

PARAPOLITICS

THE LIBERAL ILLUSION



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Abstract

We have formerly presented a paper on metapolitics as the good rule (see Riis-Søndergaard, 2022d). We now present a paper on its opposite, *parapolitics*, which is described as the misrule of the liberal state under a rent-seeking capitalist system of exploitation. We criticize this liberal regime, while we seek out the suppressed alternative, National-Socialism that has been abandoned from history since the Second World War.

As such, the paper is a rehabilitation of that history to cast National-Socialism as an ideology with potential for spiritual enlightenment and liberation that best suits the need of mankind.

Our overall goal is to bring attention to the spiritual needs of mankind as we have entered post-modernity without having accomplished the great transformation of values that are still to be fought for.

These values should be based on a transcendental philosophy, we call *new idealism*, that is the inspired outlook and view of life of the White Order that we represent.

It is our hope that the paper will contribute to a hastening of our activities on behalf of the White Order, so we might avoid a further denigration of the politics on the continent that is suffering under a hopeless liberal regime.

A psychoanalysis of Western society

It is time that the truth be told about liberal democracy. It is unsettling to witness yet another generation grow up into an abysmal existence under the liberal regime, which has ruled the world since Second World War. This paper will be a starting point for understanding the premises of the liberal world order and along the way we will give proof to the proposition that under the liberal regime, we are all living an illusion. The paper is a psychoanalysis of Western society, with the aim of extracting a knowledge of how it came to be like this, what the markers of the illusion are and what the solution to the crises of the modern state is.

Man and woman in Western society are today burdened by serious stress, ailments and grievances. This discomfort has its roots in a deep lack. It is the lack of purpose. To have a purpose and to be engaged with life is central to the good life and well-being. What could be the cause of this feeling of lack of purpose? The present paper goes on to investigate this emotion of the 21st ct. Western states and attempts to give an answer that has to do with the consequences of the Second World War and how we later have developed the liberal society – an unsympathetic and apathetic society, based on trivial pursuits and egoism. A meaningless and unjust society that still finds itself to be the only alternative (Fukuyama, 1992). *This is the liberal illusion!*

The liberals, post Second World War, have had success with casting a fog over the world with the assumption that there is no alternative, that the liberal world order is the natural way of building states and that there is no humane alternative to the liberal democracy (Kant, 1795). *This is the great lie!* Instead, we have never seen a more unjust and unequal society, uprooted and serving only a few powerful, rich families, wrecking havoc on regular families and individuals in the greedy and never-ending pursuit of private accumulation of wealth (Vitali et al., 2011).

Meanwhile, the liberal state suppresses the radical alternative as they have done since the end of World War II: National-Socialism, as this paper will go on to explain. This situation is the result of the great conspiracy of the Allied forces and communism in the Second World War – a conspiracy, we still find intact today, as the modern Western states are based on a sharing of power of the two victorious ideologies of the war: Liberalism and Marxist-socialism. We will explain how this setup works and contemplate how we might best describe the modern Western states in regards hereto.

While this paper is a sound critique of Western society and the liberal democratic world order, we are no more trying to hide the true alternative: National-Socialism. For Liberalism and Marxism, National-Socialism is the Great Other, as the french psychoanalytic, Jacques Lacan (1912-1981), wrote about. It is in contrast to the symbolic order of National-Socialism that the two competing ideologies found their identity. This is no longer a secret and for the Western society to prosper in the 21st ct., we will have to rehabilitate National-Socialism as the great alternative, redefined. *This is the great hope!*

It is not to say that we agree with Nazism on all aspects of their politics, especially on those of war, but an alternative political philosophy of the 21st ct. will have to take into account National-Socialism as a philosophy and a world-view of how to build states entailed with an identity and a purpose.

Parapolitics and the deep state

Under the liberal world order, the states are characterized by a weakening of sovereignty. Due to a lack of traditional, authoritative rule we end up with a string of weak states. The liberals will not acknowledge this fact, but it is evident in the false personas that the liberals put up as politicians. These people are without bones, when it comes to strong power-politics and regards for tradition.

