

ESSAY 9 - POLITICS

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The Identitarian Revolution: Dutch Preliminaries

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*In Memoriam Pim Fortuyn, Second Greatest Dutchman of All Time*¹

Unus pro omnibus omnes pro uno

(Or: За нашу и вашу свободу - *Za vashu i nashu svobodu*)

The globalist New World Order poses a mortal danger to the very existence of the Western nation-states on the Atlantic seaboard. Due to its 'thalassocratic' (maritime-imperialist) heritage and due to its geopolitical location - wedged between the three greatest states of Western Europe, Britain, France and Germany, now all in the midst of deep identity crises - the Netherlands are particularly vulnerable to globalist-nihilist 'deconstruction'. The Dutch Real Right movement seeks to remedy this vulnerability through a doubly intellectual and spiritual inner re-armament - aiming at the restoration of the Netherlands' historical position as a fully sovereign nation. This restoration implies a reaffirmation of the Netherlands' traditional commitment to peaceful coexistence, mutually beneficial trade relations and non-politicized friendship with all other nations of Eurasia. Before this can happen, however, the present trans-national power structure of the globalist-nihilist threat requires all these nations to come and act together. The identitarian revival of these nations in the domestic arena must be matched by their effective anti-globalist alliance in the international arena. Against the globalist force of nihilism mere national flickers of resistance do not suffice.

That is not enough... Something else is needed. When you stand expecting the overstrained string to snap at any moment, when everyone is expecting the inevitable catastrophe, as many as possible must join hands as closely as they can to withstand the general calamity. - Lev Nikolayevich Tolstoy, War and Peace.

Thesaurus absconditos et arcana secretorum²

(Or: The Discarded Image Revisited)³

¹ The dedication refers to patriotic leader Pim Fortuyn, who was assassinated on 6 May 2002, nine days before the parliamentary elections he was widely expected to win. The assassin was officially identified as a lone-wolf Social Justice Warrior, but various conspiracy theories continue to blame the Dutch political establishment for the conveniently timely elimination of the threat that Pim Fortuyn represented to the status quo. In a popularity poll, he was posthumously voted 'Second Greatest Dutchman of all time', following closely behind the 'Father of the Nation', William the Silent Prince of Orange.

² God's message to the Indo-European Messiah that liberated the people of Israel from Babylonian Captivity was this: *Thus saith the Lord to his anointed to Cyrus, whose right hand I have holden, to subdue nations before him; ... And I will give you the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel.* - Isaiah 45:1, 3.

³ Reference to Lewis' last work, *The Discarded Image*, which sets out the Traditional Western view of the world, i.e. '...the medieval synthesis itself, the whole organization of... theology, science and history into a single, complex, harmonious mental model of the universe'.

At the heart of the new Real Right movement, currently stirring up the long-stagnant waters of political life of the West on both sides of the Atlantic, there is philosophical tradition that is as old as the Western civilization that this new movement seeks to defend: *Essentialism*. The philosophical assumption that all immanent phenomena within the range of human observation reflect transcendental substances - and therefore express 'essential' realities - is a fundamental notion in all authentic Traditions. Thus, it stands diametrically opposed to modernist *Constructivism*, viz. the assumption that all immanent phenomena merely constitute contingent cognitive improvisations, i.e. cultural-historical and psycho-social 'constructs'. Constructivist thought provides the implicit basis of the Classic Modern (18th Century) Enlightenment and the resulting Late Modern (19th and early-20th Century) three historical-materialist political philosophies of Liberalism, Socialism and Fascism (Aleksandr Dugin, *The Fourth Political Theory*). Constructivism finally reaches into the very self-image of Western humanity through mid-20th Century Existentialism. The historical wave of Constructivism reaches its apex in the postmodern (late-20th and early-21st Century) counterfeit 'worldview' of what may be termed 'Culture Nihilism': a warped experiential state characterized by militant secularism, social-darwinist hyper-individualism, collectively internalized narcissism and doctrinaire culture-relativism. The Constructivist core doctrine of Culture Nihilism is 'manufacturability', applied to all spheres of human identity, thought and endeavour. This doctrine is the basis for the postmodern 'globalist' program that aims at the deconstruction of Western state authority, Western ethnic identity, Western family structure and Western cultural expression.

In spite of occasional regressive expressions in 'public debate', the metapolitical-philosophical phenomenon of the current Western Real Right essentially constitutes a *existential reaction* to the disastrous consequences of a quarter century of radical Culture Nihilist deconstruction. The name also implies a double political position: it rejects the 'classic right' (neo-liberalism, 'Christian democracy'), as a cover-up for political nihilism, and it also rejects the 'old right' (Fascism, National-Socialism), as outdated political primitivism. At the heart of the Real Right movement is the metapolitical resurrection of a partially Traditionalist - more precisely: Archaeo-Futurist - Essentialism. The most 'Essentialist' element within this movement is the *identitarianism*. This chapter is concerned with the precise nature and present trajectory of the Real Right movement, as illustrated by its (potential, future) place in the unstable political landscape of the Netherlands.

The Real Right movement is rapidly growing in size and intensity, a development primarily fed by a new generation of young Westerners. These young Westerners have fully tasted the bitter Culture Nihilist realities of totalitarian-matriarchal indoctrination in their schools, Social Justice Warrior activism at their universities, neo-liberal social-darwinism in their workplaces and ethnic replacement in their cities. Except for a small minority of 'snow flake' gilded youth, these young people lack the 'life style options' of the baby boom generation: their daily reality is what might be termed one big 'red pill'.⁴ They collectively turn away from the hopelessly unfair labour and housing markets, the hopelessly ugly 'consumer culture', the hopelessly biased 'mainstream media' and the hopelessly corrupt political system of the Culture Nihilist reality that was created by the baby boomers. Carefully sifting through the ruins of Western

⁴ A reference to the popular cultural 'meme' of the 'red pill' and the 'blue pill': it has its origins in the movie 'The Matrix' (Wachoski, 1999). There it serves as a metaphor for the ultimate choice enforced upon truth seekers under the aegis of Culture Nihilism, viz. knowledge and freedom at the cost of brutal truth of painful reality (the 'red pill') or security and happiness at the cost of ignorance and illusion (the 'blue pill').

civilization in the wake of the baby boomer wrecking ball, they are looking to salvage an occasional gem: a stylish vintage suit in a second-hand store, a timeless home in a forgotten alley, an unconventional work environment in a collective enterprise - very occasionally a virtuous girl that can still fix her gaze at a non-digital dream for a whole hour.

These are the young people of the West that are now discovering old wisdom in forgotten university cellars and that are now applying old ideas to the new reality of the postmodern West - and who are irrevocably rejecting the toxic inheritance of the baby boomers. They are recovering and recreating their authentic identities on the basis of an autonomous intellectual development and an instinctive retreat to archetypal forms of experience. They are rediscovering the 'discarded image': they *re-animate* Essentialism and they *re-live* Identity. These are the young people, intellectually independent and politically immune, that are now increasingly determining the direction and setting the tone of public discourse: they are refusing to conform to the empty 'civic debate' of the mainstream media, which is now degenerating into a poisonous mix of infantile gossip, malicious manipulation and vicious slander.⁵ Given this new tone in the public sphere, it is likely that, at some point in the future, aspects of Real Right thinking will reach the top of the political agenda. Cautiously, the first scouts of the Real Right movement are approaching the Black Gate of the Land of Shadow and the power seat of Culture Nihilism.⁶ In their reconnaissance mission of the 'gates of power', it is important that these scouts proceed carefully, keeping in mind the larger historical task of the Real Right movement. Thus, this chapter aims at providing a first preliminary report from the Dutch outpost of the Real Right movement, but only after outlining the historical context and general principles according to which it operates.

