

ESSAY 17 – PSYCHO-HISTORY

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La Vita Nuova

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*Улетай на крыльях ветра
Ты в край родной, родная песня наша
Туда, где мы тебя свободно пели
Где было так привольно нам с тобою
'Fly on the wings of the wind
To our native land, beloved song of ours
There, where we sung you in freedom
Where we were so over-free with you'*
- Aleksandr Porfiryevich Borodin, 'Prince Igor', Act II

'On the Border of Two Worlds'

*The standard of truth, in the final analysis,
resides in the internal necessity of consciousness,
and we must see the basic standard of good therein*
- Nishida Kitaro

(*A Study of Good* - orig. 'Zen no kenkyū'. New York, Westport and London 1960, 131)

At some point throughout the last decennia, most people have ceased to trust the MSM. Throughout the Western world, the output of corporate news outlets, press agencies and public broadcasters is now widely regarded as having no more relevance to real-world life and public sphere concerns than *Pravda*-style Soviet 'double speak' propaganda. At some point, Western citizens with even a modest capacity for autonomous reasoning will have switched off the television news and cancelled their newspaper subscriptions. According to their personal equation - residual trust in the public-mindedness of 'the establishment', patient anticipation of a self-corrective mechanism within 'the system' - the individual 'breaking point' of the news consumer will have varied. Around the Western world many news consumers already 'tuned out' from the MSM in the wake of its shameless support for the globalist wars of blatant aggression against Yugoslavia (1999) and Iraq (2003). In the Netherlands many people stopped trusting the 'official line' after the MSM's 'business as usual' after the assassination of patriotic dissident Pim Fortuyn, just days before the 2002 parliamentary elections - elections he stood poised to win by a landslide. At last, even the most sheepishly apathetic news consumers reached their 'saturation point' during the 'clown world' MSM propaganda campaigns against the 2016 'national-populist' anti-globalist upsets of 'Brexit' and 'Trump'. In Western Europe, the subsequent blanket censorship of islamicist terrorism, immigrant grooming gangs and native mass-protests such as the French *gilets jaunes* caused a growing popular realization that the MSM is not merely complacent but also *complicit* in the accelerated dispossession policy that the globalist hostile elite is inflicting on the indigenous peoples of the West. This realization is most acute among the indigenous demographics that are most exposed to the daily effects of

globalist-induced hyper-capitalism, social implosion and ethnic replacement: the working class, the rural/provincial population and the young generation.

By now, even the most docile *Gutmensch* citizens of the West are turning to the online world of social and alternative media when they need substantial information about real-world events and developments. In the Netherlands, even the ‘hardcore’ readership of the governing VVD party’s¹ self-lobotomy *De Telegraaf* newspaper² are now beginning to turn to the slightly less idiocratic populist online forum *GeenStijl*³ for a minimum of real-life feedback. Even the most ‘die-hard’ regime-faithful green-left fans of state television NPO⁴ are now starting to occasionally take a sneak glance at the slightly less hallucinating news site TPO⁵. The caricature echo chamber ideology of the boomer *soixante-huitards*, increasingly taken to its logical sado-masochism extremes by the boomers’ feminist-multiculturalist successors, has now become so far removed from actual reality that the ‘credibility gap’ between the MSM and the indigenous masses of the people has become unbridgeable (for the author’s summary of the psycho-historical development of globalist hostile elite’s ideological narrative, cf. Wolfheze, *Alba Rosa*, 4-6).

The divide between the elites and peoples of the West is now so deep that it can no longer be glossed over by cosmetic policy measures designed to cope with mere ‘democratic deficits’ and ‘calculating citizens’. The betrayal of the West by its supposedly ‘democratically mandated’ but effectively ‘distant-controlled’ political elite can no longer be denied. As in other Western countries, in the Netherlands parliamentary democracy has failed (‘mainstream party’ *cordon sanitaire* of the patriotic opposition, formal abolition of the consultative referendum, bureaucratic imposition of anti-national ‘EU law’), judicial independence has been undermined (show trials against opposition leaders, drug mafia infiltration of law enforcement, legal immunity for criminal asylum fraudsters) and social cohesion has become a distant memory (forcibly imposed ‘diversity’ in social housing, anti-meritocratic ‘affirmative action’ in the labour market, tax-enforced favouritism of free-rider ‘single moms’ and ‘migrants’ - for the author’s overview of the Dutch political landscape, cf. Wolfheze, *Alba Rosa*, 91ff.). All these tangible realities are effectively taboo subjects in the public sphere: open debate is a distant memory - blanket (self-)censorship is the ‘new norm’. Fear of falling foul of the politically

¹ Although the formal power base of the Freemasonic-controlled liberal *Volkspartij voor Vrijheid en Democratie* (‘People’s Party for Freedom and Democracy’) has been reduced to just over a fifth of parliamentary seats during PM Mark Rutte’s term in office, it still is the country’s largest party, leading an improvised anti-patriotic ‘cartel’ coalition.

² *De Telegraaf* (‘The Telegraph’) newspaper is the Netherlands’ largest daily newspaper - it is owned by the Belgian media consortium Mediahuis, which now controls most Dutch and Belgian print and online media outlets.

³ *GeenStijl* is an independent blog-style Dutch online current affairs magazine characterized by its iconoclastic language and non-conformist reporting. The fact that its ‘populist’, ‘anti-establishment’ content remains firmly embedded in a civic-nationalist and libertarian framework effectively puts it into the ‘controlled opposition’ category.

⁴ The *Nederlandse Publieke Omroep* (‘Dutch Foundation for Public Broadcasting’) is the Dutch governmental organization that regulates and dominates the Netherlands’ traditional television and radio media. It tends to focus on subliminal cultural-relativist and secular-nihilist manipulation of the public through a systematic promotion of anti-traditional ‘infotainment’ and ‘idiocracy’-style consumerism. In this sense, the NPO-controlled ‘public media’ represent the cultural-marxist counterpart to the Mediahuis-controlled ‘commercial media’ (cf. note 4 above), accurately reflecting the ‘liberal-left’ globalist alliance that has now controlled the Netherlands for over four decades.

⁵ *ThePostOnline* is an independent Dutch online current the older form of ‘quality journalism’ that characterized the now-defunct civic-minded libertarian press. Its steadfast adherence to outdated libertarian and civic-nationalist ideas explain much of its continuing hostility to the Netherlands’ New Right.

correct party cartel line, which is easily enforced in the ‘small pond’ Netherlands through informal employment bans and public ostracism, makes it virtually impossible for any public figure to articulate a hard truth that is now starting to gain tacit acceptance among the general population: the fact that the nation’s power establishment has mutated into a *hostile elite*. This hostile elite is nothing less than the agent of the globalist occupation power at the level of the former Dutch nation-state: it is made up of an improvised conglomerate of local front men for trans-national interest groups. The most important of these - loosely coherent and opportunistically coalescing - interest groups are international high finance (most prominently ‘big banking’, serviced by the IMF), the trans-atlantic military-industrial complex (serviced by NATO) and the ‘New World Order’ project of the cultural-marxist intelligentsia (symbolized by the UN and implemented through a network of internationalist ‘human rights’ and ‘open society’ organizations). For the thoroughly brain-washed and conditioned Dutch population the ‘occupied territory’ status of the ex-Netherlands nation-state may be painfully difficult to accept, but the tangible reality leaves no room for doubt. To be fully *aware* of this reality means to see that the Dutch borders have been eradicated (‘Schengen’), that the Dutch currency has been abolished (‘Euro’), that the Dutch legal system has been superseded (‘EU law’), that the Dutch armed forces have been put under alien control (‘NATO’) and that the Dutch flag no longer flies undisputed (‘EU flag’ - for the author’s analysis of the new ‘occupied territory’ status of the Netherlands under globalist-transnational rule, cf. Wolfheze, *Rupes Nigra*, 296ff.).

