover Institute, wondered why the rich and powerful often appeared to back opposing forces, including Communism, simultaneously. Having discovered the ramifications of Lodge 322, Sutton believed the answer was in the founders of the Lodge having been educated in Germany during the 19th century, at a time when Hegelian thinking was predominant. Sutton wrote:

“From this axiom it follows that controlled conflict can create a predetermined history. The synthesis sought by the Establishment is called the New World Order. Without controlled conflict this New World Order will not come about. The operational history of The Order can only be understood within a framework of the Hegelian dialectic process. Quite simply this is the notion that conflict creates history.”

The societies that succumbed first to Communism, for instance, were not industrial societies, Marxist theory notwithstanding, but largely peasant societies: namely Russia and China. Hence Communisation served as a transitional method of forcibly and hurriedly transforming these societies into industrial States that would pave the way for plutocracy.

Once Communism done its job it could be overthrown via 'colour revolutions' as in the former Soviet bloc, where States are still being detached from Russian influence and brought under

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NATO/EU/IMF control and pushed into economic globalisation.

While the Marxist dialectic held to a formulae that can be expressed as: Socialism versus Capitalism = Communism; what actually took place was the dialectic of Socialism versus Tradition = Capitalism.



The manipulation of Islam is the predominant dialectics at work at the present. The 'threat' of 'militant Islam', or 'Jihadists' or 'Islamofascists' – with all the necessary Pavlovian reflex connotations – as they are called, has been created by Western plutocracy. One can trace the origins to the so-called 'clash of civilisations' – a typical dialectic term – to the duplicity of US, French and British diplomacy during World War I, conflicting promises having been made simultaneously to Arabs and Zionists, which ended with the colossal betrayal of Arab allies in return for Zionist support in the war against Germany and Turkey.

The creation of a Judeo-centric state in the midst of Islam was guaranteed to assure regional instability in perpetuity, which has now spread to worldwide tumult in a manufactured and wholly avoidable conflict that serves the power elite well.

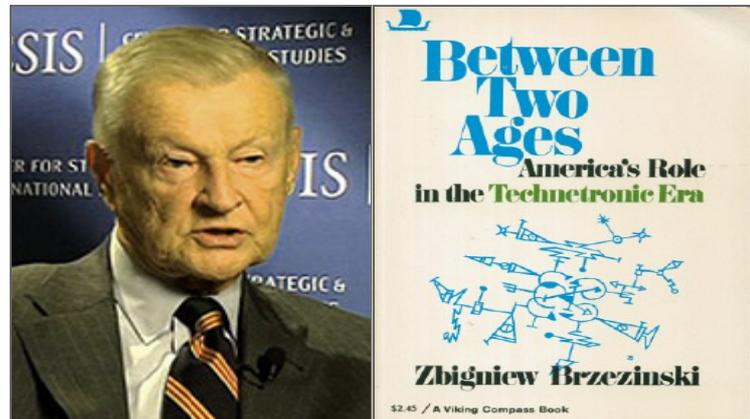


Islamic militants continue to be manipulated by Western plutocracy, first with the Mujahideen used against the USSR in Afghanistan, a prolonged war that was significant in causing the implosion of the Soviet bloc.

Subsequently, Islam served as a means of destroying Yugoslavia in order that mineral rich Kosovo could be detached from Serb control and its economy privatised and globalised. Hence, the terrorist, drug-running criminal gangs who spent decades ethnically cleansing Kosovo of Serbs was overnight turned by the USA from 'terrorists' into 'freedom fighters'. And of course the post-9/11 use of 'Jihadists' in the dialectical 'war on terrorism', with 'Jihadists' serving as the new world bogeyman in place of the former 'Soviet threat', where any States hindering the 'new world order' are eliminated in the name of the 'war on terrorism'.

BRZEZINSKI'S DIALECTICS

While the dialectical process can be seen to be played out in such situations, is there hard evidence, apart from conjecture and assumption, that this is the methodology of the plutocrats?



One of the primary theoreticians of the world power elite, Zbigniew Brzezinski, decades ago laid out the doctrine of dialectics in shaping history towards a global order. Zbigniew Brzezinski, who served as President Carter's National Security adviser, and is a foreign policy adviser to President Obama, has been the North American director of the Rockefeller think tank the Trilateral Commission, is a member of the Council on Foreign Relations, and a participant at the international conferences of The Bilderberg Group.

