



THE GREAT RESET! THE GOSPEL ACCORDING TO KLAUS SCHWAB

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There is a book everyone should read, an exceptional book, which promises to be among the classics of contemporary literature. It is *Covid 19: The Great Reset*. Its author is the humanist and scholar [Klaus Schwab](#), the founder and president of the World Economic Forum in Davos, a club of people of the world. This group of merry fellows meets for a while to breathe the fresh air, experience the vertigo of the peaks and yodel about on barrels. In the evening, in front of a campfire, they reread aloud a few pages from Thomas Mann's *The Magic Mountain*. They make money, of course, but they are aesthetes above all. Schwab's masterpiece has still not gained much traction, even among nationalists camp, which is a pure scandal, so exquisite is its style and its precious content.

COVID-19: THE GREAT RESET

KLAUS SCHWAB
THIERRY MALLERET

FORUM PUBLISHING

Schwab writes little, but when he writes posterity trembles. His style makes [Christine Angot](#) pass for Marcel Proust and [Marc Lévy](#) for Julien Gracq. "In today's complex and adaptive world, the principle of non-linearity means that suddenly a fragile state can turn into a failed state and that, conversely, a failed state can see its situation improve with equal celerity thanks to the intermediation of international organizations or even an infusion of foreign capital." What insights! What turn of phrase! We are struck by a very colorful style. To accomplish this task, Schwab enlisted the help of Thierry Malleret, an economist who writes as he thinks. Before publication, the book received feedback from a few bosses

in the circle of reason. This is to say how much those who know how to make money have both taste and culture.

Herr Schwab's book should be read as a road map, an economic and social program designed to meet the great challenges of the West after the epidemic. Schwab, not pondering the origins of Covid 19, however sees the virus as a real opportunity. Covid is a great and formidable opportunity to change society. Opportunity, they say, makes the thief. In short, this pandemic crisis reveals the limits of a global, technocratic and neo-liberal system. Schwab recognizes that this world, his world, is wrong, but it is up to people to pay the consequences, with or without their consent. The self-proclaimed and co-opted elites agree to change the system for the people to follow, so to speak.

The book was written in 2020, during the first lockdown. Undoubtedly motivated by boredom, Schwab discovered the vast range of possibilities offered by this peaceful, creative, enjoyable moment of retirement. In his ivory tower, he announces the color: "The worldwide crisis triggered by the coronavirus pandemic has no parallel in modern history." This very subtle sentence makes it clear that the crisis and the management of this pandemic are the causes of the turmoil and damage the world is experiencing, not the virus itself. It is only at the end of his epic poem that Klaus von Ravensburg recognizes that Covid 19 will hardly kill anyone and that it will not make history. He could have announced this from the start; then he would not have needed to lay down a political program to change the entire face of the world. What shame! In his Introduction, Schwab continues, "Many of us are pondering when things will return to normal. The short response is: never." What a relief!

Now, thanks to the Boss, we are sure of one thing: history is being written ante-covidium and post-covidium. Schwab, at the beginning of his book, explains that the Black Death caused profound changes in medieval society (the disappearance of chivalry and feudalism) and copies the effects of all that on to Covid to justify the Great Reset. What then does the Sumo Poeta advocate? A confinement of one to two years, more or less strict, followed by generalized vaccination. Then will come the great changes necessary for humanity. When you have twisted, crept out, oppressed a population to such an extent, it is not difficult to make them submit to any change. His Majesty, the Lord of the Flies is such a genius that Machiavelli himself could not have done better to manipulate his people. Because the Covid, he explains, is changing our society, it is imperative to change the program and reinvent ourselves, based on four major ideas: a new capitalism in the light of technology, the ecological emergency, universal healthcare, and inclusion of minorities. These notions complement each other and are linked to each other.

Containment and measures require working remotely and therefore being hyperconnected. Many people will have to adapt, others will lose their jobs. We must therefore rethink a more just, egalitarian and ethical capitalism. Because the virus is, according to him, linked to global warming, it is urgent to save the planet. He who says climate change, also says climate -regulation. Deregulation is therefore a malfunction: only technical measures are able to resolve it. This is without counting on the youth who believe in progress and who are able to save what we have as the most precious thing: the earth. Because the virus affects our lives, our relationships, and kills thousands of people around the world every day, it is necessary, to protect ourselves and others, to wear a mask, to adopt concrete measures, to respect new rules of distance, to be vaccinated. Death, on the model of the climate, is a disruption of life, a deviance, a problem. We must therefore find the means to resolve death. And all this on behalf of others. We find the thought of Master [Attali](#) and his concept of altruism already formulated for forty years in his opera omnia. Many people, ante-covidum, from among minorities were excluded. We must therefore rethink a more just, green world, based on inclusion, tolerance and progress.