Above and beyond these in-your-face realities there is yet another very tangible reality that indicates *die Verwandlung*⁶ of the ex-Dutch elite - largely made up of the *regenten*⁷ plus the intelligentsia - is now complete. The fact that the ex-Dutch elite is now an integral part of the larger - truly *trans-national* - globalist hostile elite is best proven by its treacherous promotion of the deliberate *replacement of the Dutch people*. This long-term project of *omvolking*, synchronized with *Umvolkung* in Germany and *le grand remplacement* in France as part of the neo-kalergian ‘European project’, aims at the replace the old indigenous people of the Netherlands, characterized by thrifty economic conservatism, organic social solidarity and freedom-loving independence of mind, by a new ‘melting pot’ populace better suited to the needs of globalism: low-cost labour, mass consumption, socially atomization and demo-ethnic electoral manipulation. In the Netherlands, this decades-long drawn-out project is now starting to filter through into the daily lives of all but the most retired living indigenous population. The social geography of the *Randstad*⁸ is now showing a chaotic mix of what are, in fact, non-communicating ethnic ghettos: small areas for down-town mass-tourism and some enclaves of boomer elite villa life and yuppie elite urban hedonism are maintained between exponentially expanding ethnic no-go zones in the older city districts and the inner suburban housing estates - the indigenous working classes have largely fled to the smarter semi-rural outer suburbs, only to be overtaken by mass immigration. Even out the *Randstad*, the impact of the hostile elite’s

⁶ A reference to the title of the 1915 symbolist novel *The Metamorphosis* (Franz Kafka), in which the novel’s formerly human protagonist finds himself transformed into an enormous and monstrous piece of vermin.

⁷ The Dutch term *regenten* originally referred to the semi-hereditary urban ruling class of the Dutch Republic. Some members of this old republican mercantile elite were ennobled during the 19th Century. The present-day descendants of this class, still entrenched in the country’s high finance and big business power circles, tend to think of themselves as co-equal with the older Dutch nobility, especially because some of its members married into the original nobility - this sentiment, however, is not shared by anybody else.

⁸ A reference to the ‘Rim City’ megalopolis of the virtually continuous urban belt that surrounds the shrinking ‘Green Heart’ of Holland and includes the Netherlands’ four largest cities of Rotterdam, Amsterdam, The Hague and Utrecht - its total population of 8,2 million inhabitants accounts for about half of the total Dutch population.

mass-immigration policies, recently formalized and accelerated through the Marrakesh Conference's 'Global Compact', is becoming acute: most provincial cities and even many smaller towns are now showing the effects of the incoming 'colour tide'. 'Asylum-seeker' facilities, including many 'emergency locations', ex-'refugee' housing policies of 'proportionate dispersion' and large-scale 'guest labour' employment in the agricultural sector are now causing crime waves and social tension even at the rural community level. Thus, in a small-sized - effectively semi-city-state - country like the Netherlands 'white flight' is not a realistic option, except for the privileged jet set that can afford drugs-money-inflated villa real estate prices and for the increasing number of entrepreneurs and agriculturalists who opt for emigration. At the street level, the real economy of the Netherlands is now increasingly dominated by the informally tolerated drugs trade, the tax-evading 'ethnic business' model and heavily subsidized business 'start-ups' by freely-housed ex-'refugee' settlers.

The socio-economic burden (fiscal exploitation and legal dispossession of the indigenous people in favour of 'immigrant' colonists) and the psycho-cultural burden (enforced cognitive dissonance on top of structural disenfranchisement) imposed by the hostile elite's ethnic replacement policy is causing native Dutch society to break down. The staggering rise in divorce, bastard birth and child abuse rates indicate the onset of final-stage social atomization. Equally astounding rates of drug, alcohol and porn addiction rates indicate a collective recourse to hedonist escapism. A wave of ('piercing'- and 'tattoo'-style) self-mutilation, ('tinder'- and 'bonga'-style) self-prostitution and ('gamer'- and 'insta'-style) self-isolation is destroying an entire generation of indigenous youngsters. A stifling atmosphere of political correctness does not allow these symptoms to be recognized for what they are: they are the warning signs of the approaching 'White Death' Dutch-style. The resulting cognitive dissonance, deliberately encouraged by social media algorithms, anti-traditional 'schools' and anti-religious 'churches', is causing psychological deformation at the collective level: denial reflex, tunnel vision, infantile regression and self-hatred are now widespread among the native Dutch population. This collective psychological conditioning finds its most evident outward expression in phenomena such as the 'millennial snowflake' (effectively a product of collective narcissism and societal feminisation) and the 'social justice warrior' (effectively a product of a multi-generation 'Stockholm Syndrome'), phenomena that are exploited by the MSM to reinforce and accelerate the downward spiral of native Dutch society. The MSM are deliberately hastening this collective descent into social atavism by blanket censorship and discursive manipulation: free-rider colonists are called 'refugees', illegal aliens are called 'dreamers', gang-raping foreigners are called 'lover boys' and islamicist terrorists are called 'disturbed individuals'. The MSM is now applying the accumulated knowledge of over a century social science research - 'marketing strategy', 'behavioural psychology', 'social engineering' - to deny the victimized and traumatized native population from the first and most fundamental prerequisite for collective recovery: *consciousness*.

This is where the Dissident Right has a key role to play, not only in the Netherlands but throughout the Western world: its foremost aim is to awaken the *collective consciousness* of the Western peoples. To achieve this aim, which is *meta-political*, the Dissident Right must realize that, at this moment in time, it stands on the border of two worlds: the border between a three-decades-long past of liberal-normativist globalism and an unknown future dispensation of unknown duration. At this point, a correct estimate of the Dissident Right's future-potential requires a correct assessment of its original purpose.

The Dissident Right Revolution

Accipe quam primum - brevis est occasio lucri

‘Take it now, be the first - the opportunity for profit is brief’

- Martial

The only serious discursive push-back against the MSM’s globalist Brave New World narrative comes from the Dissident Right (French: *Nouvelle Droite*, German: *Neue Rechte*, Dutch: *Nieuw Rechts*). The Dissident Right is a meta-political project of revolutionary counter-deconstruction, consisting of a loose agglomerate of dissident thinkers, speakers, writers and activists ever since the founding of the French think tank GRECE (*Groupement de recherche et d'études pour la civilisation européenne*, ‘European Civilization Research and Study Group’) on 17 January 1969. The Dissident Right bases itself on the political-philosophical work of French thinkers such as Alain de Benoist, Guillaume Faye and Dominique Venner and is internationally supported by famous publicists such as Anthony Burgess, Mircea Eliade and Arthur Koestler (for the author’s assessment of the contemporary Dissident Right, cf. Wolfheze, *Rupes Nigra*, 393ff.). In the Low Countries, the Dissident Right’s are few and far between,⁹ but, here too, its main purpose remains the same: to achieve collective *consciousness* among the native peoples of the Benelux and to end the collective conditioning that has been imposed upon them by MSM manipulation and educational ‘dumbing down’.