Ante portas

(Or: On the Threshold of Power)

All across the Western world, the Real Right movement is now growing in size as well as intensity at a historically unprecedented pace. Even in the Netherlands, often cautiously following in the political footsteps of its larger neighbours, it is starting to find its feet in the public arena. Fed and carried forward by a new generation, it is already starting to have a decisive impact on the direction and tone of the entire public debate. To expedite the maturity of the Real Right movement, however, it is necessary to more precisely define its metapolitical significance and its political potential. The English-language version of this chapter is written for the benefit of the international allies of the Dutch Real Right movement: it serves to illustrate the significance and potential of the Real Right movement in the present Dutch context - many of the analyses it offers will be directly relevant to the comparable predicament of other Western nations. Above all, however, it should be remembered that the Dutch Real Right movement is driven by the same vision that drives its allies throughout Europe and the overseas Anglosphere: the re-birth of Western Civilization under the aegis of authentic identity.

⁵ Cf. the vindictive - and increasingly regressively infantile - media witch hunts against non-nihilist leaders such as American President Trump, Russian President Putin, Turkish President Erdogan and Hungarian Prime Minister Orbán.

⁶ For readers unfamiliar with Western popular culture it may be appropriate to note that this phrase represents a reference to the 'Mordor' theme in Tolkien's classic novel *The Lord of the Rings*, where it represents the archetypal seat of Evil. The fantasy worlds created by 20th Century Traditionalist novelists such as Tolkien and Lewis are among the last hiding places of Western historical imagination and references to their imagery tends regularly to re-surface in Real Right discourse.

The origin of the Real Right movement must be sought in breach of contract between the Western peoples and their ruling elites, resulting in a dangerous - and now increasingly irreversible - loss of public confidence. This breach of contract tends to exacerbate and magnify the approaching 'Crisis of the Modern West' to the point of what Jason Jorjani has termed the 'World State of Emergency'. The trajectory of this crisis is determined by a number of converging existential threats to Western Civilization. The visibility and urgency of these threats are increasingly obvious to the Western peoples - and so is the fact that their elites are implicated not only in an elaborate cover-up, but also in a deliberate betrayal of their trust. *Anthropogenic climate catastrophe* (global warming, seasonal changes, invasive species) is destroying the natural biotope of the Western peoples, but their elites are deliberately hastening it through the promotion of intensified consumerism (obsessive mass tourism, car ownership cult, spiralling consumer cycles). *Technocratic trans-humanism* (*biohacking*, *prolongevity*, *transgenderism*) is undermining the physical nature of the Western peoples, but their elites are deliberately advancing it through psycho-social 'deconstruction' and medical-technological manipulation: sexual orientation, gender identity and natural body forms are dismissed as mere 'life style' options. *Ethnic replacement* (*sui-genocide*, *Umvolkung*) is threatening the historical core territory of the Western peoples, but their elites are deliberately promoting anti-natalistic policies in the domestic arena and neo-liberal 'open borders' in the international arena. *Social implosion* (hyper-individualism, disposable relations, extramarital procreation) is 'deconstructing' the societal cohesion of the Western peoples, but their elites are deliberately pushing an agenda of atheistic indoctrination and matriarchal legislation. Ever since the start of the 'long march through the institutions' of the *soixante-huitards*, this year exactly half a century ago, the baby boomer elite of the West has been gradually transforming itself into a totalitarian regime: it is now beginning to openly show its true face as a *hostile elite*. The *Machtergreifung* of this hostile elite is happening under the very eyes of young Westerners: it is happening in their very own native lands and in their very own prime time. The hostile elite's ideology is philosophically based on an absurdly extremist form of Historical Materialism, characterized by militant secularism, social-darwinist neo-liberalism, narcissistic hyper-individualism and dogmatic culture-relativism. For convenience, this conglomerate ideology, largely submerged in sub-rational negative emotionalism and sub-conscious self-destructive impulses, will here be defined as Culture Nihilism.

The present power of the rationally universalist, emotionally cosmopolitan and operationally globalist hostile elite rests on trans-national structures and institutions that systematically evade sovereign national authority and authentic democratic control. These trans-national 'spectral structures' ('international markets', 'international treaties', 'European monetary policy', 'European law') and the 'letter institutions' (IMF, WTO, UN, UNHCR, EU, ECB, NATO) are effectively controlled by a tiny group of new global 'overlords', operating anonymously and above to law in the closed bubble of high finance cartels and industrial multinational corporations. The result is an intricately woven web of globally operating mafia gangs. In certain ways, the New World Order of postmodern globalism resembles the *Cosa Nostra*, especially in terms of its informal structure and shadow state functionality. The true 'godfathers' always operate behind the scenes, but they are represented by well-informed and smooth-talking *consiglieri* in renowned international universities, law firms and accounting firms. At the national level, their policies are implemented by nominally independent *caporegimes*: talented politicians and administrators who conform to the unwritten rules of their 'old boys'

network' and the subtle *omertà* of their fraternity lodges. The present comatose state of the Western democracies, characterized by impenetrable political cartels, politically correct media conglomerates and a cognitively dissonant consensus, can be traced back to the gradual infiltration and final take-over of the political and public life of the West by this globalist mafia. To maintain the façade of legitimacy, the appearance of parliamentary, judicial and journalistic autonomy is kept up at the national level, but effective policy is consistently trans-national - and, above all, anti-national. In the long run, however, the hostile elite is bound to pay a high price at the national level, viz. a total and final loss of credibility and legitimacy. Counting from the start of the postmodern Era (marked by the fall of the Berlin Wall, the Soviet Union and the Apartheid and by the rise of the EU, the Euro and the World Wide Web) over a full generation has now passed - the old forms and the old discourse of the combined neo-liberal/culture-marxist dictatorship are now entirely outdated. What remains, are the totalitarian trans-national power structures, left to operate with impunity in the psycho-historical and social-cultural void of Western neo-matriarchy. This matriarchal void is characterized by a hedonist-orgiastic public climate and a sado-masochist inversion of all authentic forms of political hierarchy and social identity. Elsewhere the author has already pointed out the cultural-historical background and socio-cultural effect of the Western neo-matriarchy (cf. Wolfheze, *Alba Rosa*, 168ff) - here it suffices to say that the rise of the Real Right movement can be understood as a socio-political *reaction*: a reaction against the totalitarian dictatorship of the globalist hostile elite and against the matriarchal conditioning on which its power is based.

The political birth of the Real Right movement can be dated to the years 2015-16: the time of the open *Machtergreifung* of the totalitarian matriarchy: the openly demophobic and extreme feminist election campaign of matriarch Hillary Clinton in America and the openly xenophile and extreme anti-nationalist 'open borders' campaign of matriarch Angela Merkel in Europe. With its *va banque* strategic decision to pursue openly totalitarian globalism and with its final abandonment of the disguise of national sovereignty and law enforcement, the hostile elite of the postmodern West showed its real face - but it erred in its timing. Entirely wrapped up in its own narcissist obsessions with 'marketing' and 'public relations' the hostile elite mistook the decennia-long lack of serious political and discursive resistance for a sign that the will to live and the instinct of self-preservation of the Western peoples had been finally broken. The hostile elite mistook its own mirror image - the politically correct consensus of media and academic life - for reality. The result of this miscalculation was a politically fatal ricochet effect on both sides of the Atlantic: the British people voted for 'Brexit', the American people voted for Donald Trump, the Austrian people voted for Sebastian Kurz and the Italian people voted for the Five Star Movement (M5S). Even in Germany, reduced to the status of castrated pet of the New World Order after seven decades of anti-national indoctrination, the institutional status quo was broken: with the Alternative for Germany (AfD) an authentic nationalist opposition entered the *Bundestag* in strength. Given the thorough postmodern nihilist-hedonist conditioning of the Western peoples, this political upheaval constitutes the equivalent of a classic popular uprising. Even in the silted-up canals of postmodern Western 'democracy', obstructed by the decades-deep sediments of institutional corruption, political cartels and politically correct media censorship, the wave of popular indignation is noticeable. Even in the stagnant 'dead marches' of the Dutch political landscape - perhaps the most tranquil garden pond of the Western hostile elite - tiny ripples are visible in the murky parliamentary waters. The 'old populists' of Geert Wilders Freedom Party (PVV), repeatedly and scornfully dismissed by the regime press, are making an electoral comeback. And, for the first time, they are joined

