



# THE TRIUMPH OF HISTORY: THE DEATH OF GLOBALISM

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Over the past two years, a new genre of nonfiction has emerged, published by earnest and deeply panicked individuals, who feel that they need to sound the alarm.

What about? The dire consequences if globalism is allowed to flicker out. For ease of reference, we can call it, "Panic Lit."

Fear is juddering through globalist intellectuals like Francis Fukuyama, Moritz Schularick, Christian Welzel, Nouriel Roubini, Jeffrey Sachs, William Easterly, Paul Collier, Carmen Reinhart, and others. All of them are busy writing papers and books deploring the rise of nationalism, which they know will kill their brand of globalism.

Of course, their globalism has nothing to do with people living together in peace and harmony - their globalism is about technocratic elites that siphon off the wealth of nations and into the hands of the few.

Austerity has been the lie that they have fed us all, while they sit in their high palaces, enjoying the fruit of our labors.

But they are now finally understanding that people are staring to wake up to their tactics, and the gravy boat will soon run dry.

Panic Lit has one theme in common - if globalism is allowed to end, there will be utter bestiality - people will instantly be transformed into hate-filled, narrow-minded, warmongers, shouting (oh, the horror) for patriotism, free market, less government, and secure borders.

Nothing makes elitist globalists cringe more than the call for a strong nation-state.

For a very long time, this kleptocracy has busily been nurturing and inculcating the great One World Order.

Their minions have been preaching about it forever - via the tiresome pontificating spouted by the Media-Hollywood-Education-Publishing-Sports behemoth.

The message is unchanging - how happy the world shall be when we only serve the very few post-national overlords.

And yet, despite the billions squandered in brainwashing tactics, the common people still want nationalism?!

Cue the shrieks of horror, and then the usual rending of cloth and gnashing of teeth.

But, of course, a book will solve the problem! Writing as therapy, along with some coloring books and

hugs. [The book as a consolation prize](#) does have its uses, it would seem.

The mindless misguided just need to be shown what awaits them in the great yonder that is the free world, and they shall come scampering back to the gilded cage, frightened and helpless. Redemption is still at hand – all you have to do is believe in globalism, and all will be forgiven. Yes, a book will shore up the crumbling walls of Utopia.

Of course, these elites now well realize that their Erewhon, their Shangri-La is a place no one wants to inhabit.

Only the stunted imaginations of university "intellectuals" can seek to transform the entire planet into one massive prison-system, where nothing but the State matters, whose will all must obey.

What these ivory-tower thinkers did not realize, despite all their conniving mechanisms (aka, propaganda), is something crucial – politics and politicians, Hollywood and universities (there's no real difference between the two now), publishers and the media – can only exist, let alone function, if the lowly commoners actually go along with it all.

If that cooperation vanishes, all institutions, all mechanisms of control, all machinery of producing consent, all means of indoctrination – no matter how finely crafted, no matter how sophisticated – comes to a grinding halt.

Finally, and at long last, this cooperation is evaporating, and humans are engaged in a new revolution – one in which there is no room for the globalist elite whose destiny now is to embody that terrible judgment passed by another misguided revolutionary (Leon Trotsky) – that these elite now belong in the dustbin of history.

The time has come at last for the renaissance of the strong nation-state, where loudly is heard the thrilling cry – "Long live free humanity!"

But what is this nation-state? A country that not only determines its own economic sovereignty, but more importantly one that defines itself by its unique moral character.

The problem with these various globalist thinkers has been that they worked from a faulty assumption – that life is all about the money. Keep flashing the dough, and people will follow mindlessly along.

But people do not live solely for money. They live by, with, for their moral principles. And they are willing to sacrifice a lot for these principles. "Man does not live by bread alone."

Hence Panic Lit, to which another already-effete volume has just been added, penned by Stephen D. King, entitled, [Grave New World: The End of Globalization, the Return of History](#).

The title is important – and rather telling.

Of course, it's a play on Aldous Huxley's book, *Brave New World*, which laid out the grim program of globalism. But for King, the Utopia of the "Brave New Globalized World" has become a dystopia of a "Grave New World."

For him, a world without his globalism is grim and grave. This is reminiscent of Dr. Josef Goebbels who happily [killed all his six children](#) because he could not imagine how they might live in a world without Hitler.

Likewise, King cannot imagine a world without globalism, and he fears what will come next, now that the cooperation of the common folk is disappearing fast, whose cry is age-old: "There are more of us than there are of you!"

Babylon has fallen, and great shall be its fall.

The title of King's book also points to a concept happily embraced by all globalists of his ilk, namely, the "end of history."

This [term was popularized](#) by Francis Fukuyama, but he also misrepresented it. In fact, it was first coined by the French philosopher, [Antoine Cournot](#), and then fully developed by the German philosopher [Martin Heidegger](#) and his disciple, [Gianni Vattimo](#).