This means that for the Dissident Right the collective disengagement by the native masses from the MSM - the inevitable result of widespread mistrust of the ‘authorities’ and their ‘politically correct’ monologues - is cause for optimism. At last, the indigenous masses of the West are gaining a degree of ‘cognitive immunity’ to the ‘memetic viruses’ that the MSM have been infecting them with over the last four decades: the native peoples of the West are waking up to the fact that the MSM are ‘on the wrong side of history’ - that they are part of the hostile elite. In the Dutch context, there are several indications that the entire MSM narrative is now reduced to a paper-thin facade, as in the recent scrapping of the consultative national referendum and the recent introduction of EU censorship measures against digital ‘anti-immigration’ platforms. Clearly, the rulers no longer trust the MSM to sufficiently ‘inoculate’ the ruled. Even within the most complacent establishment circles of the Rhine-Meuse-Scheldt delta lands, the failure of the MSM control mechanism is now causing an occasional dissident noise, as in the demopolitical analyses of the big business think tank *Gefira*, the social critiques of neo-conservative publisher *De Blauwe Tijger* and the anti-multicultural publicity campaigns of neo-Catholic foundation *Civitas Christiana*. More importantly, however, is the growing cognitive independence of the younger generation, which has grown up out of MSM reach: young indigenous people are now learning to think for themselves - and *out of the box*. The short-lived ‘Alt-Right’ outburst of 2015-17, which was vital in providing critical mass for the ‘Brexit’ and ‘Trump’ campaigns, was merely a preview of the kind of all-shattering Cultural Revolution that the digitally fluent and ideology-free young generation of the West is capable of. This is one of the reasons that the MSM has been pushing its ‘Russia collusion’ agenda: it is desperately trying

⁹ The main representative of the New Right in the Low Countries is undoubtedly Belgian (mostly French-language) publicist Robert Steuckers, whose decades-long publicist campaign can be sampled in his personal weblog. The author has written three reviews of Robert Steuckers’ recent works *Europa* and *Sur et autour de Carl Schmitt* - these are included in Wolfheze, *Rupes Nigra* as Ch. 12-10.

to defuse the real-time bomb that is ticking under the globalist world order, viz. the revolutionary charge of the younger generation of the West. In the Netherlands, this ‘game’ is now being played for ever-higher stakes: the Dutch MSM is desperately trying to bring down the dissident political project of young Dutch politician Thierry Baudet¹⁰ by a midget version of the CNN’s anti-Trump ‘Russia collusion’ campaign. Similarly directed developments are now visible across the entire Western world: the liberal-marxist globalist New World Order is in crisis. The Corona Crisis, which is currently forcing the globalist hostile elite into the uncharted territory of emergency economics (de facto bankruptcy, neo-Weimarian fiscality) and decisionist politics (de facto border closures, autarky measures), is putting the entire globalist project on a knife’s edge. The Corona Crisis of liberal-normativist globalism bears some eerie resemblances to the Chernobyl Crisis of marxist-leninist communism: self-inflicted disasters, followed by capacity overstretch media cover-up, total loss of face, long-term systemic strain and economic implosion. If it does not shift to a straight-forward totalitarian dictatorship soon - a possibility after the totalitarian foretaste brought about by the Corona Crisis - then the liberal-marxist New World Order may now very well be entering a phase of terminal decline. In that case, the West may now be edging towards total systemic failure - towards a revolution that nobody anticipated and that will have an unpredictable trajectory and outcome. It is important that the Dissident Right grasps this opportunity and ‘catches on’. An important question needs to be raised: what would - will, must - a *Dissident Right Revolution* look like?

Irrespective of the answer - which will be different for each of the innumerable (National-Populist, Anarcho-Libertarian, Traditionalist, Futurist, White Nationalist, Eurasianist, etc.) factions of the Dissident Right - one thing is clear: the Dissident Right would be well advised to adjust its strategic position to take account of unexpectedly rapid developments. The Dissident Right needs a degree of openness, flexibility and pragmatism to cope with radically and rapidly changing battlefield conditions. Some points deserving of the Dissident Right’s attention:

(1) Widespread popular mistrust of the MSM can be exploited by the establishment of reliable - i.e. objective, non-factionalist - alternative media outlets. These would need to provide up-to-date news and rapid analyses as well as in-depth research journalism and wide-spectrum opinion pieces. These would need to adhere to the principle of cross-party solidarity for the sake of a ‘minimum program’ set of common goals such as anti-globalism, anti-liberalism, ethno-national self-determination and culture conservation. Within these parameters, the principle of total freedom of expression would have to be respected concerning all major divisive issues within the Dissident Right: ‘JQ’, ‘Islam’, ‘alt-sexuality’, ‘climate’, ‘free market’, etc.

(2) A *cautious* welcome should be extended to establishment individuals and groups (i.e. people and organizations within the MSM and the academia) if and when they start to abandon the sinking ship of globalism. After decennia in the political wilderness - with its spokesmen and its activists subjected to professional marginalization and social ostracism - the Dissident Right might be tempted to ‘return the favour’. But the great cause of the Dissident Right, which is ensuring the future of the European peoples and European civilization, does not allow for such

¹⁰ Thierry Baudet’s new patriotic-libertarian *Forum voor Democratie* (‘Forum for Democracy’) party, riding the Alt-Right wave, managed to wrangle its way into the national parliament during the 2017 elections (for the author’s assessment of the FVD’s political predicament, cf. *Alba Rosa*, 91ff.).

self-indulgence: (early) establishment deserters should be screened but then welcomed, co-opted and *used*.

(3) The Dissident Right should take account of the real needs, grievances and concerns of the younger generation: this generation is, very literally, the future of the West - and the Dissident Right. The Dissident Right exists to serve them, not the other way round. The young people of the West, those who are now in college, now attending university, now entering the workforce and now starting families, face an entirely different reality than older generations of Dissident Right thinkers, publicists and activists. Their socio-economic challenges include crippling 'student debt' servitude to the monstrous international bankers' mafia, an impossible housing market in the grip of 'boomer investors' and neo-Victorian sub-subsistence wages on the migrant-diluted labour market. Their life-world experiences include mass-immigration-induced over-population (criminal-chaotic 'diversity', hyper-urban *anomie*, social-darwinist 'reign of quantity'), unprecedented ecological crisis (bio-diversity implosion, rapid climate change, environmental degradation) and border-line trans-humanism (anti-masculine education/medication, transgender propaganda, proto-AI 'virtual reality').