by a patriotic ally in the *Tweede Kamer*, the Dutch House of Representatives: two stylish gentlemen of Thierry Baudet's Forum for Democracy (FVD) join the parliamentary arena to introduce a civilized 'alt-light' - some hope an 'alt-right' or even Real Right - discourse (cf. Wolfheze, *Alba Rosa*, 91ff). The Real Right movement is approaching political power - the *Barad-dûr* of the hostile elite is tottering. The demophobic *cordon sanitaire* of the political cartel, the smooth 'business as usual' of high finance and the cynical conspiracy of silence of the *Lügenpresse* can still artificially prolong the life of the hostile elite for some time, but they represent nothing more than desperate attempts at postponing the bankruptcy of the hostile elite's power institutions and the funeral of its entirely outdated worldview for the sake of 'a few dollars more'. But the longer this 'overtime' lasts and the higher the emergency dykes are built against the incoming identitarian tide, the greater will be the catastrophic flooding that will eventually wipe away the Culture Nihilist order and the globalist hostile elite. Until that moment comes, identitarian thinkers and activists are well advised to come up with ideas to channel the coming storm surge and to salvage as much as possible of the rich cultural heritage of the West. The first indistinct outlines of the new world order that is situated at the far side of the final Crisis of the Modern West are beginning to become visible. They indicate the direction and meaning of the far greater historical revolution of which the Real Right movement is merely the harbinger: the *Archaeo-Futurist Revolution*.

Procellaria pelagica

(Or: The Harbinger of the Archaeo-Futurist Revolution)

*Everything is dark, as in the demonic netherworld below,
where furious nature forces dance on the tune
of the storm bird's terrifying cry...
The storm bird cries out that wild weather is on its way
- Rudy Vermeulen*

Elsewhere, the author has described the philosophical foundation and anagogic cultural-historical value of the approaching Archaeo-Futurist Revolution in more detail (cf. Wolfheze, *Alba Rosa*, 209ff) - here it is important to consider the societal impact of this coming revolution. The Real Right movement is the avant-guard of the Archaeo-Futurist Revolution: for the generation awaiting this revolution, it functions as a pioneer - and a 'comforter'. The 'comfort' it offers is this: it announces the turning of the tides of history and the approaching end of the world of Culture Nihilism, doomed to sink into infamy and oblivion. The pioneering function of the Real Right movement is most obvious in the fact that it permanently dislodges the Culture Nihilist hostile elite from the 'moral high ground'. The ideology of 'enlightened' universalism and 'humanist' cosmopolitanism on which the doubly neo-liberal/Cultural-marxism hostile elite bases its authority and credibility is ethically and morally bankrupt. The 'ballast' of ethical authority and moral credibility, casually jettisoned by the hostile elite's during its 'long march through the institutions', is now lying abandoned in the street: merely picking up makes it the exclusive property of the Real Right movement. Now it is the Real Right movement that stands for the rights of indigenous peoples: for the rights of all peoples, including the Western peoples, to cherish their identity and to protect their place in the sun - without the compulsion of multicultural 'diversity' and without the manipulation of socio-cultural 'deconstruction'. Now it is the Real Right movement that stands for the rights of the working class: for the right of young people to basic income security and reasonable living wages - without unfair competition

by 'labour migrants' and without obligatory tax contributions to the cynical 'asylum industry'. Now it is the Real Right movement that stands for women's rights: for the right of girls and young women to be wives, mothers and grandmothers and not merely a convenient mass of cheap workers, docile consumers and obedient voters. Now it is the Real Right movement that stands for animal rights and bio-ethics: for a final elimination of barbaric atrocities of 'ritual slaughter' and 'bio-industry'.

Thus, in a strange and wholly unexpected turn of events, it is the Real Right movement that inherits the long-abandoned original ideals of *soixante-huit* - and the duty to *realistically* promote them in the public sphere and to *selectively* implement them in the political arena. The unfulfilled promise of the utopian 'universal reformation of mankind', as symbolized by the *ewige Blumenkraft* and *flower power* of the 'sixties', now falls into the lap of the Real Right movement like a ripe fruit: it is now up to the Real Right movement to realize this promise in a *realistic* manner and to *realistically* implement it in the *limited setting* of each Western people separately, where it can be preserved in *lived examples*. As pioneer of the Archaeo-Futurist Revolution the Real Right movement simultaneously embodies the function of 'night watch', awaiting the Golden Dawn. The Golden Dawn is this: the fulfilment of promises that are brand-new as well as age-old and the realization of possibilities that are brand-new as well as age-old. Above all, the realization of the Archaeo-Futurist Revolution represents a meta-historical *Catharsis*. Thus, the Real Right movement can already identify the basic ingredients of this Catharsis: *Jubilee* ('collective debt forgiveness' - an end to the merciless usury of the bankers' dictatorship), *Amnesty* ('collective pardon' - an end to the exploitation of vulnerable people through hyper-democratic 'party politics' and collectivist 'class struggle'), *Manumissio* ('slave liberation' - the humane repatriation of guest workers and refugees), *Gaia-principle* ('bio-ethical revolution' - the end of industrial ecocide and bio-industrial horror) and *Purification* (ritual cleansing - the re-dedication of desecrated holy places). The resulting *restitutio in integrum* implies the fulfilment of the doubly Christian and Faustian destiny of the Western peoples: a living enactment of self-surpassing archetypes. The journey towards this sublime final destination has started for the Real Right movement - also in the Netherlands. It is up to the young people of the West to make the journey of which the *soixante-huitards* dreamt, but which they never started. It is up to the *génération identitaire* of the West to set an appropriate course.

And the ship went out into the High Sea and passed into the West, until at last on a night of rain [there was] a sweet fragrance on the air and... [a] sound of singing that came over the water. And then... the grey rain-curtain turned all to silver glass and was rolled back, [revealing] white shores and, beyond them, a far green country under a swift sunrise. - John Ronald Reuel Tolkien, 'The Lord of the Rings'

In hoc signo vinces
(Or: Signs of the Golden Dawn)

In its capacity as a pioneer of the Archaeo-Futurist Revolution and of night watch of the Golden Dawn, the Real Right movement is obliged to conform itself to the archetypal symbols of the Western Tradition - and to re-conquer them. Above all, this means that it is obliged to appropriate the boreal symbol of cyclical rebirth *par excellence*: *Sol Invictus Augustus*. In this symbol, the glorious return of the Invincible Sun equals the redeeming 'Return of the King':

the natural (astronomical) cycle of dark and light is associated with the cultural (historical) cycle of chaos and order. In the ancient Indo-European Tradition, the symbols of Helios and Sunburst represent the restoration of the authentic authority of the legitimate *Katechon*. Thus, the ancient Iranian *Derafsh-e Kavian* is still found in the contemporary standard of the president of Indo-European Tajikistan. After every cosmic night of lawlessness, the return of the *Katechon* ensures the restoration of the *Nomos*. Elsewhere, the restoration of the principles of *Katechon* and *Nomos* has already been described as the only worthy aims of the Real Right movement: only they can guarantee a re-birth of Western civilization (cf. Wolfheze, *Alba Rosa*, 114ff). Here it will suffice to say that the victory of the sun over the night symbolically equals the victorious implementation of a transcendently sanctioned Higher Law in the immanent realm, i.e. the conquest of primordial chaos by heavenly order. The motive of this cosmic battle is elaborated in the myths of all Traditional cultures: it is the subject of scientific cultural-anthropological studies through the binary opposition male/sun/white/north:female/moon/black/south. In the present Crisis of the Modern West this ancient motive of cosmic battle is rapidly resurfacing at the - partially converging - fault lines of patriarchy-matriarchy (male:female), Christianity-Islam (sun:moon), Caucasian-non-Caucasian (white:black) and First World-Third World (north:south). For the Western Real Right movement, a correct positioning in this multi-faceted conflict depends on the re-activation of the archetypal Indo-European symbols of cosmic power and supernatural identity.⁷