He wrote his *Between Two Ages* as a dialectical treatise on the process of internationalisation, or globalisation as it is now called. While he sees

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Marxian dialectics as too simplistic his own approach is nonetheless dialectical. Brzezinski considers – approvingly – the technocratic age as progressively destroying the nation-state and undermining traditional loyalties, out of which a ruling global elite would emerge. He wrote:

“Today we are again witnessing the emergence of transnational elites, but now they are composed of international businessmen, scholars, professional men, and public officials. The ties of these new elites cut across national boundaries, their perspectives are not confined by national traditions, and their interests are more functional than national. These global communities are gaining in strength and as was true in the Middle Ages, it is likely that before long the social elites of most of the more advanced countries will be highly internationalist or globalist in spirit and outlook.”

This “transnational elite... composed of international businessmen, scholars, professional men, and public officials,” is precisely the network of World Controllers we will be considering, and Brzezinski is an influential member of this ‘elite’. Brzezinski laments that most of humanity does not yet share the globalist vision of the ‘elite’, writing in 1970:

“The new global consciousness, however, is only beginning to become an influential force. It still lacks identity, cohesion, and focus. Much of humanity – indeed, the majority of humanity – still neither shares nor is prepared to support it.”

Over pages 31 to 33 of *Between Two Ages* Brzezinski considers the dialectical progression of human consciousness towards internationalism, starting with the spiritual universalism of the Church, through to the secularisation of this universal outlook with the rise of (liberal) nationalism and the French and American Revolutions, to Marxism which further internationalised and de-sacralised man’s consciousness, to the present state of globalism that is being propounded by the “international elite” for which Brzezinski has worked his entire career. Brzezinski explains the process:

“With nationalism, the distinction between the inner contemplative man, concerned with his relationship to God, and the external man, concerned with shaping his environment, became blurred. Nationalism as an ideology was more activist; man’s relations to man were objectivized externally by legal norms and were not dependent, as was man’s relation to God, on personal conscience; yet at the same time the definition of man as a ‘national’ was based

largely on abstract, historically determined, and highly emotional criteria. This outlook involved considerable vagueness and even irrationality when used as a conceptual framework within which relations between nations and developments within nations might be understood. Nationalism only partially increased men’s self-awareness; it mobilised them actively but failed to challenge their critical faculties; it was more a mass vehicle for human passion and fantasizing than a conceptual framework that made it possible to dissect and then deliberately reassemble our reality.”

“That is why Marxism represents a further vital and creative stage in the maturing of man’s universal vision. Marxism is simultaneously a victory of the external, active man over the inner, passive man and a victory of reason over belief: it stresses man’s capacity to shape his material destiny – finite and defined as man’s only reality – and it postulates the absolute capacity of man to truly understand his re-ality as a point of departure for his active endeavours to shape it. To a greater extent than any previous mode of political thinking, Marxism puts a premium on the systematic and rigorous examination of material reality and on guides to action derived from that examination.

“Though it may be argued that this intellectually rigorous method was eventually subverted by its strong component of dogmatic belief, Marxism did expand popular self-awareness by awakening the masses to an intense preoccupation with social equality and by providing them with both a historical and a moral justification for insisting upon it. More than that, Marxism represented in its time the most advanced and systematic method for analysing the dynamic of social development, for categorising it, and for extrapolating from it certain principles concerning social behaviour.

“...In this sense, Marxism has served as a mechanism of human ‘progress’, even if its practice has often fallen short of its ideals.

“...Moreover, Marxism has decisively contributed to the political institutionalisation and systematisation of the deliberate effort to define the nature of our era and of man’s relationship to history at any given stage in that history.”

We can see here that Brzezinski was referring to historical transitions in dialectical terms. Marxism is seen as an essential part of this process. Some ‘conspiracy theorists’ have cited these passages as evidence Brzezinski is a ‘Marxist’ per se. This is a misinterpretation. He serves plutocracy and shows that Marxism is a transitional dialectical stage. Brzezinski gives the reason why plutocrats were so closely involved in the funding of their supposed adversaries, socialists and communists of various types. The funding of the ‘colour revolutions’ in the post-communist era is a significant part of the dialectical process.