The Dissident Right has a great 'communication strategy' advantage over its seemingly invincible MSM enemy: the Dissident Right has the luxury of non-dogmatic flexibility and non-prejudiced analysis. This advantage allows Dissident Right to consider, adopt and absorb many older ideas and newer realities that the MSM - and the globalist hostile elite that it serves - is unable to 'digest'. This means that the Dissident Right can be truly *progressive*: it can *act* offensively where the MSM can only *re-act* defensively. The MSM - and the globalist hostile elite - has lost the meta-political strategic initiative, and is highly unlikely to ever regain it. But it is important that the Dissident Right gains and maintains forward momentum - that it can dynamically handle quickly shifting realities. The Dissident Right would do well to look for strategic opportunities that can arise from the meltdowns in morale and panic reflexes that are likely to occur as its MSM enemy abandons ever-larger portions of the public debate. The MSM 'scorched earth' policy on its now-abandoned 'public debate' ground - i.e. its pretence that its loss of the debate on issues such as 'immigration' and 'multiculturalism' can be followed by ear-deafening silence - should not discourage the Dissident Right from rapidly following its retreating enemy: a beaten-but-not-destroyed enemy should not be given time to recuperate. Victories such as these should be celebrated with gusto - to the point of provoking the enemy into overreaching counter-moves.

Most importantly, the Dissident Right should exploit cracks in the MSM front to further its main aim: stirring up the *consciousness* of the Western peoples. A breakthrough will come when the Western peoples *become aware* of the truly *inhuman* - what Traditionalists would term *subhuman* and *demonic* - nature of the globalist hostile elite. It should be repeated: the globalist hostile elite is not only hostile to the interests of the Western peoples and the values of Western civilization - it is hostile to all that is still good, beautiful and innocent in this world. Nowhere is this deepest and most inhuman of hostilities more evident than in the manner in which the globalist hostile elite attacks what is most precious and vulnerable in all human societies: *children*. But before the Dissident Right can properly expose this deepest of all evils, before it can achieve full awareness of this evil among the Western peoples, it must re-examine its original - and historic - purpose. What is the thing that the Dissident Right first saw as evil in the globalist hostile elite? What was the demonic evil that the Dissident Right was meant to

fight and destroy? It is time to re-examine these questions - time to return to the almost-forgotten 'Molyneux Moment' of the Dissident Right.

The Molyneux Moment

The proper study of mankind is man

- Alexander Pope

In the mid-'10s, a new ethno-nationalist movement arose across the Western world: the so-called 'Alt-Right' started appearing besides - and replacing - the growing civic-nationalist 'populist' movement: together, these movements caused several significant anti-globalist phenomena - 'Brexit' in the UK, 'Trump' in the US, 'Lega' in Italy and 'FvD' in the Netherlands. The 'Alt-Right' movement focused on metapolitical mobilization, asymmetric 'memetic' warfare and digital anti-MSM guerrilla tactics - it deliberately stayed away from institutional politics. The 'Alt-Right' wave was effective but short-lived: it was stopped by the hostile elite's well-coordinated counter-strategy of 'doxxing' (character assassination, employer pressure), digital censorship ('deplatforming', 'shadow bans') and violent intimidation ('antifa', 'home searches'). Its formal end is marked by 'Charlottesville', i.e. the sabotage, through infiltration and provocation, of the 'Unite the Right' rally in August 2017. The short-lived 'Alt-Right' movement, which owed its impetus to the autodidactic and digitally proficient 'post-MSM' generation, provided a much-needed boost to the older Dissident Right movement that it became part of - it provided new faces, new ideas and new abilities. One new face widely, but not entirely correctly, associated with the 'Alt-Right' was that of Irish-Canadian podcaster Stefan Molyneux, who ran - and still runs - the independent media channel Freedom Radio. The 'extreme right' and 'white nationalist' frame to which he has been assigned by the MSM - including the Great Soviet Encyclopaedia-style outfit 'Wikipedia' - is so self-evidently ridiculous that it is almost laughable: Stefan Molyneux is a (semi-)anarcho-libertarian philosopher whose online shows focus on men's rights promotion, anti-feminist social critique, psychotherapy and philosophical analyses of current affairs. His intelligent, sincere and eloquent approach of various substantive issues in breach of political correctness, including the 'controversial' links between race and IQ, feminism and mass-immigration, welfare dependence and matriarchal social conditioning, apparently caused so much unease within the MSM that they have banished Molyneux to one-size-fits-all Devil's Island of the 'extreme right'. Of course, this idealistic Papillon is not exactly 'at home' in 'extreme right' exile. In fact, in the Dissident Right - particularly among its impatient 'young guards' - Molyneux' idealistic (cooperative-pacifist) ethics and naive (anarcho-libertarian) ideology are regarded with some suspicion. But the Dissident Right would do well to pay attention to what Molyneux has to say: as a serious thinker and an amusing debater he deserves not only the benefit of the doubt but also the courteous consideration that was once part and parcel of Anglo-Saxon sportsmanship in the public arena. The author contends that the Dissident Right owes Molyneux a debt of gratitude.

In the early and mid-'10s, many young Westerners owed their 'red pill' moment to Stefan Molyneux: their online discovery of his systematic deconstruction of liberal-left political correctness allowed them to break out of the perceptive straightjacket that they were being squeezed into by parents, schools and MSM. Many of them may look back at that moment as no more than a 'stepping stone', but, with hindsight, it may very well be that that particular

moment was much more than just a developmental ‘stage’ - it may have been a crucial turning point in the collective *Weltanschauung* revolution of a whole generation. It was the moment that many young Westerners freed themselves from their deeply internalized psycho-social conditioning through Molyneux simple recipe: sustained thinking, consistent truthfulness and ruthless self-examination. This combination is resurrecting the true direction of an old but much-misunderstood discipline: above all else, *philo-sophy* is the ‘love of wisdom’. It is possible to point out many gaps and shortcomings in Stefan Molyneux’ philo-sophy (e.g. his emotive appeals to ethical philosophy and his - typically Anglo-Saxon - neglect of transcendental philosophy), but he should not be denied praise for his authentically philosophical dissection of the psycho-social conditioning of contemporary Western ‘counter-culture’. At the core of Molyneux’ approach, sustained throughout his enormous and omnivorous oeuvre over decades, is the search for *awareness* - consciousness at the personal level above all. He operationalizes this approach by deep-digging analyses of the poisonous (cultural-marxist) ideological roots of the devolutionary conditioning of Western children. He points to the psycho-historical origins and psycho-social dynamics of contemporary Western society - a society that heavy-weight cultural-historical critiques, such as those of Peter Sloterdijk and Pim Fortuyn, have called ‘orphaned’ and ‘fatherless’. Molyneux points out the many negative but unnamed effects of ‘social progress’ and ‘individual freedom’: the anti-civilizational effects of hyper-feminism (activist anti-hierarchy, hedonist anti-rationalism, sadomasochist narcissism), the neo-slavery effects of totalitarian state control (fiscal exploitation of productive white males to subsidize ‘single mothers’ and ‘ethnic diversity’), the all-levelling ‘idiocracy’ that results from the ‘dictatorship of the feminist-multiculturalist proletariat’ and the cultural-marxist ‘permanent revolution’ against everything that retains a trace of masculine honour, white identity and Western civilization.