The Real Right movement revolves not merely around the concept 'identity', but it also revolves around a new 'idea' about 'identity' - the consequences of this new idea will be profound. Essentially, the Real Right movement strives towards a societal transformation - and reformation - in conformity with all *authentic* forms of identity: a proper place for natural identity (gender, age, talent) and cultural identity (caste, religion, language). In its specific Dutch context it must therefore strive towards a societal re-appreciation of authentic Dutch identity, an identity which is a doubly natural-cultural identity, because every ethnicity is characterized by bio-evolutionary as well as cultural-historical forms of expression. This re-appropriation aims at a return to Dutch-ness as an authentic identity. This authentic Dutch-ness is something entirely different than the empty 'Dutch-ness' of the faceless *homo aeroporticus* with a convenient travel document to commute between his Scheveningen penthouse,⁸ his Long Island timeshare villa, his Tuscany holiday home and his Maldives weekend spot. It also is something entirely different than the counterfeit 'Dutch-ness' of the fraudulent *a beau mentir qui vient de loin* ex-'refugee' who uses a fake name and a fake birth date in a travel document that is immediately used to travel back to the country from which he 'escaped' in order to arrange Dutch residency for the rest of the clan. It is emphatically not the parking permit model 'Dutch nationality' of the neo-liberal hostile elite. Authentic Dutch-ness is more than paper citizenship en who does not know what it is - who does not *feel* and *live* it - is no (longer a) Dutchman. All those that live in the Netherlands but have another birth nationality and those of their descendants that can claim another nationality should be respected: they should be

⁷ Given the naturally conservative and sober nature of the Dutch people, and given its Christian civilization history, the Real Right Movement in the Netherlands is expressed well in the stylized black and white and historically Catholic version of the Sunburst that is used by Working Group IDNL (www.idnl.org).

⁸ A reference to the recent scandal involving Alexander Pechtold, the parliamentary leader of governing coalition party Democrats 66 (D66), following the December 2017 revelation that he had accepted but failed to declare the 'gift' of a penthouse in the seaside resort of Scheveningen from a former Canadian diplomat. The fact that Canada and the EU had signed the CETA treaty shortly before, in October 2016, and that the mainstream media attempted to ignore the story, gave rise to persistent rumours of a deliberate cover-up.

encouraged to re-affirm their true identities and they should be allowed to be proud of it - inside their own communities. But those indigenous ‘Dutchmen’ that do not recognize, feel and live their own Dutch-ness are human failures: they cannot command the respect of the Real Right movement - at best they can count on its pity. Indigenous ‘Dutchmen’ that experience themselves as mere ‘world citizens’, ‘Europeans’ or ‘nothing’ are either part of the trans-national, cosmopolitan and oikophobic hostile elite - or simply lost. As far as the Real Right movement is concerned, those belonging to the first group are free to leave and never return - preferably after restitution of the huge profits that they have made at the expense of the Dutch people over the last half a century. The latter group, however, may - in good time - apply for a professional detox therapy for ex-Social Justice Warriors. Perhaps then they will finally learn an ancient truth: *There is only one real vulgarity: to reject being who we are* (Nicolás Gómez Dávila). Perhaps then they will finally recognize the vulgarity of the camp followers of the hostile elite: the sado-masochistic transgender activist, the permanently resentful professional feminist, the militantly atheistic pseudo-intellectual, the politically correct self-censoring journalist.

In the final analysis, is up to the Dutch people to decide when it is time to free itself from the hostile elite and its Culture Nihilist ideology. Until then, the Real Right movement is duty-bound to create alternative perspectives, so that the Dutch people may know that there still exist other ideas and powers. Whether or not the one who sows the seed will see the harvest cannot be predicted, but it is reasonable to assume that finally the patient and long-suffering people of the Netherlands will demand back their inheritance. The question is whether this demand will come in time and whether it will be enforced in time. In this regard, simple *faith* in the future of the Dutch people - a self-assured stance against intellectual ‘deconstruction’ and *psyop* manipulation - will be decisive. As it is written in Holy Scripture:

*for verily I say unto you, If ye have faith as a grain of mustard seed,
ye shall say unto this mountain,
Remove hence to yonder place; and it shall remove;
and nothing shall be impossible unto you.
- Matthew 17:20*

Alieni juris
(Or: In Occupied Territory)

Wenn eine fremde Macht ein Volk ermahnt, die eigene Nationalität zu vergessen, so ist das kein Ausfluss von Internationalismus, sondern dient nur dem Zweck, die Fremdherrschaft zu verewigen. ‘When an alien power exorts a nation to forget its own nation-hood, this is not a sign of internationalism - it merely serves the perpetuation of alien occupation.’ - Friedrich Engels

The most effective power tool that is at the disposal of the hostile elite is its status as a trans-national *occupying power*: its rule is based on a trans-national network of institutions and structures that allows it to override national sovereignty and democratic control. One of the clearest symbolic expressions of the occupied status of the Western nations is the New World Order’s ‘European flag’: the flag of twelve golden pentagrams on a blue field that is flying next to and over the Dutch flag on all governmental buildings. It is the visible expression of the

largely invisible reality of *occupation*, similar to how the *Tricolore* and the *Hakenkreuzflagge* flew over the Netherlands during the French and German occupations. In conformity to this reality, all vital attributes of the modern nation-state have been surrendered: the national borders have been abolished by ‘Schengen’, the national currency has been abolished by the ‘Euro’, the national economy has been abolished by ‘global trade’, the national law has been abolished by ‘European law’ and ‘international treaties’ and the national defence forces are under ‘allied control’. The globalist dictatorship of the hostile elite has systematically delegated executive power to trans-national artificial constructs that are supposed to replace the amputated attributes of the nation-state: ‘Frontex’, ‘ECB’, ‘IMF’, ‘WTO’, ‘European Commission’, ‘UN’ en ‘NATO’. The inevitable result is barbaric invasion (‘labour migration’, ‘refugee settlement’, ‘family reunification’), economic slash-and-burn (de-industrialization, outsourcing, privatisation), neo-liberal exploitation (high finance dictatorship, institutionalized usury, fiscally-enforced inter-ethnic wealth redistribution), administrative disorder (‘small government’, ‘liberalization’, ‘de-regulation’), social dislocation (demographic implosion, ethnic strife, endemic criminality) and cultural ‘idiocracy’ (academic ‘internationalization’, artistic ‘counter-culture’, low-literacy ‘infotainment’). The most tangible effect of this *occupation reality* is *ethnic replacement*, i.e. the systematic reduction of the indigenous Western peoples and the systematic colonization of their homelands by non-Western mass-immigration. The indigenous population is ‘cropped’ through culturally-selective anti-natalistic social policies (hedonist-sexualized indoctrination, state-subsidized anti-conception, matrifocal-matriarchic legislation) and anti-social income manipulation (disproportionate taxation of breadwinners, subsidized single-motherhood, tributary status for abandoned husbands). At the same time, the immigrant population is constantly inflated not only through import-brides and family-reunification, but also through culturally-selective pro-natalistic subsidies. The immigrant population is not only given undeserved access to indigenous social support networks (medical facilities, social benefits, family allowances), but also to supplementary resources unavailable to - but paid for by - the native population (‘housing priorities’, ‘civic integration courses’, ‘refugee scholarships’). Over the years the preferential treatment and affirmative action that facilitates this colonization program have taken on outright perverse forms. At the same time that indigenous senior citizen facilities are closed down, immense ‘refugee’ facilities are financed from public funds. At the same time that hard-working indigenous young families must wait for years to obtain subsidized housing, permanently-unemployed ‘refugees’ are given priority access to top-location housing in the inner cities. At the same time that indigenous citizens are forced to walk the financial and administrative tight-rope of an ever more repressive bureaucracy, hordes of raping, thieving and cheating ‘refugees’ walk between the raindrops of a chronically under-staffed police, a deliberately lax immigration service and a toothlessly demented legal system.

