

State of Mankind

How much do you know?

Excerpts from

How the Specter of Communism Is Ruling Our World

(118)

While violent communism threatens all mankind, most people in the Western free world neglect the non-violent communist factors developing quietly in their own societies. Besides the infiltration by the Soviet Union, all manner of para-communist ideologies and movements within the West — including outright communists, the Fabian Society, and the Social Democrats, among others — have penetrated government, the business world, and educational and cultural circles.

The counterculture movement in the West during the 1960s, as well as China's Cultural Revolution, were brought about by communist elements. After the 1970s, rebellious youths in the West launched "the long march through the institutions," an attempt to erode traditional culture from within and seize social and cultural leadership. In just over a decade, they achieved daunting success.

After the fall of the Berlin Wall and the disintegration of the Soviet Union, some people cheered the end of that stage of history and the end of communist ideology, while others worried about a clash of civilizations. But few realized that communism was taking on new forms and guises in its attempt to control the world. Its new banner is globalization.

With the Industrial Revolution and the development of science and technology, the movements of people and the changes in economics, politics, science and technology, and culture have become far more frequent. Today, modern telecommunications, transportation, computers, and digital networks have shrunk geographies and effaced boundaries that had stood for thousands of years. The world seems to have become small, and the interactions and exchanges between countries is unprecedented. The world has become more and more a unity. This strengthening of global collaboration is a natural result of technological development, the expansion of production, and migration. This kind of globalization is the result of a natural historical process.

However, there is another kind of globalization, the result of communist ideologies hijacking the natural historical process of globalization in order to undermine humanity. This second form of globalization is the subject of this chapter.

The essence of globalization under the control of communism is essentially about the rapid and widespread dissemination of all the worst aspects of both communist and non-communist regimes. The means of this dissemination include large-scale political, economic, financial, and cultural operations that rapidly erase the boundaries between nations and people. The goal is to destroy faith, morality, and traditional cultures, which humanity depends on for survival and to enable its redemption. All of these measures are aimed at destroying humanity.

This book has stressed that communism is not merely a theory, but an evil specter. It is alive, and its ultimate goal is to destroy mankind. The specter does not hold to a single political ideology, but when conditions permit, is apt to use even political and economic theories that are contrary to standard communist ideology. Since the 1990s, globalization has claimed to be about furthering democracy, the market economy, and free trade, and has therefore been protested against by a number of left-wing groups. But these left-wing groups don't realize that the communist specter is operating at a higher plane. Economic globalization, political global governance, Agenda 21, and various environmental and international conventions, have all become tools for controlling and destroying humanity.

Globalization, also known as "globalism," as it is manipulated by the communist specter, has made stunning progress in several

areas, using a variety of means along a number of routes through the world. This chapter will discuss the economic, political, and cultural aspects of this form of globalism.

These three aspects of globalization have merged into a secular ideology of globalism. This ideology has different appearances at different times and sometimes uses contradictory content. But in practice, it exhibits characteristics that are highly similar to communism. Based on atheism and materialism, globalism promises a beautiful utopia, a kingdom of heaven on earth that is rich, egalitarian, and free of exploitation, oppression, and discrimination — one that is overseen by a benevolent global government.

This ideology is bound to exclude the traditional cultures of all ethnic groups, which are based on faith in gods and teach virtue. In recent years, it has become increasingly apparent that this ideology is based on the “political correctness,” “social justice,” “value neutrality,” and “absolute egalitarianism” of the Left. This is the globalization of ideology.

Each country has its own culture, but traditionally, each was based on universal values. National sovereignty and the cultural traditions of each ethnic group play an important role in national heritage and self-determination, and offer protection for all

ethnic groups from being infiltrated by strong external forces, including communism.

Once a global super-government is formed, communism will easily achieve its goal of eliminating private property, nations, races, and the traditional culture of each nation. Globalization and globalism are playing a destructive role in this regard by undermining human traditions and ethics and spreading left-wing ideologies and communism. Revealing the communist roots of globalization and the similarities between globalism and communism is a thorny yet extremely important and urgent issue.

From Chapter Seventeen: Globalization: Communism at Its Core