Molyneux’ anarcho-libertarian approach consistently emphasizes the (ethical, psychological) *individual* resolution of these disastrous effects: he emphasizes their (psycho-social) *synchronic impact* rather than their (cultural-historical) *diachronic causality* (for the author’s cultural-historical background analysis of the Crisis of the Modern West, which he approaches through the concept of ‘Cultural Nihilism’, cf. *Sunset*.). Molyneux de-emphasizes their collective impact: he, rather idealistically, regards any possible collective response as nothing more than the sum total of supposedly newly-rational and newly-enlightened individual responses. Most Dissident Right thinkers would beg to differ, but it cannot be denied that Molyneux’ rational and reasonable ‘ideal world’ represents more than just a philosophical utopia: it also represents a truly Christian vision. Even if Molyneux is, at least nominally, committed to the - typically Anglo-Saxon - principles of strictly ‘secular’ reasoning and strictly ‘scientific’ calculus, his outcome approximates the perfect balance between total personal freedom and total individual responsibility that is aimed at in the old Christian ‘Imitation of Christ’.¹¹ Dissident Right criticism of Molyneux world vision is as understandable as it is misplaced: his vision may be problematic in terms of *practical* implementation, but it still is an integral part of the *theoretical* ideal model of Western civilization that the Dissident Right is supposed to protect. To abandon this impossibly high-aiming ideal model - rather akin to a ‘living art’ *fontana di Trevi al meriggio* moment suspended in time-space¹² - would be to abandon Western civilization itself. In its capacity as the self-appointed protector of Western civilization, the Dissident Right must

¹¹ A reference to the title of the (ca. 1420) *Devotio Moderna* classic *De Imitatione Christi* (Thomas à Kempis).

¹² A reference to the zenith third movement ‘The Trevi Fountain at Noon’ of the 1918 symphonic poem *Fontane di Roma*, ‘Fountains of Rome’ (Ottorino Respighi).

(re-)create the real-world *outer* conditions and structures within which the *inner* life of the doubly traditional (Christian) and futurist (anarcho-libertarian) ideal model can be (re-)lived. This means that the Dissident Right, as protector, guardian, crusader, is required to stand *outside* - and *above* that ideal model: it should create the conditions in which the Western peoples may *live* in - and *up to* - that ideal model. As a man builds and guards a house for his family, as a soldier maintains and guards a wall around his city, as a king establishes and guards a border around his people (for the author's reappraisal of the Traditionalist concept of the 'Guardian', as represented by Carl Schmitt's concept of the *Katechon* in legal philosophy and as seen through the lens of Aleksandr Dugin in his essay 'The Solar Hounds of Russia', cf. Wolfheze, *Rupes Nigra*, 151ff.). *Within* that house, *within* that wall and *within* that border, the idea of equality, liberty and brotherhood can be lived in what Cultural Anthropology knows as the 'female sphere'. But when it comes to maintenance, survival and defence *on the outside*, hierarchy, responsibility and discipline must prevail in what Cultural Anthropology knows as the 'male sphere'. On the outside patriotism (allegiance to the country that one's ancestors fought and died for), nationalism (allegiance to the people that one is born into), hierarchism (allegiance to the particular societal functions of one's birth group) and inter-gender loyalty (mutual respect for the bio-evolutionary roles of the male as protector and the female as caretaker) and personal honour (pursuit of higher interests than one's own) are indispensable survival strategies.

Even if Molyneux' analyses focus on the *inner sphere* of Western civilization, they are still relevant to the Dissident Right as the guardian of its *outer sphere*: every individual human guardian originates in the inner sphere - it is there that he is raised, motivated and equipped for his task. To the extent that the guardian lacks in character, motivation and equipment he is forced to account for the failings of the inner sphere: he is forced to become *aware* of the reasons for these failings. In the contemporary West, these failings are profound and elementary: they stem from an existential crisis. The contemporary West suffers from nothing less than an *identity crisis*, as evidenced by a simultaneous failure of bio-evolutionary continuity (the biological group - race, nation, lineage) and cultural transmission (the cultural forms, norms and values attached to the biological group). It is exactly at this point that Molyneux' analyses are of great value to the Dissident Right: he consistently traces the collective identity crisis of the West - failing parenthood and failing education at the individual level. It is exactly here that the globalist hostile elite is most guilty of deliberate maliciousness: the subtle combination of socio-economic manipulation, psycho-social deconstruction and anti-identitarian 'diversity' that it is forcing upon the Western peoples cause Western parenting and education to fail. Thus, the argument returns to what was said earlier on: nowhere is the inhuman hostility of the globalist elite towards the Western peoples more in evidence than in its insidious and cowardly attack on its most precious and most vulnerable group: *the children of the West*.

How do you exercise power over another human being? How do you corrupt [him]? How do you take his natural integrity, intelligence, and all the wonder that is the human mind, and turn it against itself and get it to eat itself and get it to be sort of a snake consuming its own tail? How do you wrap people up in neuroses, and how do you make them obedient? How to get them to subjugate themselves to your will without you even having to lift a finger, barely even an eyebrow? ...I view certain damages that are done early to the mind in life as pretty irrevocable. The mind is not so plastic that you could, say, for instance, be locked in a cupboard for your first twenty years and [grow] up as a normal human being. You do experience some

particular phases in your brain development which are pretty central and may or may not be reversible, and generally the earlier the experiences the less reversible they are. (Molyneux, 'How to Control a Human Soul'. Freedomain Radio, 15 December 2007)

The Demons of '68

Sexual promiscuity is the gratuity with which society soothes its slaves
- Nicolás Gómez Dávila

The time has come for the Dissident Right to seriously reconsider Molyneux' fundamental critique of the 'progressive' anti-ethics with which the globalist hostile elite has brainwashed no less than two generations of Westerners: ever since its 'Counter Culture' and 'Sexual Revolution' apotheosis of '68 it has deliberately subjected Western children to social engineering projects of matriarchal anti-parenting and anti-education. Here it is of crucial importance to note that whenever a child abuse affair is highlighted by the MSM, it is almost always at the expense of the remnant institutions of Western Christendom - its reporting most particularly tends to target the Catholic Church and the Jehovah's Witnesses. It rarely talks about the widespread and systematic abuse practices prevailing in the new institutions of the post-Christian *soixante-huitard* hostile elite, even if the child abuse practices of the elite's globalist operations - from its grandest 'UN' ('peace-keeping') and 'Hollywood' ('Weinstein') fronts, across its many 'NGO' and 'charity' foundations, to its smallest anti-family schemes of 'foster care' and 'daycare' - far outweigh every that has ever gone before it in terms of 'quantity' as well as 'quality'.

Quantitatively by the judicial outlaw status of traditional family structures and marriage contracts through the legalization, even the encouragement, of what any sane person would immediately recognize as irresponsible, even obscene, 'freedoms': 'free partner choice', 'no-fault divorce', 'same-sex marriage', 'artificial insemination', 'donor reproduction' and 'free-choice abortion'. In combination with the suppression of traditional social controls over pre-marital intercourse, extra-marital childbirth and free-choice single motherhood these 'new freedoms' were bound to result in nothing less than neo-matriarchal and neo-primitivist social implosion. The exponentially multiplying non-standard 'new family' forms - step-parenting, adoptive parenting, foster parenting, open family parenting - are mathematically certain to lead in one direction: child abuse.