Domestically, this state of affairs is covered up by the feminizing brainwash of educational indoctrination and the purposeful dumbing-down of media propaganda, fed by the hostile elite’s Culture Nihilist ideology and resulting in a de facto cultural-relativist ‘state religion’. ‘Civil nationalism’ is an intrinsic part of this new ‘state religion’: a poisonous cocktail of neo-liberal ‘calculating citizenship’ and Cultural-marxism ‘world citizenship’. The Culture Nihilist ingredients of ‘civil nationalism’ create an anti-national acid that burns through all forms of ethnic identity: the bio-evolutionary element is destroyed by ‘homoeopathic dilution’, the religious element by militant secularism and the linguistic element by profit-driven ‘internationalization’. As the ‘commoners’ of indigenous European population sink into the

socio-cultural quack mire of the urban-hedonist stasis and psycho-historical trance that are the inevitable side-effects of Culture Nihilism's sub-intellectual and anti-rational discourse, the 'long march through the institutions' of the hostile elite is nearing its final destination. The *soixante-huitards* babyboomers and their matriarchal-immigrant heirs are able to launch a final *Griff nach der Weltmacht*. According to their new *Reglen für den Menschenpark* (Sloterdijk) the 'common people' - and the entire indigenous population of the West - is checkmated: the institutional 'democratic mandate' of the hostile elite and the dominant humanist 'anti-discrimination' discourse preclude all effective opposition within the existing power 'frame'.

Even so, the occupation regime of the hostile elite is far from stable: the institutional 'democratic mandate' and the humanist 'anti-discrimination' discourse are transparent illusions that are increasingly meaningless to the indigenous populace. There, it is understood that democracy is virtually dead - the 'common people' no longer trust the 'democratic' process. In the Netherlands the opposition - Geert Wilders' 'populist' Freedom Party and Thierry Baudet's 'alt-light' Forum for Democracy - have provided many in-depth analyses of the political cartel and of the secret monster alliance between the neo-liberal 'right' and the regressive 'left'. These have their uses, but the fact is that the 'common people' are already fully awake to the realities on the ground: they know that they have been betrayed by their elite. The clearest demonstrations of the systematic electoral sabotage of their parliamentary democracy through the import of hundreds of thousands of non-native voters are the daily spectacles of a Moroccan citizen being addressed as 'chair-person' and of a Turkish lobby-group being tolerated as a 'political party' in the House of Representatives. The legitimacy of the present 'government', which has installed itself after the farcical elections of March 2017 with the slimmest possible majority, merely exists on paper. A never-ending stream of scandals (most prominently the 'fake news' affair of the 'Lying Dutchman',⁹ the cover-up of the 'corporate dividend' affair¹⁰ and the Third World-level 'penthouse' affair) has deprived it of the last vestiges of credibility in less than a year's time. Its consistent inability to self-correct proves that the ruling hostile elite has opted for a desperate *Flucht nach vorne* - its zombie-like transformation from 'government' to *regime* has begun. This explains symptoms such as the abolition of the consultative referendum (in fact a cutting of one the last anchor lines of democracy) and the introduction of the 'security services' bill (in fact a formal transition to an undisguised police state). Thus, the national *caporegimes* of the globalist occupation power finally drop their masks and show their real faces as traitors: they have betrayed their country and their nation for 'a fistful of dollars'. Thus, the standing of the 'Dutch' 'government' is, slowly by slowly, reduced to zero: as an occupation regime it is now openly falling into the role of the banana republic dictator that robs his country, the cruel stepfather that abuses his defenceless stepdaughter and the false shepherd that opens the sheep-fold to the wolves.

E pluribus unum
(Or: One Nation under God)

⁹ A reference to the recent scandal involving former Foreign Minister Halbe Zijlstra, who had to resign following the revelation that he had lied about a supposed meeting with Russian President Putin - an incident characteristic of the concerted anti-Russia campaign in the mainstream media.

¹⁰ A reference to the recent scandal involving the systematic 'misinformation' of parliament by the government regarding the abolition of dividend tax for multi-national corporations, a measure that is widely seen as proof of the globalist, anti-national allegiance of the political ruling class.

The metapolitical aim the Dutch Real Right movement is this: the protection, restoration and renewal of the Dutch national identity. Its strategic premise is this: the organic unity of the Dutch people and the prevalence of the shared interests of the whole Dutch community above the interests of its constituent parts. The 'divide and rule' policy by which the political cartel of the hostile elite has torn apart the Dutch nation for many decennia must end. To this end, the various divisive issues by which the hostile elite has sought to fragment the nation must be shown for what they are: chimaeras without substance. Here, the most important of these issues will be listed because: due to the similarity of the current predicament of all Western nations, they will be of interest to the Real Right movement throughout the entire West (cf. Wolfheze, *Alba Rosa*, 86-9):

(1) For the Real Right movement the difference between educated and un-educated, consistently emphasized and exploited by the hostile elite to ridicule and delegitimize its patriotic, identitarian and nationalist opponents, is an entirely *artificial problem*. This difference is merely a reflection of the different natural and cultural roles of different elements that necessarily exist within each larger ethnic organism: these different roles are expressed in complementary aspects of labour specialization and social functionality. For the Real Right movement the most humble manual labourer that obeys the natural duties that come with gender, caste, family and religion alliance is equally valuable to his most high-born, most prosperous and most talented fellow-citizen - and he is far superior to the arrogant 'world citizen' that looks down on his own people because he happens to have a more fancy diploma and more money.

(2) For the Real Right movement the difference between the ancient castes - Monarchy, Nobility, Church, Academy, Patricians, Commoners - is also an entirely *artificial problem*. Again, this difference reflects a natural hierarchy and a necessary division of labour within each large-enough nation. To effectively function and move forward as a people it is important that everybody accepts the reality of birth differences and does his own work in his own place. In this regard, it is of vital importance to utterly reject the neo-liberal and neo-socialist ideology of 'class struggle': it is an ideology of envy and jealousy. That ideology is entirely artificial and utterly unnatural because: *People only truly admire what cannot be earned: high birth, talent and beauty* (Nicolás Gómez Dávila). It is important that everybody develops himself in his own station according to his own nature: according to his birth privileges and talents - and that everybody is respected for doing so. This means that the King should do what he is supposed to do: *rule the nation* - without the hostile elite first degrading him to an ornamental decoration and then accusing him of parasitical uselessness. This means that the Nobility should do what it is supposed to do: *protect the nation* in the armed forces and the *corps diplomatique* - without cosmopolitan 'internationalism', rejecting decadent *dolce far niente*. This means that the Church should do what it is supposed to do: *teach and cure the nation* in education, hospitals, shelters and holy service - not as a hyper-altruistic aberration for illegal aliens but in dedication to its own people. This means that the Academy - higher education, scientific research and high art - should do what it is supposed to do: *uplift, inspire and build the nation* - without degenerating into a lucrative job centre for politically correct management consultants, resentful feminists and ambitious 'affirmative action' creatures. This means that the Patricians should do what they are supposed to do: *create wealth for the nation* in trade and industry - without descending in 'free for all' globalism and a morbid 'offshore' mentality. This means that the Commoners should do what they are supposed to do: *procreate the nation through work and*

family life - without losing itself in the laziness, arrogance and vice that come with dishonourable money and disposable relationships.