The cause of this weakening of the state under the liberal regime, we call *parapolitics*. Parapolitics is pursued by private interests, when the state sovereignty is under pressure and becomes accessible to those private interests. The democratic government is ideal for private interests, as the state becomes an annex to people and corporations seeking ownership and benefits to maximize their wealth (Schmitt, 1932; Wilson, 2009; 2012). This is a result of the state not being able to govern to the benefit of the nation, but instead realizing itself on behalf of a weak people that has no true sovereign representative to take care of the general wealth and well-being of the nation. This happens when a people stop considering itself a *volk* and a nation and instead considers itself a group of weak-spirited individuals without anything to bind them together in common pursuits. This is the beginning of democracy. The result is that the state is taken over by private interests and strong corporations, as we have seen in the Western world since the Second World War.

The liberal democratic state is ruled by parapolitics. Here private interests reign supreme and the *volk* is reduced to a manipulated population (Chomsky, 1988). The term parapolitics can be used, when the politics is ordered, despite of the sovereign, to benefit a few private interests (see Dale Scott, 1993; 2014).

This hijacking of the state by private interests benefits the financial elite, who has the money to leverage control and power in the now weak state at the cost of the population. This is why we see under the liberal regime a blossoming of private interest and corporations that is rent-seeking on the state and the populace, by gaining access to the governing offices, fx. lobby groups. This is the situation we today witness in the liberal state, where a few mega-rich corporations and private individuals determine the fate of the nation. The democratic show is a manufactured reality, where the result is pre-given to secure the status-quo. The politicians all battle for the center of politics.

What is more. When this happens, when the state is taken over by private interests, the military and the intelligence services are likewise overtaken by those interests, who now run the state as a private financial house or corporation. A dual state develops, where the military and security interests of the state are ordered to benefit the same corrupt private interests.

This is the beginning of the deep state. What we see next is that the almost privately owned state begins to suppress dissent of the radical right wing of the political system. The political system is arranged as to foster and continue the alliance of the liberals and Marxist by repressing the National-Socialist radical alternative. This is the deep state.

The dual, deep state of parapolitics is how the Western society is run under the liberal world order and this is why now is the time to unveil this masquerade of a great illusion. Those people are to be held responsible to the *volk*, so we can once again unite our great nations in hope, faith and prosperity.

Weak states on the continent

The Second World War left the continent weak and unsettled. The paradox of Western history is that the liberals had to kill millions of Europeans to accomplish the liberal 'peace'. The liberal peace is an illusion, but nevertheless what has been further build upon in the aftermath of the war. Germany was forced to reconcile a liberal politics, even though there were still resistance to an Anglo-American domination of the continent. Today, generation after generation is brought up under this phantom of a liberal order that keeps itself alive by suppressing the other alternative, National-Socialism.

The Englishmen have been our enemies for centuries, though they could not have been successful in the war, had it not been for their American allied. When you study American political science, it is without doubt that the goal of the liberal political science in the aftermath of the war was to suppress any new revival of National-Socialism on the continent. This is as well the modern day military doctrine of USA to prevent that any one geopolitical player gets hold of the whole Eurasia or that the Eurasian continent allies as a monolithic force against the world domination of the Americans (see Brzezinski, 1997).

The same can be said of the liberal democracies of the continent, which have as their goal to prevent the resurfacing of National-Socialism by at any given time upholding a social-liberal majority in the political system. This is a way of wrestling out the National-Socialist alternative. We see this today in Denmark, where a new center-party has been founded by a former liberal prime minister. He now proposes to form a government with the socialists, so as to by-pass the radical right for government.

Democracies allow opposition and so is prone to Marxist-socialist influence. Instead, a true sovereign would safeguard his right-wing supporting party by criminalizing the radical left opposition, as they are to be deemed subversives to the traditional order, the volk and the nation – the esteem and morale of the nation. This allowance of radical left opposition in liberal democracies has weakened the sovereign, who has become a mere figure-head for those who truly rule – the mega-rich and the corporations. Allowance of the socialists are for them a way of keeping the power off the hands of more radical right-wing groups. They will allow for some social benefits and green policies to prevent a more full scale reformation of society that is fought for on the radical right.

A new factor in this setup is multiculturalism. After the war in 1945, the liberals and Marxists started to import immigrants unto the continent. This will divide the nation and create a chimeric state with no ethnic base, uprooted of tradition, heritage and faith. This is a new and dangerous way of the liberal-socialists to attack the National-Socialist volk. It is the age-old divide-and-conquer strategy that only benefits those in control, the mega-rich.