Qualitatively by deliberate ignoring, denying, glossing over, 'explaining away' and even 'excusing' of what is self-evidently evil. It is here that is found the great difference between the present-day hostile elite of the Western world and all earlier and other elites: the present-day hostile elite is characterized by its cultural-nihilist *Umwertung aller Werte*¹³ - the globalist hostile elite of today constitutes the ultimate *anti-authority* of world history. Its nihilist-revolutionary purpose is exclusively *negative*: it aims at an inversion of values that structurally reverses the gains of two millennia of Western civilization. It is here that its - tolerated, encouraged, implemented - systemic child abuse diverges from that of the remnant institutions of Western Christendom, most prominently the Catholic Church and the Jehovah Witnesses. Whatever the organizational and human failures of these Christian institutions, they still had at

¹³ (German) 'Transvaluation of values' - a concept from the cultural-historical prognoses of Friedrich Nietzsche.

least one redeeming feature: their ethical reference frame condemned abuse - at least they still acknowledged the difference between good and evil and at least they still recognized the corrective mechanism of shame, guilt, repentance and penance. For and in the globalist hostile elite, which is militantly secular and totally relativist, no such reference point and no such corrective mechanism exists: it acknowledges no good and evil and it recognizes no need for redemption. On the slippery slope of 'social tolerance' and 'individual freedom' all the ideals of *soixante-huitard* Counter Culture and Sexual Revolution are bound to end in one place only: in the neo-primitivist hell of post-modern anti-civilization.

*Woe unto them that call evil good, and good evil
that put darkness for light, and light for darkness
that put bitter for sweet, and sweet for bitter*
- Isaiah 5:20

The systematic anti-family policies of the globalist hostile elite, subliminally weaponized by appeals to 'individual freedom' and systematically reinforced by MSM promotion of hedonist 'permissiveness', have a severe and lasting impact on the most precious and most vulnerable group in society: the children. In the *soixante-huitard* calculus of 'new freedoms', their interests are nowhere taken into account. This despite the well-documented disastrous effects of any departure from the traditional - and classically stable - Western family model: in Western societies, all non-monogamic, non-biology-based 'new family' experiments end with mathematical certainty in a civilization-destroying wave - a vicious cycle of economic deprivation, social marginalization, domestic violence, child abuse, substance abuse and long-lasting psychological trauma. Thus, the globalist hostile elite is directly responsible for the social implosion that the Western peoples have suffered since the beginning of the *soixante-huitard* 'Long March through the Institutions'. It bears full responsibility for a decades-old, deliberate and calculated anti-family policy aiming at the systematic 'deconstruction' of Western civilization and the Western peoples - this is the explicit goal of cultural-marxism and the implicit goal of neo-liberalism. Both ideologies are entirely incompatible with the true interest of the children of the West.

The *soixante-huitard* elite has now completed its 'Long March through the Institutions' - it now dominates the political arena (in the Netherlands through a 'party cartel' that unites virtually all nominally separate political parties in a common agenda), the judicial arena (in the Netherlands through the 'D66 judiciary'¹⁴ focussed on socio-political utility rather than justice) and the economic arena (boomer pensionados, bonus banksters and anonymous investors). Its feminist-minority-SJW successor generation is already following in its footsteps. A full generation of doubly cultural-marxist and liberal-normativist anti-education and media indoctrination has created a historically unique new 'cadre': in its successor generation of hyper-resentful and total-opportunist feminist-minority-SJW *homines novi* the boomer elite has cultivated the kind of 'zombi-man' that is capable of delivering the final blow to Western civilization. This new cadre, now gradually taking over the political stage through 'identity politics' publicity stunts is qualitatively far inferior to even the most brain-dead boomers: its

¹⁴ A reference to the left-liberal Dutch political party *Democraten 66*, 'Democrats 66' (colloquially known as 'D666'), which is dominated by the cultural-marxist institutional intelligentsia - it is infamous for its ultra-nihilist socio-economic agenda and publicly associated with sabotaging the country's judicial system by non-implementation of law and order principles and by ignoring the ethnicity factor in crime statistics.

Fourth Generation feminists, minority-rights advocates and LGBTTIQQ2SA activists operate outside the older political premises of cultural baggage, historical continuity, professional qualifications and ethical standards. Under the impending rule of this new anti-Western *anti-elite*, the children of the West will effectively lack any kind of protection: they will be subject to ‘transgender’ surgery when they are in kindergarten, they will be subject to ‘behavioural’ medication in primary school and they will be subject to the sexual fantasies of ‘free thinking’ ‘family’ at home. Perhaps the ultimate challenge of the Dissident Right will be to fight this anti-elite - to fight it with all its power and destroy it so that the children of the West can live. Because the ‘new man’ vision represented by this coming anti-elite refers to something that lies far beneath what Nietzsche foresaw in the 19th Century as ‘last man’ and what the Old Right foresaw in the 20th Century as ‘sub-man’: man as devil.

*It were better for him that a millstone were hanged about his neck,
and he cast into the sea, than that he should offend one of these little ones*
- Luke 17:2

The Antinomian State of Left-Liberalism

*A Marxist system can be recognized by its judicial protection of criminals
and criminalization of political opposition*
- Aleksandr Solzhenitsyn

Before cultural-marxist dogmas and liberal-normativists indoctrination erased the concepts of ‘sin’ and ‘penance’ from the collective conscious of the West, its Christian Tradition distinguished between two kinds of sin: the sin of *omission*, i.e. sin through inaction, and the sin of *commission*, i.e. sin through action. But structural and systematic inaction is exactly the guiding principle of the ideological model that dominates the post-modern West: liberal-normativism (for the author’s analysis of the normative-liberal ‘anti-state’ concept, cf. *Rupes Nigra*, 1ff.). The socio-economic and psycho-cultural policy of the globalist hostile elite that were discussed in the preceding paragraph can be understood as a function of this principle: a deliberate policy of neglect. When governance becomes anti-governance, when politics becomes anti-politics and when law becomes anti-law, then the state and the nation are effectively abandoned to the anti-national and trans-national interests that are served by the globalist hostile elite - then the globalist interests of ‘high finance’ (banking cartel, investment funds, multinational business conglomerates, media monopolies) and the ‘letter institutions’ (UN, EU, IMF, NATO) prevail *automatically*. The hostile elite’s decision *not* to protect the Western nations against these interests constitutes a sin of *omission* of unprecedented scope - it also equals *treason*. The anti-family policies and the suffering of the children of the West that were discussed in the preceding paragraph are the direct results of this deliberate treason. The ultimate responsibility for the social implosion that deprives Western children of the protection and security of stable and orderly family life as well as the mass immigration that exposes Western children to ‘diversity’ phenomena such as the ‘lover boy’¹⁵ and the ‘grooming gang’ rests squarely on the shoulders of the globalist hostile elite. The relation between the hostile elite and the Western peoples is now the equivalent of the relation between the false shepherd

¹⁵ In the Netherlands, ‘lover boy’ is a politically-correct euphemism for the local equivalent of the ‘grooming gang’ phenomenon that is increasingly dominating the life of vulnerable indigenous girls in Great Britain.

that opens the sheepfold to the wolf - and of that between the cruel stepfather who abuses his defenceless stepdaughter.