In effect, the end of history does not mean that events will stop happening, or that the world will end.

Rather, the end of history means that future life will be lived without certainties, without truth, and therefore it will be forever predictable and forever knowable.

In other words, people will no longer have the sense that they are moving forward towards knowledge, but will exist forever in the right-now, as if caught in an unchanging web of nebulous associations.

Think of being trapped in an Eternal Now without any hope of getting out – a rather frightening prospect for humanity, and that unending present is called, "progress," where the perfect state of existence has been reached, and nothing more can, or should, change, because all change has already happened, and all we need to do is sit back and enjoy the fruits produced by the machine of a well-organized state.

The very idea is revolting because such stasis means the end humanity – only a machine can exist in an Eternal Now, the same forever (hence the globalists' love of technocracy).

The end of history only makes sense for the machine, which needs neither a past, nor a future – it just wants to get plugged in and hum along smoothly forever.

The State is the plug, which exists to keep machine-humans running and therefore being eternally useful to the elite.

Such is the horror of technocracy, where a human being is a nothing more than a mechanical bio-mass. Therefore, all globalists are technocrats, intent on zapping their version of Frankenstein into some sort of animation, which may be mistaken for "real" human existence.

Imagine a life bound purely to the senses, and you have the end of history – when you have only feelings and sensations, events have no significance, no meaning, because there is no truth to strive for. Things happen, but they are not worthy of being noticed – because to notice is to give events meaning. And there can be no meaning in the Eternal Now.

Meaning needs thoughts and ideas – but what good are ideas to a machine?

Thus in a globalist state, thoughts and ideas are dangerous, because they upset the grand paradigm of a mechanical life. This is why ideas must first be controlled so they can then be destroyed.

Individualism is dangerous, and collectivism is good, and this is why we now see a [resurgence of communism](#). How often do we hear the opinion – "Real communism has never been tried." Why has this become a talking-point?

To make a human being into a machine requires not only a grand strategy, but also a relentless will, which the globalists have demonstrated they have plenty of. Couple that with communism, and you have the perfect strategy of control – collectivization.

Thus, also the creation of the [mechanized humanoids](#) – sexless, sterile and fully controlled. It is the globalists' dream – the end of humanity and the rise of "humanoidity." A new type of life that can exist forever, because mechanical parts are easily replaced.

But not all may enter into this mechanized Elysium – only the few. Thus, the cant of "too many people on the planet," "save the planet from humans," the wilful worship of earth as mother, as Gaia, who shall consume her own young.

Hence, also the strong link of all "progressive" ideas with antenatalism – feminism, homosexuality, gender identity. [Babies are the ultimate evil](#) for progress.

This is all, of course, Neronian, in a way – that is, Nero burned down Rome so he could build himself a vast palace, called [the Golden House](#).

The globalists have been wanting to undertake a similar burning away of excess humanity, in order to [transform the planet into a Golden House](#) of their own, where only a few humanoids will exist eternally, as robotic slaves.

Such is the grim world of the automaton. This is what is meant by "the end of history," and that is why it is the chief goal of globalism – the end of natural human beings, and the rise of mechanical human beings.

This makes globalism, then, the fully ripened form of nihilism.

Thus, when King's book links the demise of globalism with the rise of history – unwittingly he is saying that humanity has risen up and is refusing to be annihilated.

History is intensely human, because history is intensely moral. When we piece together events of the past, we are really constructing a moral memory-palace – what happened and how things happened lead to the question that people are far more interested in – why did it happen in the first place?

This is why progressivism hates history (the [recent tearing of statues](#) in the US).

Whenever we ask, "Why?" we are being moral, because we are seeking the truth which alone can satisfy our moral curiosity, which in turn is our search for a greater, ultimate truth, namely, God.

King's book is nothing but a list of dire events (versions of economic collapse) that will come about if globalism is abandoned by the West. There is even the warning that without globalism democracy itself will fall apart.

Then, he issues the call for governments to "at least attempt to challenge the inconsistencies of those who seek to pursue policies of disintegration." Such is the final whimper, "at least try" to stop humanity from wanting to be human, wanting a future (in which to create history).

"Disintegration" means the final collapse of globalism. King clearly recognizes this – and he has no clue what to do about it, which is telling. The machine cannot think. It can only follow predetermined patterns.

In the face of morality, globalism is empty nihilism. What man or woman wants to fall into a bottomless pit?

Rather, people want to be both mortal and moral. They want history. The human soul, the true moral compass of life, will always deny the machine, because it is far stronger.

Globalism is dead. Truth, morality and hope will always win, because all three make humans intensely human. It is this intensity of humanity that globalism cannot comprehend, let alone overpower, or even control.

Be strong my friends – the hour of our freedom is at hand! Strike down tyranny and live free! And don't buy Panic Lit!

*The photo shows, "Hip-Hip-Hurrah!" by Peder Severin Krøyer, painted in 1888.*