Graf von Schwab speaks of benevolence in the last chapter of his book. It's really cute! Nationalists, identitarians, ardent defenders of sovereignty, of tradition, are villains who are in retreat. Obscurantism, intolerance. It's all terrible. It's all about openness and sharing. It is only fair that His Holiness Klaus VI does not ask us to be charitable and make a donation for the little lepers. Wisely, he advocates "reinventing our mind map," striving for ethical capitalism and "being creative." The Right Reverend Abbot even becomes a Rousseauist, when he tells us that "nature is a formidable antidote," and adds that "it will gradually become essential to pay more attention to our natural assets."

It is all beautiful, very beautiful even, but it does not exist. At Strasbourg Cathedral, we find the statue of the Tempter. The young man, charming, seductive, offers a cut to whoever desires it, but on his back swarm toads, scorpions and snakes. Likewise, behind every beautiful and good idea that Jean Jacques Schwab and Klaus Rousseau articulate, hides the devil himself.

Remember that an idea is not generous, it is true or false. To quantify happiness, kindness, altruism in a society, is confusingly ridiculous, gross stupidity. In other words, well-nigh dotage. Likewise, "nauseating," rancid "are not concepts, just as kindness is not a given that can enter political, economic or social thought. Schwab pretends to advise the world. He wants to appear to controls events, knows everything and foresees everything in advance. He is a man who has too much influence and too much power for his own good and ours. He thinks his ideas are necessarily the best because he and his friends have a lot of money. Parody is added to megalomania, ridicule to dotage, mediocrity, role-

playing. This great pontiff from the University of Geneva has the historical and philosophical knowledge of a passable student in a management school. He looks like a Z-List [Goldfinger](#) who doesn't understand he's dead-end, out of touch, a nerd long past his sell-by date.

This book, a tonic cocktail of muscular Attali, ultimately offers nothing new of what has been known since [Alain Minc's](#) *Happy Globalization* of 1997. Nothing learned, nothing understood. There is not an extra gram of imagination; it's poor and repetitive like a pulp novel. The world elite has neither thought nor genius. It's the little utopia of a banker who only knows the world by going back and forth between a Sofitel and two airports. These globalists claim to be at the forefront of modernity, advocate openness, but have a narrow and stunted view of the world. Schwab talks about money, people, the others, the land and the world; these are abstractions which do not refer to anything real. Has he been out on the streets over the last ten years? I doubt it.

The minstrel from across the Rhine brilliantly asserts ready-made truths, ideas thrown into the air; gives figures without a source; demonstrates nothing, but announces; makes shortcuts, bordering on sabotage; launches studies as if they were going out of style. When ideas are a little hard to find, Schwab turns into a commentator, exhibitor, and calls on experts who are always on his side, friends of his. Such is European governance. When the ideas are sympathetic, he becomes a decision-maker and prescriber, with the peremptory tone of a wise man among the wise who has inhaled a little too much Alain Minc, extra fine.

This book is the Oktoberfest of BS. Let's have a laugh, then: " a vacuum of global governance and the rise of various forms of nationalism make it more difficult to deal with the outbreak;" " As the critique of economic growth moves to centre stage, consumerism's financial and cultural dominance in public and private life will be overhauled;" "COVID-19 was a determining element: George Floyd's death was the spark that lit the fire of social unrest." Hats off to the artist!

The big reset is a Davos-style mafia stunt: we take Godfather; take out the spaghetti; put sauerkraut instead – and we have Schwab. It's a tour de force, a huge hostage-taking. President of the global crime syndicate, he says nothing about the terrible consequences of this great reset. He recognizes that " The global economy is so intricately intertwined that it is impossible to bring globalization to an end."

Destroying millions of jobs as a result of the Covid, Schwab concedes, putting people into unemployment, replacing part of the workforce with robots, would be an evil, certainly, but a necessary

evil: " In all likelihood, the recession induced by the pandemic will trigger a sharp increase in labour-substitution, meaning that physical labour will be replaced by robots and 'intelligent' machines, which will in turn provoke lasting and structural changes in the labour market."

For example, there is this very enigmatic sentence: "The small restaurants that survive the crisis will have to reinvent themselves entirely." What? Will they have to succumb to Uberization, subcontracting, giving way to large restaurant chains that can make both pizzas and sushi? Just water off of Schwab's back. Technological, hyperconnected capitalism therefore promises the collapse of part of the wage and entrepreneurial middle-class, and an increased and definitive polarization between the richest, blessed with globalized metropolises, and the poor in "not very interesting" jobs.