It should be noted that the child abuse now tolerated and facilitated by the hostile elite also extends to several non-indigenous ethnicities now residing in the West. The South Asian 'grooming gangs', effectively tolerated and facilitated by the British 'authorities', do not only target white girls but also Sikh girls: next to the much more numerous Hindu and Muslim communities, the Sikh community constitutes a relatively vulnerable minority group. It should also be noted that the 'inverse colonization' mass-immigration policies of the hostile elite are also causing massive child abuse among the many underage 'migrants' that are pushed along 'migration routes' and through 'asylum procedures'. Here too, the *non-implementation* of the law causes child abuse: 'open borders' policy equals *anti-politics*. Thus, many Subsaharan African girls are sent to Europe by their families and clans through debt slavery/people smuggling operations - in transit, they are subjected to 'standard usage' (the possible consequences of which are anticipated through preventative anti-conception medication). Willingly and knowingly, their clans and families expose these vulnerable 'unaccompanied minors' to the tender mercies of unscrupulous 'smugglers' and the 'hands-on help' of 'humanitarian' workers and activist volunteers. This abuse - occasionally to the point of permanent 'disappearance' in transit - follows them all the way, and beyond, their end destination: the alternative media give testimony to the many 'unorthodox' ways in which SJW-driven 'clerics' and 'charitable' baby boomers 'welcome' asylum children and youngsters in their shelters and villas. A whole generation of 'unaccompanied minors' from Africa and Asia has already run this gauntlet - without the intervention of Western law enforcement, Western judiciaries and the Western MSM. These are the same deliberate *anti-politics* of not seeing, not hearing, not speaking and not acting that have enabled whole legions of 'peacekeepers', 'development workers' and 'humanitarian emissaries' to abuse vulnerable children throughout the Third World for decades now (UN Mozambique 1994, Oxfam Haiti 2019, etc.). All this because the Brave New World of liberal-normativism itself, and its staff, remain beyond question - and beyond the law.

But the globalist hostile elite is guilty of more than the sin of *omission*, which is the category that covers most of the above-mentioned outrages: it is also guilty of the sin of *commission*. The alternative media have long suspected the hostile elite of grand-scale and systemic child abuse within the Western heartland itself. Very occasionally, when the facts are too grotesque and too well-known to 'kill with silence', this suspicion is confirmed in the MSM: 'Dutroux', 'Pizzagate', 'Weinstein', 'Epstein'. What remains of these fragmentary confirmations, after systematic procedure-sabotage, 'judicial errors', disappearing evidence and remarkably weak media attention, is a strangely oppressive atmosphere: the impression that there exists a ruthless elite of 'untouchables' that it stands *above the law* and can escape any form of earthly justice in an intangible space of *anonymous* power. What remains of this impression among the Western masses is a half-subconscious and vague suspicion of the truth that occasionally expresses itself in some unproven - *improvable* - 'conspiracy theory'. It is the same suspicion that occasionally finds artistic expression in a popular book or a movie, from *Rosemary's Baby* (Polanski, 1968) up to *Eyes Wide Shut* (Kubrick, 1999). This suspicion then widens to include the visible 'puppets' of hostile elite power, leaving unanswerable questions such as this: are the ruthless inhuman policies and betrayals of power puppets such as Clinton and Macron not propelled by some sort of 'Epstein'-style blackmail mechanisms?

Very occasionally, however, this suspicion finds actual, real-life confirmation in a tiny fragment of MSM reporting. As it did in the Dutch *De Parool* newspaper on 14 September 2019, in an in-depth article entitled ‘Witness Testimony: Child Abuse in ‘Swimming Clubs’ during the Fifties’ - an article that showed a dark side the highest-circle Dutch elite power that is rarely even suspected. It exposed highly organized child abuse networks that were frequented by many government dignitaries, respectable citizens and war heroes with high titles and famous names about sixty years ago. It may very well give a taste of what happens behind the closed doors of ‘high society’, ‘lodge fraternities’ and ‘old boy networks’ all around the West. Even if the Dissident Right cannot but despise the MSM for its general bias, censorship and cowardice, it is still necessary to acknowledge the fact that, occasionally, even the MSM may give a hint of the truth - as a broken watch still indicates the correct time once a day. For the sake of documentary evidence, this chapter will conclude with the applicable Dutch-language sources of this - old, almost forgotten - paedophile scandal. Dissident Right researchers around the world with sufficient stamina - and stomach - for such material may very find traces of similar scandals in their own countries. Dissident Right readers should occasionally be reminded of the dark reality behind the shining surface of liberal-normativist ‘business as usual’ - if only for the sake of the many innocent victims of the hostile elite that have taken their tragic secrets to their graves. It now becomes necessary to ask the most important question: is what happened *then*, over sixty years ago, perhaps also happening *now*? The answer to that still unanswerable question is suggested by an indisputable fact: the fact that the hostile elite’s thoughts and aims have not changed - the fact that it clings to the same poisonous ideologies and that it pursues the same perverse interests:

le libéralisme est le mal, le mal à l’état pur, le mal essentiel et substantiel
‘liberalism is absolute evil: it is evil in its purest form, evil in essence and substance’
- Robert Steuckers

‘Crime and Punishment’

*The greatest error of modernity is not the thesis that God is dead,
but the belief that the devil is dead*
- Nicolás Gómez Dávila

The Dissident Right is still barred from the corridors of power, but perhaps not for always. Perhaps one day it will confront the need to sit in judgment over its now seemingly invincible enemy - to seek justice on behalf of the hostile elite’s countless, now still hidden victims. Until that day comes - the day that the hostile elite is brought to justice for all the, often unimaginable, evil that it has inflicted on its most innocent victims - there remains the Higher Judgment that none can escape. But once upon a day, long ago, Christianity gave people the option of *not* awaiting the Last Judgment: the option of confessing their sins and doing penance *here and now*. Perhaps there are, even among the lost souls and erring spirits of the hostile elite, a few people that can still comprehend and grasp that option. They would do well to repent now: to confess what they have witnessed and to do public penance as accomplices - they may mitigate their judgment by coming forward voluntarily. By breaking the ‘circle of silence’ of the hostile elite they may assuage the silent anguish of its many victims and they may help their people stand up to the evil that automatically rules when good men fail to act. Thus, they may yet help

to bring down the hostile elite and they may yet grant their people - and themselves - a new lease of life:

*Ab nou cor et ab nou talen,
ab nou saben et ab nou sen,
et ab nou belh captenemen,
vuelh un bon nou vers comensar;
e qui mos bons nous motz enten,
ben er plus nous a son viven,
qu'om vielhs s'en deu renovelar*
'With a new heart and with a new desire
with a new knowing and with a new longing
and with a beautiful new undertaking
I wish to commence a good new verse
and who listens to my good new words
will surely gain himself a new life,
so that even an old man will find himself renewed'
- Raimbaut d'Aurenga

'Retribution'

Assuming that the hostile elite as a whole has now erred too far to ever retrace the old Christian path of remorse, confession and penance and to rediscover the old value of love of country and nation, it should be assumed that the neglected, manipulated and abused children of the West can only rely on themselves - that they must recover what they are owed by themselves. But in doing so, they can learn from the example of other colonized, marginalized and manipulated nations. In an earlier work, the author has already pointed out the fact that the repressive mechanisms now activated by the globalist hostile elite in the West have already been experienced by many other so-called 'primitive peoples' at an earlier stage of Modernity (cf. Wolfheze, *Rupes Nigra*, 222ff). These repressive mechanisms, most dramatically activated in the 'inverse colonization' that subjects Western peoples to tribute ('welfare', 'subsidy') payment to foreign settlers in their own home nations, are aimed at dispossession (taking away land and property), replacement (changing habitat and lifecycle) and deracination (eradicating history and culture). The women and children of the dispossessed peoples are hard hit: as their men are pushed back and replaced ('affirmative action', 'interracial marriage') their resources diminish and their security is compromised. As male protection falls away, are increasingly subject to violence ('jihadists') and outrage ('rapefugees') and as male demands fall away, they increasingly descend into self-destructive behaviour ('pornification', 'free relations'). These bio-evolutionary patterns are well documented in cultural-anthropological research among the indigenous peoples of the America's (the Native Americans, the Amazon Indians) and Oceania (the Australian Aborigines, the New Zealand Maoris). The tragic fate of the 'lost children' of these overseas 'first nations' is now also becoming visible among European nations. As they confront existential threats they are forced into existential choices: a struggle for physical and psychological survival. They are forced to choose between annihilation and restoration.