(3) For the Real Right movement the difference between ‘classes’ - rich and poor - is also an entirely *artificial problem*. Again, this difference stems from a natural condition that is as old as humanity itself: it is a difference of fate that civilized people are meant to make bearable for each other by avoiding distasteful extremes - and by not begrudging each other a place in the sun. In this regard, the Dutch nation can build upon its natural tendency to solidarity, modesty and fairness: with these characteristics, it is easily able to correct extreme imbalances by generous charity and effective social support systems. The Dutch social security system is proof of this ability, but it must be reserved for the nation that has created it and that carries it. This obliges the Real Right movement to emphatically reject the prevalent neo-liberal and pseudo-Calvinist social-darwinism: a rejection of the ‘race to the bottom’ between indigenous workers and cheap ‘labour migrants’, a rejection of the neglect of the nation’s elderly and sick for the benefit of ‘asylum seekers’, a rejection of the ‘investment portfolios’ and ‘real estate exploitation’ of the baby boomer at the expense of the nation’s young people, who are facing unpaid ‘internships’, endless ‘temp work’ and an impenetrable housing market.

(4) For the Real Right movement the difference between worldviews - religious affiliations, philosophical doctrines, political preferences - is once again an entirely *artificial problem*. In the case of the Netherlands, a great diversity of opinion is a historical characteristic of the nation since its independence: it is a recurrent theme throughout Dutch national history. In a manner similar to the greater Protestant sea-power nations of the West, Britain and America, the Dutch people have a particularly individualistic national character and a strong tendency to non-conformist thought experiments - where two Dutchmen come together there will be (at least) three opinions. In fact, the birth of the Dutch nation dates back to a popular mass movement that overthrew a foreign-imposed ideological monoculture: the *Beeldenstorm*, the Great Protestant Iconoclasm of 1566. In this regard, it should be noted that the sum of all individual worldviews and opinions provides the Netherlands with a valuable critical mass of useful (back-up) options and (reserve) positions: this guarantees an adequate response to present and future problems. The recent inflation in political parties is proof of this: after the regular Dutch establishment parties formed a de facto cartel, immediately a plethora of interest groups found their way into politics to address necessary and urgent problems. Thus, the Socialist Party (SP) constitutes a direct reaction to the structural poverty and youth unemployment that was created by the early neo-liberalism of the Reagan-Thatcher époque (under Prime Minister Ruud Lubbers, 1982-94) and the social-democratic treason of the Clinton-Blair époque (under Prime Minister Wim Kok, 1994-2002). Thus, the Pensioners’ Party (50+) is a direct reaction to the cowardly assault on pensions and health care of defenceless elderly people under Prime Minister Jan Peter Balkenende (2002-10). Thus, the Green-Left Party (GL) and the Animal Rights Party (PVDD) are direct reactions to the studiously ignored - because expensive - but increasingly horrifying tragedies of environmental degradation, climate change and bio-industrial inhumanity. In this context, the Real Right movement is bound to respect - and capitalize on - the plurality of worldviews prevalent that prevails in Dutch society: its new monopoly on ethics obliges it to do so. Within the Real Right movement, all these truths and preferences must be respected, but always within the framework of the *common* interests of *all* Dutchmen, viz. the preservation of the Dutch way of life and the Dutch nation’s shared identity. Within this framework freedom and democracy - the key slogans of the power establishment -

have their rightful place, but only in the right doses. *Absolute* freedom and *absolute* democracy are deadly poisons for every authentic community. Thus, the Real Right movement rejects the *absolute* freedom and the *absolute* democracy that are preached by the false prophets of the hostile elite: they are empty promises that only serve to subject the Dutch nation to globalist exploitation (the bankers' regime promoted by Prime Minister Mark Rutte's Party for Freedom and Democracy, VVD) and nihilist anarchy (the lawless matriarchy promoted by governing coalition party Democrats 66, D66). Thus, the Real Right movement also rejects the absurd hyper-altruism of politically correct 'tolerance', that allows nihilist-inspired *Umvolkung* and islamicist terrorism to ravage the Netherlands. The present system media and justice system, which wilfully neglect, censor and abet these outrages, must be reformed and the political culprits must be held responsible. As far as the Real Right movement is concerned, the 'hardcore' of the hostile elite - all those that are willingly and knowingly driving the country and the people into the abyss with their falsehoods and machinations - is no longer part of the Dutch nation.

Dura lex sed lex
(Or: Strength and Justice)

There are a number of urgent societal problems that of particular interest to the Real Right movement: the anthropological climate catastrophe that is destroying the natural biotope of the Western peoples, the trans-humanist technology that is threatening their human nature and the social implosion that is 'deconstructing' their families and communities. But by far the most urgent of these problems is *ethnic replacement*. Assuming a continuation of the present trajectory of the *Umvolkung* process - a combination of indigenous sui-genocide and mass-immigration - it is likely that within a few decades the Dutch people, and some neighbouring peoples, will simply become extinct. Thus, the problems of climate change, trans-humanism and social implosion are of secondary concern. Immediate and far-reaching measures are necessary to halt the ethnic replacement of the Dutch people: without the restoration of authentic political authority and the exercise of effective state-power the process of *Umvolkung* will soon reach the point of no return. This makes the resolution of the 'ethnic question' the highest priority of the Real Right movement. Due to its ethical prerogative, the Real Right movement rejects all forms of racist extremism and all notions of a facile *Endlösung*. In this regard, it is important to note that the Real Right movement not only views ethnic violence and contempt as ethically reprehensible, but also as pre-eminently *un-Dutch*. The Real Right movement promotes a resolution of the ethnic question that is realistic as well as effective, but without undue impatience and injustice. Finding such a solution requires a precise analysis of the exact cause and nature of the ethnic problem.

For the Real Right movement law-abiding foreigners that are legally residing in the Netherlands are *not* its enemy: its enemy is the hostile elite that is abusing the powers of the state to replace the Dutch people by engineering irreversible mass-immigration. The hostile elite is using the alien population influx to drive down labour costs, to drive up consumer prices and to shift the electoral balance: it is using mass-immigration against the indigenous people. Even so, the new foreigner residents are not to blame for this situation: to the hostile elite they are nothing more than a new group of slaves: they constitute a new class of serfs that is bound to cling to the hostile elite, because they owe their little piece of bread and their little corner near the fire entirely to the hostile elite. But deep inside, they cannot but hate their masters: despite the public

bravura of *liberté, égalité et fraternité*, they know, they *feel* they are slaves - public debates about the Netherlands' 'slavery past'¹¹ and its 'Black Pete' culture¹² prove it. Uprooted from their motherlands and their culture, they cannot but cling to their last remnants of original identity: the children and grandchildren of the slaves are rediscovering their roots in their slave ghettos - movements such as 'Islamic Revival' and 'Black Power' prove it. Deep inside, they experience the hostile elite in the same way that the native population experiences it: as the enemy. In this sense, they are actually much better served by the Real Right movement than by the present power establishment, because the Real Right movement respects the real identity of these foreigners - and it invites them to hold on to it and to re-appreciate it. For the Real Right movement, a Moroccan that knows himself to be a Moroccan and that experiences his Moroccan-ness in an authentic manner is far superior to a faceless 'socially integrated' individual that is neither meat nor fish, an individual that does not know who he is, where he comes from and where he is going. If a proud Moroccan man realizes that he is a *guest* of the Dutch people, if he behaves like a guest and if he does not slyly try to steal the possessions, the daughters and the house of his host nations, then he will have the respect of the Dutch people *as a guest*. With this maxim - respect and strictness - the Real Right movement conforms to its new monopoly on the public ethical discourse. The Real Right movement's values and norms are far superior to those of the hypocritical *Gutmensch* jelly-fish of postmodern Culture Nihilism, i.e. the politically correct hostile elite that structurally refuses to respect the authentic forms of identity: gender, age, talent, caste, religion, vocation. The hostile elite knows only 'deconstructive' levelling, *Entfremdung* and *anomie*.

