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The Price of Freedom is Eternal Vigilance

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Herding Pigs By Neville Archibald

The bigger view on life sometimes mimics those little moments we experience. I had time to think of one of my past employment lives recently, when I saw yet again the tricks government can play.

When herding pigs or moving them from pen to pen, there are certain things you must do to make it easy and successful. Pigs are intelligent and inquisitive mammals, easily distracted from the task you are trying to get them to perform. For this reason, you set up chutes; fences with the lower portion solid, so that they are unable to see through to other possible places to run. Noises and squeals from other pigs (now out of sight), also need to be removed or drowned out. So, when being herded, they can see no alternative and the sound of other voices are drowned out by a scarier or louder voice behind them, encouraging them forward. Barriers are also used behind them, moving along with the herd, to stop any that may turn around from returning to their previous place.

It is in this way that they are channelled into another location to await their fate.

One of the more important realisations here is that this pen, this place they are heading to, has already been pre-prepared to keep them happy. This is us in a microcosm – being driven to a final place of control, a destination that is already envisaged by those pushing us forward! We might ask who?

The World Economic Forum (WEF) has already spelled out their intentions, it has already put 'global young leaders' in place – (some form of Global Young Leadership program has been in place since 1992!) Many of these participants are not young anymore, so it can be believed that the final destination that they

see (the WEF), already has much of the infrastructure created (or it is still in the building stage). Our pasture has been sown, grown and fenced off, just for us!

*'The World Economic Forum's **Forum of Young Global Leaders** is a highly selective, three-year development program for outstanding leaders under 40 who are driving change across business, government, academia, and the arts. The community features over 1,400 active members and alumni across 120 countries.*

'Instead of a single, static roster, WEF inducts a new cohort of over 100 leaders each spring into a three-year leadership and development program. Notable members inducted over the years include public and private leaders like Emmanuel Macron, Mark Zuckerberg, and Jacinda Ardern'

"Notable former honourees include:

- **Jacinda Ardern** (New Zealand, Former Prime Minister)
 - **Tony Blair** (United Kingdom, Former Prime Minister)
 - **Annalena Baerbock** (Germany, Minister for Foreign Affairs)
 - **Sam Altman** (USA, CEO of OpenAI)
 - **Marc Benioff** (USA, Chair and CEO of Salesforce)
 - **Sergey Brin** (USA, Co-founder of Google)
 - **Leonardo DiCaprio** (USA, Actor and Environmentalist)
 - **Roger Federer** (Switzerland, Former Professional Tennis Player)"
- (information from easily accessible Wikipedia searches and the homepage for the WEF, reveal the above details)

This is not some benign organisation with feel-good solutions who are endeavouring to make basic changes to our lives. This is and has been in progress since the WEF started in 1971. I would argue that the general program being conducted, has been going on far longer. The results of their programs, particularly the move to globalisation, can be seen in the actions of their past influential members, and in the general direction the world has taken since. There is a long list of people, influential people, in both our governments and in businesses that have been shaping our future.

It is well worth your while looking at the information that can be found on their own websites and particularly the methods to be used to achieve these 'liberations'. I like the sound of many of the intentions they express, but the actual outcomes we are seeing world-wide do not match. The heavy handedness and corruption that appears to go along with these implementations, makes me wary. Whenever a group of multi-billionaires get together and decide things, all

I ever see is the rich getting extremely rich at our expense, or the rich gaining further control of even larger monopolies. The life of the individual succumbs to the 'ideal' of the many. We become as cattle, or slaves to the greater ideal, used by these rapidly becoming, 'feudal overlords'.

The policies we are living under in many cases, come from these intentions, the resultant difficulties we face are also a part of these plans. Sponsorship of population movements, ostensibly for refuge, places once coherent nations under the stress of incompatible cultures. Sponsorship of climate action and resultant energy restructuring, also sees further difficulties faced by populations that are coerced into enacting self-impoverishing policies, for the 'greater good', while rising industry (owned by these very 'elites') expand without limit (AI Data Centres and 'green energy' corporations currently). Looking carefully at the proposals made, we see the individual submerged into a common-equivalent any-man, to be the same the world over.