Schwab is not unhappy to see all the structures blow up for the benefit of the individual, atomized, who is then more apt to subscribe to globalism, to the law of victimized minorities, to youthism. Better stray sheep than a strong flock that lives on. Ecology with Schwab becomes globalism, since it gives the individual, wherever he comes from, consumer and employee, the responsibility of saving the planet, the climate, the seas. Only this ecology is just the flip side of the same coin which faces capitalism, financial domination. Doctor Klaus and Mister Schwab do not say everything: behind the idea that death would be a mistake, hides the desire to impose a generalized post-covidium surveillance company: " the containment of the coronavirus pandemic will necessitate a global surveillance network capable of identifying new outbreaks as soon as they arise."

After all, new viruses will emerge because of global warming. In the name of the good, that is, health, Frankenschwab wants a society of testing, tracing, a kind of global health dictatorship established by governments and maneuvered by the exploits of technology. It is reminiscent of the fact that a dictatorship is never imposed in the name of evil, of dominating in order to dominate, but always in the name of a higher and collective good. Tyrants are, above all, the little fathers of peoples. Small tasty detail - Schwaby goes so far as to recommend connected toilets to control our health, just in case the mess of the day before does not bode well. What a brilliant idea!

Schwab is committed body and soul to the "vanguard of social change." Of course, societal progressivism, in the absence of a real social struggle, always makes it possible to rescue capitalism and accept its rule. Schwab is, as [Audiard](#) would say, a synthesis. [Jean Claude Michéa](#) speaks of a liberal-libertarian alliance. It's [Cohn-Bendit](#), just a bit less despicable; [Thunberg](#) in a necktie. In other words, we allow surrogacy and assisted reproduction in the name of individual freedoms. But we are

also fully masked and are subject to curfew. Everything is allowed, but nothing is possible, as [Michel Clouscard](#) said.

Schwab will also have to explain to us how he intends to "to rethink governments' role." All this, of course, will happen through one world government: " if both the nation state and globalization flourish, then democracy becomes untenable." And to continue further: " A hasty retreat from globalization would entail trade and currency wars, damaging every country's economy, provoking social havoc and triggering ethno- or clan nationalism.

The establishment of a much more inclusive and equitable form of globalization that makes it sustainable, both socially and environmentally, is the only viable way to manage retreat. This requires policy solutions addressed in the concluding chapter and some form of effective global governance." Living in a green and completely sanitary world will not lead to the best of all possible worlds. In the name of ecology, one could think of excessive taxation, repeated confinements, the one-child policy, the establishment of a tax on the air we breathe. Nothing like paradise.

Emperor Palpatine's words are so contradictory, once one gets lost in his intentions. He struggles to bring out a good idea, floundering in his book as on the Bodensee during a vacation. The end of the book, which we finished with disgust, so much did the language of this [Kojak](#) of Davos sicken us, nevertheless did warn us. These changes will be painful, and not everyone will make it. Without being threatening, Schwab draws back, slithers about, dodges. Does this mean that we will have to get rid of part of the harmful and recalcitrant population and return to global Malthusianism in the name of ecology and health?

In 2009, at the Copenhagen summit, physicist [Hans Joachim Schellnhuber](#) said: "This is a triumph for science because at least we have managed to stabilize something; namely, the estimate of the carrying capacity of the planet, that is to say, one billion people. What a triumph! On the other hand, do we want to come to this? I think we can do a lot better!" In France, [Laurent Alexandre](#) and [Jean Marc Jancovici](#), in a work of evangelism of the young elites of the country, decreed that there would be for tomorrow the men-gods, mastering technology; and the others, the slaves, the unproductive, minimum wage-earners who pollute because of their overly high standard of living. We will have to think about what we want.

Is this book a program? Some will readily see the trajectory of the reset taking shape. Schwab also enjoys, let's be honest, the conspiratorial aura that revolves around his multinational organization.

Because he has influence and an address book, he is credited with the means to do harm. Does he really have the means? There is something terribly burlesque, even parodic, in the way he plays rector mundi. This book is in many ways a dotard's dream, the masturbatory delirium of a bourgeois globalist in front of his little comrades. Doubt is possible. Let's hope that Schwab does not become a prophet.

Nicolas Kinosky is at the Centres des Analyses des Rhétoriques Religieuses de l'Antiquité. This article appears through the very kind courtesy of Monsieur Christophe Geffroy of [La Nef](#). Translation from the French by N. Dass.

The [featured image](#) shows, "A four-footed monster," a print by Samuel De Wilde, printed in 1807.