It needs to be said: the many foreigners that legally reside in the Netherlands are the *guests* of the Dutch nation - mostly uninvited guests, but guests nevertheless. The Dutch nation is obliged to behave as a civilized host: with courtesy and hospitality where possible - and with a clear set of rules and strong corrective action where necessary. Guests must behave like guests: not only by conforming to house rules and by respecting his host, but also by showing modesty and gratitude for the accommodation and food that they are offered. To the extent that they do not want or cannot do so, they must leave - and if they do not leave of their own accord, the host nation is within its rights to remove them from its house. To the extent that they behave like modest and grateful guests, they are welcome to stay. In practical terms, a Dutch 'welcome' for a prolonged stay means this: that the house guest behaves well, works for a living and shares in the common household expenses. Those foreigners presently residing in the Netherlands and

¹¹ A reference to a recent Social Justice Warrior campaign that promotes 'national guilt' for the sins of slavery - a campaign that gained new momentum in 2013 around the 150 years' anniversary of the formal abolition of slavery in the Dutch West Indies in 1863. Ironically, it was only one year later, in 2014, that the Dutch government re-introduced a modern form of slavery under the cover of its hyper-neo-liberal 'austerity measures'. The 'Participation Law' that was signed that year stipulates that in order to receive social security benefits, the recipient is forced to provide a 'reciprocal service'. Thus, people that were first made structurally unemployed by neo-liberal practices such as 'privatisation', 'outsourcing' and 'deregulation' are now forced into a modern form of servitude, allowing private and semi-private firms to obtain manual labour at discount rates, undercutting minimum wages and labour laws. This vicious cycle of 'social return' is disturbing the labour market and pushing ever larger number of unskilled labourers into effective state-sponsored servitude.

¹² A reference to the intensifying Social Justice Warrior campaign against indigenous Dutch culture, focussing on 'racist' symbols, including historical street names referring to 'slave owners' - this campaign is somewhat reminiscent of the Social Justice Warrior campaign against statues and street names honouring Confederate Civil War heroes in the southern states of America. One Dutch cultural icons that has come under particular pressure is *Zwarte Piet*, or 'Black Pete', the Negro companion of *Sinterklaas*, the Dutch Santa Claus. In recent years, the autumn festival of *Sinterklaas*, a Dutch folklore item that focuses on bringing gifts and sweets to children, has been marred by ugly incidents and deliberate violence by Social Justice Warrior activists.

unwilling to conform to these basic rules will have to pack up their things and leave, preferably on the basis of voluntary repatriation - their departure can be facilitated through modest travel and start-up allowances, so that they resume their lives in their countries of origin. The costs of these allowances can easily be born if they are deducted from the future financial burden of their continued presence in the Netherlands - and from the 'development aid' that presently lines the pockets of Third World kleptocrats. Such repatriation allowances are a valuable investment: they save the Dutch nation the far greater future costs of 'business as usual' - a fraction of the combined future costs of never-ending social subsidies, welfare fraud, endemic criminality and counter-terrorist measures - and they allow repatriated foreigners to look back with gratitude and to look forward with confidence. The Real Right movement does not intend to launch a macabre re-run of 'trains to the east', but rather to provide comfortable 'air travel to the south'. In this regard, it should be noted that - in accordance with the ethical premise of the Real Right movement - every group of foreigners will be treated according to its particular situation. A widow from the former Dutch East Indies that had to flee for her life after Indonesian independence cannot be treated in the same way as a fake refugee. A hard-working Chinese entrepreneur who has been paying high Dutch taxes for decades cannot be treated in the same way as a 'returning' jihad fighter. A decent Surinamese grandmother who has fed and washed Dutch pensioners during all her working life cannot be treated in the same way as a drug criminal with two passports. Accordingly, and in descending order of historical rights, it is possible to make a first draft of five distinct groups. Other Western nations may profit from a study of this draft, because they will recognize many similar themes:

(1) 'Ex-colonials' (former Dutch East Indies residents, Chinese, Moluccans, Surinamese and Antillians), i.e. those people that came to the Netherlands from its former colonial territory before and immediately after independence, have unconditional residence rights. To the extent that they do not themselves wish to return to their ancestral land with a suitable living allowance or to completely assimilate into the Dutch populace, they will be allowed to constitute separate national groups with their own specific rights, facilities and neighbourhoods in the Netherlands. (2) 'Guest workers' and 'labour migrants', accompanied by their families and off-spring, will return to their own countries when they are no longer working (unemployed, disabled, pensioned): they can take their savings and they will receive an appropriate stipend. (3) 'Refugees' - a group that largely obtained residency status in defiance of international treaties and of Dutch national interests - will be re-examined with the full vigour of the law and, when found to no longer qualify, repatriated together with their families and off-spring with a basic stipend. (4) Within the listed groups there will be a small number of individuals that have truly seamlessly integrated into the Dutch nation through their family ties and working lives: these people will be given a chance to prove this through a highly selective 'assimilation' procedure. For non-Western foreigners this assimilation procedure will be very hard: they will have to take on new Dutch names, to prove a truly Christian or humanist identity, to pass a Dutch language test at a near-native level of command and to show an exemplary civic and employment record. (5) Even stricter rules will be applied to foreigners that have willingly and knowingly overstayed their welcome: terrorists, extremists, criminals, fraudsters, rapists and illegal aliens - they will be treated without mercy and deported without delay. As Scripture teaches us: *Let justice be shewed to the wicked, yet he will not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord* (Isaiah 26:10). For them there will be no 'legal recourse', no 'humanitarian consideration' and no 'media sentimentality': they will be thrown out - the Dutch people have nothing more to say to them.

The foreigners that remain in the Netherlands as guests after the completion of this combined *repatriation-assimilation-deportation program* will be allowed to stay on the basis of the principle of ‘sphere sovereignty’¹³, i.e. with their own rights, their own facilities and - to the extent this proves desirable - their own residential quarters. The ex-colonials, the economically active ‘guest workers’ and the few true refugees that afterwards remain in the Netherlands will be able to preserve their own particular identities. For these remaining foreigners this means: *voluntary segregation*, with this caveat: the options of repatriation, assimilation and deportation will remain available, as the mutual need arises. For the native host population this means: an end to the permanent financial burden and the unbearable social burden that result from the present stay of masses of ‘free rider’ aliens that cannot be assimilated and that cannot be made productive in the Netherlands. The rule of the Real Right movement is: no penny and no hammer stroke for these ‘free riders’ as long as one homeless Dutchman lacks a roof above his head, as long as one Dutch breadwinner cannot maintain his family and as long as one Dutch girl has to prostitute herself. As Scripture teaches us: *It is not meet to take children’s bread, and to cast it to dogs* (Matthew 15:26). Another rule of the Real Right movement is: the Dutch government will have to strike fear in the heart of all terrorists, extremists, criminals, fraudsters and rapists - simply *by rigorously applying the law* - until they will beg to leave.