In their Agenda 2030 program, probably the most significant point I can make, is the use of Debt to place chains on the Human race. Debt (or wage slavery) figures as a big hammer to knock us down. Full employment for everyone and **structured debt is mentioned many times in nice sounding ways, as though these were basic rights, obligations!** We must all be kept busy, distracted by the struggle to work and meet these debt repayments in a never-ending cycle. Read the section below and focus on the 'sustainability' side of it. Nowhere does it indicate removal or elimination of debt. This is a key point of control.

'69. We recognize the need to assist developing countries in attaining long-term debt sustainability through coordinated policies aimed at fostering debt financing, debt relief, debt restructuring and sound debt management, as appropriate. Many countries remain vulnerable to debt crises and some are in the midst of crises, including a number of least developed countries, small-island developing States and some developed countries. We reiterate that debtors and creditors must work together to prevent and resolve unsustainable debt situations. Maintaining sustainable debt levels is the responsibility of the borrowing countries; however we acknowledge that lenders also have a responsibility to lend in a way that does not undermine a country's debt sustainability. We will support the maintenance of debt sustainability of those countries that have received debt relief and achieved sustainable debt levels.'

<https://sdgs.un.org/2030agenda>

C.H. Douglas reviewed the economic process we live under, in the 1920s. He concluded that the monetary system, far from being one that enables the advancement of the entire population, it benefits only a select few. The outcome

being, that while it remains faulty in this regard, we will not break free from the debt chains that bind us. In his short work, *'The Whole World in Debt Chains'*, he rightly suggests that money, far from being a representation of the real wealth we have, is an extension of the control process we are under.

Douglas did not see Unemployment as 'bad', it is an expected consequence of the machine age and needs to be recognised as such. This is, in every way you look at it, part of our collective inheritance, as we evolve into this 'machine age'. The benefit of the leisure this gives us, has been hijacked by those with the monopoly of credit creation, not given to the very worker it displaces. In fact, the further we go in that direction under the current financial system, the more disconnected we are from our ability to buy the product being created. So, we might move forward as a society into a potential leisure increase, but we cannot access it due to our need to 'work for our money' to give us the means to enjoy it. This disconnect ensures we will remain in debt.

If the WEF and those responsible for our future do not address this fundamental change in economic life, it must be because it suits them to keep it from us. Douglas did approach those in charge at the time, but was knocked back, not due to an inability to explain his reasoning, but because the way it was working, suited the long-term goals of those presiding over it. We are now seeing those very outcomes expressed in real life.

The methods that have been employed to bring this about are very similar to that of herding pigs.

Create a problem, create solutions that do not work! Explain them away as unwieldy or unfair to certain parts of the population. While creating the problem, have it unjustly effect some portion of the population. Keep moving the target from population group to population group, demonise those who protest and falsely accuse others of being a part of the problem.

Once things get bad enough, enact radical changes, then pull them back a bit. Keep this up until you have moved forward far enough that the whole of the population is now struggling. Once you have set this up, they will clamour for a solution.

Provide the solution you intended to enact in the first place, to acclaim - as saviours!

Congratulations! you have succeeded in getting digital ID, digital currency and data centres to link the whole conglomeration together and monitor, control and manipulate the entire digital community as well as every individual digit (human). All are fully employed at something or other and servicing some form of debt, never realising that there could be another way, The C.H. Douglas way of Social Credit.

Problem, Reaction, Solution.

Hegelian Dialectics and an understanding of how this process works is extremely important. We are fair smack bang in the middle of one now, yet few realise it.