One of the universal human mechanisms to achieve the restoration of personal identity is *compensation*: compensation of childhood trauma through adult achievement - through the

exercise of adult power. The exercise of adult power can be achieved at various existential levels and in different dimensions, but such exercise always needs to - positively or negatively - relate to *birth identity*, at the collective as well as the individual level. Where young people are confronted with a (socio-economic, psycho-cultural) disadvantage in birth identity, as in present-day disadvantageous white ethnicity, they are *forced* into - either positive or negative - compensation strategies. They are forced to account for - and so become *aware of* - their own manipulated and rejected historical identity and to measure it against the non-own dominant contemporary norm. *Retribution*, in whatever form - including artistic abstraction and cosmic projection - can be a legitimate compensation strategy. Sooner or later, the universal mechanisms of compensation and retribution will have to be revisited and reinvented by the 'lost children' of the West. The Dissident Right encourages them to opt for an early rather than a late revisiting: there is no more time to learn by 'trial and error'. The Dissident Right aims at steering the process of consciousness-raising in a positive direction: the Dissident Right aims at instilling a new sense of social responsibility (in family values and behavioural norms) and cultural identity (through alternative media and heritage transmission). In this regard, a message of *hope* is essential: young people deserve the prospect of a better future - if need be defying expectation and even the apparent course of history. The step, following awareness, is self-determination: the right to a future that is radically different from the dismal past and the low-life present. This message of hope is not based on 'wishful thinking': it is based on hard-fact history. Again and again, human history has shown that individuals and groups can regain their stolen birthright and their lost heritage: these may be redeemed in defiance of common expectation and rational calculus. This is the 'retribution' that every individual and every group may attempt: they can avenge the wrongs of the past by daring action in the future.

A remarkable example of 'retribution', by a single special individual on behalf of a whole ethnic group, may be found in the work of Canadian Inuit (Eskimo) singer Tanya Tagaq. Her own tragic - and tragically *typical* - past is 'resolved' in a strange - one is tempted to say 'Archaeo-Futurist' - 'song' that occupies the impossible middle ground between a neo-shamanist 'exorcism' and post-modern 'pop art': 'Retribution' (2016). Starting from a semi-cosmic indictment that covers a history of ecocide, genocide and colonization and prophesizes vengeance by Gaia - 'Mother Earth' - herself, 'Retribution' gradually descends into a trance state that combines totemic reference, dream quest and animal projection. It projects the rape and violation of a whole nation onto a single person - and *avenges* it. The style, vocabulary and setting of 'Retribution' may be utterly alien to young people from other cultures, but the existential choices that it expresses are not: it unmistakably establishes the *universal* power of the 'retribution' principle. 'Retribution' deals with the universally available breakthrough to a *New Freedom*.¹⁶

¹⁶ For Tanya Tagaq's modern-musical rendering of an Inuit shamanic vision quest, cf. her song 'Submerged'. Effectively, it features a temporary incarnation of the questee in her tribal totem (i.e. aquatic=hidden / ice-habiting=Inuit walrus). Tagaq's 'deep dive' is acoustically perfect - bubble sounds, eardrum pressure, voice distortion, light-to-dark-to-light cycle, accompanied by properly adjusted drum/heartbeat rhythm. The 'merely human' endurance limit is reached at approx. 2'05", followed by a transformative 'maximal depth' stage, with the pain threshold broken approximately a minute later - physically accurate for ordinary human physicality. Followed by the actual 'initiation' stage' (sensory hallucinations, shedding human properties) proper and the 'ritual death' nadir at approximately 4'10. The rest is the 'return' journey, here in the form of rapid surfacing movement - quite well done in circular acoustics (deep-dive mammals circle up to mitigate pressure gradient effects). The quick breathing end journey is nicely overlaid with 'feminine climax' tones - this quest served its purpose.

Towards a New Freedom

On the eve of World War Two, Dutch political analyst Jacques de Kadt (1897-1988) wrote his monumental work *Het Fascisme en de Nieuwe Vrijheid*, 'Fascism and the New Freedom' (1939). He interpreted and described the phenomenon of the 'Fascist Revolution', which he understood as a revolt of peoples and cultures against elites and civilizations, with a sensitivity and a subtlety that is now effectively impossible in Western 'public debate'. He understood that the *original* and *idealistic* aspect of the early Fascist Revolution constituted a natural and healthy 'immune response' against the pervasive cultural-nihilism that already characterized pre-war 'demo-liberalism'. De Kadt's pre-war 'demo-liberalism' simply constituted an earlier incarnation of the historical-materialist ideology that has lately grown into fully-fledged totalitarian liberal-normativism: an ideology driven by one-dimensional 'money thinking' (the proto-type of neo-liberalism) and bloodless intellectualism (the proto-type of cultural-marxism). De Kadt recognized the failures of pre-war fascism as functions of its specific historical trajectory: its failure to achieve inter-class solidarity, its failure to incorporate scientific progress and its failure to face political reality resulted in a poisonous mix of cynical anti-intellectualism, mindless militarism and barbaric gangsterism. But De Kadt also warned against a premature dismissal of the original impulse of the Fascist Revolution: in his view, this revolution reflected no mere historical aberration, but rather a universally recurring corrective mechanism.

After eighty years, De Kadt's analysis has not lost its validity. The globalist hostile elite ruling the early 21st Century is combining the failures of fascism with the failures of the other two failed historical-materialist ideologies of the 20th Century: (communo-)socialism and (neo-)liberalism. The hostile elite ruling the contemporary West on behalf of the now openly totalitarian New World Order project of globalism has achieved a remarkable fusion between the lowest decay forms of each of these three ideologies: the all-levelling resentment of socialism, the low-life anti-intellectualism of fascism and the malicious 'money mind' of liberalism. The children of the West deserve a *different* future: they deserve to see the day that the rule of the globalist hostile elite ends - the day that its pathological ideas and its demonic practices are eradicated from the surface of the planet for once and for all. The time has come for them to break out into *their* New Freedom:

*And this will be the day -
This will be the day when all of God's children will be able to sing with new meaning:
Free at last
Free at last
Thank God Almighty - we are free at last
- Martin Luther King Jr., 'I Have a Dream'*

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