The four-point program of the Real Right movement regarding the ethnic question can be summarized as follows: (a) merciless *deportation* for the wolves in the Dutch sheep-fold, (b) smooth *repatriation* for non-ex-colonial foreigners that are not economically self-sufficient, (c) voluntary *segregation* for foreigners that are economically self-sufficient and wish to maintain their identity and (d) *assimilation* for a select group of meritorious foreigners. This is *justice*: it is justice and not opportunistic convenience that is the criterion by which the Real Right movement proposes to resolve the ethnic question. It is obvious that these principles and rules will never be applied in any meaningful fashion as long as the hostile elite remains in power: the hostile elite will never give up the subsidies to the core beneficiaries of its ethnic replacement program - its ‘asylum industry’ and its ‘slave electorate’. This is why the first task of the Real Right movement will be to seek out the Achilles’ heel of the hostile elite: its pretended legitimacy - it must expose its outdated credibility and provide an alternative discourse.

Ad astra per aspera

(Or: The Polestar and the Flying Dutchman)

It is clear that justice will remain a useless exhibition item in the curiosity cabinet of history as long as caricature matriarchs such as Minister of Interior Kasja Ollongren¹⁴ and Minister of Defence Janine Hennis¹⁵ are supposed to be ‘responsible’ for the Netherlands’ security services

¹³ A reference to the Dutch cultural-historical concept of *soevereiniteit in eigen kring*, or ‘sphere sovereignty’, stipulates differentiated authority and responsibility - it is important in Neo-Calvinist thought and it was important in the policies of Dutch statesman Abraham Kuyper.

¹⁴ A reference to the present Minister of Interior, the personification of the radical Social Justice Warrior activism of her neo-liberal-nihilist party, Democrats 66 (D66). She is overseeing the demolition of the last remnants of classical democracy and the expansion of a ‘post-democratic’ dictatorship. She is directly responsible for totalitarian measures such as the abolition of the consultative referendum law, the introduction of standard organ donor status for all deceased people, the introduction of police-state surveillance powers and the promotion of political censorship by means ‘fake news’ measures and libellous incitement against the political opposition.

and armed forces. As long as the patient and long-suffering Dutch people tolerate the thieving gang that the globalist hostile elite has appointed as its 'government' in the form of a self-serving doubly neo-liberal and Cultural-marxism political cartel, *Umvolkung* will simply continue - irrespective of the nominally 'left' or 'right' alliance of its ministerial appointees. During every governmental term - irrespective of its 'leadership' by past prime ministers such as Wim Kok (pseudo-Socialist, 1994-2002) and Jan Peter Balkenende (pseudo-Christian, 2002-10), a present prime minister such as Mark Rutte (neo-liberal nihilist, 2010-present) or a future prime minister such as Klaas Dijkhoff¹⁶ - an extra immigrant population with the size of the city of Utrecht¹⁷ is channelled into the Netherlands: this is the reality of *Umvolkung*. The politically correct establishment has permanently disqualified itself for further governmental responsibility by aiding and abetting this treason of the nation. On the future political stage, there is no longer a place for both: either the hostile elite survives and the people disappears into oblivion, or the people survives and the hostile elite disappears into the dustbin of history. The increasingly arrogant demophobia and doctrinal oikophobia of the hostile elite show that the hostile elite feels that the first scenario will become reality. It is up to the Real Right movement to prove the hostile elite wrong. There is still hope that the Dutch people will win - that *we* will win - because, as Prime Minister Mark Rutte put it: *there are more of us*.¹⁸

But this hope also has a deeper dimension: the depths of the Dutch people's soul have not yet been fathomed. Throughout its remarkable history the Dutch people have proven to possess remarkable staying power: it brought down the Spanish global empire, it humiliated the mighty sea power of England and it withstood the French Sun King at the height of his glory.¹⁹ The Dutch people are also able to survive the Crisis of the postmodern West and to hack a way to a bright future through all obstacles: it should only rediscover its true strength and throw in its full weight. But in the Dutch language the word for 'future', *toekomst*, is a feminine word: to conquer her, one should not stand around too long - one should walk up to her and get to know her. The sensational rise of Pim Fortuyn, who nearly became Prime Minister in 2002 on the crest of a popular surge, has proven the fact that the Dutch people are dreaming of a future that is different than its wasted past and its perverse present. On that occasion, the hostile elite could only thwart this dream - and save itself - by a cowardly resort to political assassination. But the hostile elite cannot assassinate the whole people when it rises as *one* man inspired by *one* dream. The broadly supported and taboo-breaking surge of the Identitarian iconoclastic storm will tear down all the unholy idols of the hostile elite - including its clay-feet idol of ethnic replacement - in one breath. The mouldering house of the baby boomer hostile elite is about to collapse - a few firm kicks will bring it down. The message of the Real Right movement, the storm bird of

¹⁵ A reference to the former Minister of Defence, who had to resign in the wake of the deaths of two military personnel due to faulty materiel during a United Nations' mission in Mali. During her term in office, she was responsible for implementing 'austerity' and 'affirmative action' policies that have fatally weakened the capacity and effectiveness of the Dutch armed forces.

¹⁶ A reference to the present parliamentary leader of Prime Minister Mark Rutte's neo-liberal-nihilist VVD party, widely assumed to be his designated successor.

¹⁷ The larger metropolitan area of Utrecht has a total number of inhabitants close to half million. It should be noted that reliable statistics regarding the true number of 'immigrants' (the total of 'asylum seekers', 'privileged specialists', 'investors' and 'migrant workers', plus the follow-up influx of family members and dependents) are not made public. It is very well possible that the total number of 'immigrants' far exceeds the estimate made here.

¹⁸ A reference to Prime Minister Mark Rutte's standard line in dealing with the many islamist-inspired terrorist atrocities that have occurred throughout Europe during his time in office.

¹⁹ References to, respectively, the Eighty Years' (or: Dutch Independence) War (1568-1648), the Second Anglo-Dutch War (1665-67) and the Franco-Dutch War (1672-78).

the Archaeo-Futurist Revolution now taking shape at the historical horizon of Western civilization, is this: the unsinkable *Titanic* of Culture Nihilism is irreparably doomed. The bulkheads of political cartel machinations and media censorship can buy the hostile elite some more time, but its fate is sealed. The ‘winds of change’ are rising and they are already filling the sails of the Real Right movement.

The time has come to plot a new course for the ship of the Dutch state, so that it may ride out the coming storm at a safe anchorage. The pirates that now hold its helm must be removed from the bridge: the pirates of the hostile elite will not let the ship return to its home port, but the imprisoned crew and passengers do not want to be sold into slavery. The time has come for the captain (the Monarchy) and the officers (the Nobility, the Church, the Academy) and the crew (the Patricians and the Commoners) to rise up as one man, to throw the pirates overboard, to turn around the ship and to return to port. If the captain and the officers are held hostage, it is the duty of the crew to liberate and reinstate them. Even if this seems to be an impossible undertaking, all honourable Dutchmen owe it to their women and children to make possible the improbable. Long ago, this same higher duty of basic human honour and dignity brought the poor slaves of the *Amistad* to take over a vessel that was not even theirs²⁰ - how much more right do the Dutch people have to now take back its own ship of state. No self-respecting nation can voluntarily give up its women and children to merciless pirates and cruel slave traders. The Real Right movement calls upon all honourable Dutchmen to do their duty now - so that they will not be ashamed when they stand next to their brave ancestors in the Hereafter. *History does not solve problems - it buries them* (Nicolás Gómez Dávila): the Real Right movement calls upon the Dutch nation to come together and bury a pirate ‘elite’ that is unworthy to call itself ‘Dutch’.

Ein Volk, das keine Waffen tragen will, wird Ketten tragen
‘A nation that refuses to bear arms, will wear chains’
- Ernst Jünger

²⁰ A reference to the mutiny, in the summer of 1839, of Mende slaves aboard the Spanish schooner *La Amistad*. After the ship, commanded by the mutineers but navigated by surviving Spanish sailors, was intercepted by the American Navy off the coast of Long Island, the mutineers became the subjects of a prolonged and high-profile legal battle as their cause was taken up by the abolitionist movement. The ‘Amistad Affair’ is the theme of the famous Hollywood movie *Amistad* (Spielberg).