Let me break it down for you – but first, if you want a primer on it, a channel called, ‘minds on guard’ gives a good breakdown of how this comes about. Watch it here: <https://www.youtube.com/watch?v=ePw3vEFZDk0&t=639s>

Otherwise, in David Graeber’s, *Debt, The First 5,000 years* he says this:

'There are obvious reasons why this is a particularly important moment to reexamine the history of debt. September 2008 saw the beginning of a financial crisis that almost brought the entire world economy screeching to a halt. In many ways the world economy did: ships stopped moving across the oceans, and thousands were placed in dry dock. Building cranes were dismantled, as no more buildings were being put up. Banks largely ceased making loans. In the wake of this, there was not only public rage and bewilderment, but the beginning of an actual public conversation about the nature of debt, of money, of the financial institutions that have come to hold the fate of nations in their grip. But that was just a moment. The conversation never ended up taking place.

The reason that people were ready for such a conversation was that the story everyone had been told for the last decade or so had just been revealed to be a colossal lie. There's really no nicer way to say it. For years, everyone had been hearing of a whole host of new, ultra sophisticated financial innovations: credit and commodity derivatives, collateralized mortgage obligation derivatives, hybrid securities, debt swaps, and so on. These new derivative markets were so incredibly sophisticated, that-according to one persistent story-a prominent investment house had to employ astrophysicists to run trading programs so complex that even the financiers couldn't begin to understand them. The message was transparent: leave these things to the professionals. You couldn't possibly get your minds around this.'

Then the crash!

'Then, when the rubble had stopped bouncing, it turned out that many if not most of them had been nothing more than very elaborate scams. They consisted of operations like selling poor families mortgages crafted in such a way as to make eventual default inevitable; taking bets on how long it would take the holders to default; packaging mortgage and bet together and selling them to institutional investors (representing, perhaps, the mortgage-holders' retirement accounts)

claiming that it would make money no matter what happened, and allow said investors to pass such packages around as if they were money; turning over responsibility for paying off the bet to a giant insurance conglomerate that, were it to sink beneath the weight of its resultant debt (which certainly would happen) , would then have to be bailed out by taxpayers (as such conglomerates were indeed bailed out) .'

'The United States government effectively put a three-trillion-dollar Band-Aid over the problem and changed nothing. The bankers were rescued; small-scale debtors-with a paltry few exceptions-were not.'

'In other words, we are moving toward a restoration of some thing much like debtors' prisons. Meanwhile, the conversation stopped dead, popular rage against bailouts sputtered into incoherence, and we seem to be tumbling inexorably toward the next great financial catastrophe-the only real question being just how long it will take.'

[https://alor.org/Storage/Library/PDF/Graeber D-Debt The First 5000 Years.pdf](https://alor.org/Storage/Library/PDF/Graeber_D-Debt_The_First_5000_Years.pdf)

The conversation that Graeber talks of, the one that needs to happen, will only come about when enough people understand it and bring it to life. When enough people ask the questions that morally need to be asked, why do some get away with this obvious manipulation and how do we stop it happening again?

The moral basis of economic life; the difference between debt and obligation

Coins survive in the ground, paper or papyrus records do not, nor do the social interactions around debt and obligation. For some reason, perhaps that very limited view we have of ancient money, we are fixated on money as a payment of debt. Or money as a method to keep the books of who owes what to whom.

Obligation for helping someone, was often just to return the favour, whether at harvest time by combining forces to bring in a crop, or by the agreed swapping of abilities. Usury was not considered (in fact even illegal in some times), a profit motive (or the business of business) was not incurred, like was exchanged by like – even if a different skill set was employed. The object was not the mere profit of money, but the profit of association; working together to achieve what one alone could not achieve.

Today's monetisation of everything, has resulted in a corruption of expectation, a corruption of what it truly means to be a part of a social venture – community.

'It's only business', has led to the expectation of profit over and above the 'loan' to be repaid. As if the obligation of pay back need increase over time. This year's harvest might have been small for one person, but larger for another. The next

year may be reversed. Do we penalise for this variation in luck or season, or do we commiserate and hope for better next year. Do we discuss the reasons for the lack and try to help, try to find an improvement in process or planting: swap seed or discuss tillage? The aspect of community to enable a whole social health view, is by bringing all up to a higher level of both ability and understanding – education! It is also timeless.

I would postulate that our insistence of monetising everything, is born out of our inability to obtain enough money to buy the goods being produced. So, what used to be a free and enjoyable exchange of talents and hospitality, has devolved into 'It's only business' rather than a social outlet and community building exercise. Think of community gatherings now, and the expenses required just to allow them to occur. In the past, they evolved almost spontaneously, and each participant or observer brought the item they could, even if it was only appreciation. The respect earned for talent and craft was enough in itself on many of these occasions. A lack of money ongoing and becoming worse has seen us trade that community spirit for monetary reward, thus I say, cheapening and removing the social bond that would have (in other times) strengthened it.

This corruption and its continued advancement (to the point today where permissions and fees for the interactions that used to be a free and sharing experience, are now just transactions for profit) is yet another tool being used to lead us into disillusionment and readiness for further control. Subjugated.

Graeber talks of the myth of barter. Of how we have, perhaps, become isolated from the true meaning of money. Ancient economies are always portrayed as bartering and with unwieldy approximations of swapping goods for goods, leading to the convenience of money and its rise from this. There is rarely a discussion on all the other attendant interactions such as that of family, extended family or tribe. The wants and needs of a tribe were met by all and prestige played as big a part in sharing, as equal 'value' for goods created, game caught, or other 'tradable' items envisaged.

The main use of barter in these cases was outside of tribe or community. It usually involved ceremony and recognition, often marriage interactions to keep from inbreeding (something our primitive ancestors seemed well aware of). These 'barterers' were sophisticated and ceremonial and while they sometimes led to fighting, we can be fairly well assured, they were an endeavour not to. The people trading had to repeat this action again at a later time or carry out other interactions which relied also on their history or respectability/status. The use of barter and its perversion into today's monetary understanding, without the social aspects that went with it, has coloured our perspective.

It is this lack of connection to what money actually represents, that allows

those pushing current debt finance, to succeed in capturing us, chaining us as slaves to work forever to pay off an undiminishing world-wide debt!

It is this we must confront and understand before we can truly come to grips with the solution we need. More reading is necessary! ***

Note: C.H. Douglas' - The Whole World in Debt (GOLD) Chains can be found on our website:

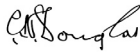
<https://alor.org/Storage/navigation/Library1.htm>

“

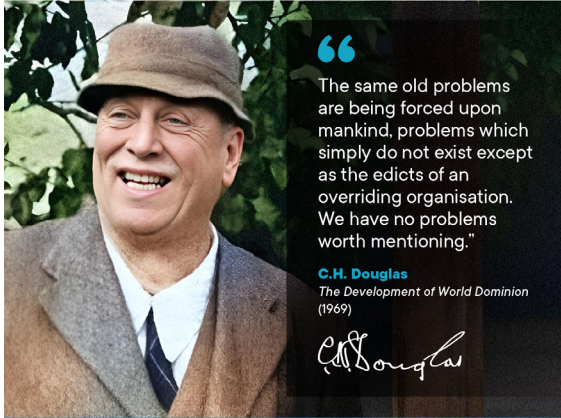
I find it incredible that a stable society can persist founded on the most colossal lucrative fraud that has ever been perpetrated on society.”

C.H. Douglas

Money: an Historical Survey (1936)



thepeoplescredit.com.au | socred.org | C.H. DOUGLAS (1879 - 1952) | SCE-1



“

The same old problems are being forced upon mankind, problems which simply do not exist except as the edicts of an overriding organisation. We have no problems worth mentioning.”

C.H. Douglas

The Development of World Dominion (1969)



thepeoplescredit.com.au | socred.org | C.H. DOUGLAS (1879 - 1952) | SCM-12

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