The liberal 'peace' serves only a minor elite, who organize and maximize profit. This is accompanied by a repulsive anti-culture of egoism and apathy, pointless entertainment and the pursuit of private-interests. There is no hope, no grand national program for the betterment of life or even redemption as is promised under National-Socialism. Instead, a wealthy elite reaps the benefits of a denigrated people that has seen its once great nation exploited for wealth and overrun by poor foreigners. *This is the scandal of the modern liberal state!*

The volk against zombie-states

Weber (1919) described the state as “the monopoly of violence”. In the liberal world order, the democratic state is more akin to “a criminal enterprise”, exploiting the soil and the people (see Chambliss, 1989). Foucault's concepts of governmentality and biopolitics are good illustrations hereof (see Foucault, 2007; 2010). According to Foucault, these two terms represent the liberal order the best, as they refer to the control of minds and bodies, through a range of disciplinary practices, that more and more come to be internalized by the subjects. Thus modern day liberalism makes use of this internalization to uphold maximum control and obedience among its subjects. This suits the ruling elite well, for now power increasingly becomes shrouded in a veil of secrecy and intimidation. The populace must obey the present status-quo to uphold a minimum of economic and social status and security.

The result is that the states, without firm roots in spirit and culture, end up as *zombie-states*, a term we have invented to describe a soulless state, at loss with tradition, under the liberal regime. Those states simply function as annexes to the true wielders of power, the global private corporate elite, that organize the state-apparatus to their benefit. This is a form of state-crime. The private elite are capitalist rent-seekers, who exploit the population without ever acknowledging that a volk and a nation have spirit and a purpose to be united for.

This is the fight we are fighting today. The Western world is in danger of losing its soul to the abysmal capitalism of the liberal world order. Only a resurgence of nationalist politics can save the European nations.

The 'spread of democracy' is a shallow slogan for further absorption of former independent states into this nexus of deep state, parapolitics to the benefit of a global financial elite. The alternative is, as we have described, the reordering of the continent in a National-Socialist profile. We have all the world to win. Recently, Russia has been confronting the West with a nationalist-conservative profile. This is interesting to note, as we on the continent and in the North seek allies in the fight against immoral liberalism and unconstrained capitalism.

It is a paradox of history that in modernity or post-modernity, in a time with so much generation of wealth, we witness an even further concentration of that wealth in the hands of a few rich. It is an even further paradox that in a time with so much wealth and high living-standards, we lack a spiritual purpose that can unite the nations and volk for a common destiny.

Much talk is nowadays done on the climate and the environment. This is all good, but there seem to be missing from the equation the question of faith and spiritual purpose for the life of man. This is what we need to present, as we seek to unite our people for a purposeful life that transcends mere economics and financial gain.

We would like National-Socialism to be the vehicle for such a transcendence and spiritual liberation. The goal is to unite the nations of the world under a politics of transcendence, where the spiritual qualification of our leadership matters the most, rather than cold and reductionist self-interest and wealth-accumulation. Only this way will we be able to save the nations of the world from declining further, when it comes to questions of spiritual life and well-being.

Burning down illusions – A new idealism

The liberal illusion is, that there is no transcendence, no spiritual liberation and no hope for a shared destiny of our folk and our nation. There is no poetics or romance. There is no higher purpose of divine redemption. There is only the gray, mundane world of rational self-interest and egoistical pursuance of financial gain and power.

Against this bleak outlook, we present a *new idealism*. In recent papers, we have described this new outlook that is a hopeful and existential view of man and life in the 21st ct. (see Riis-Søndergaard, 2022a; 2022b; 2022c). We are living in the times of post-modernity. We would like to see that the new millennium will be a time of great spiritual pursuits and upheaval, so that we may once again be proud of mankind and our common politics. It is our dream that we can unite the nations of the world in a politics of spirituality, idealism and transcendence, so that we may once again praise mankind for being ruled by a faithful heart.

It is our hope that we may enter a golden age, where all of our advanced knowledge of man as a spiritual being will come to the forefront of our awareness and be the guiding principles for a rule of the heart. What we represent is a doctrine of the heart, also called *the way*. We hope that by our contributions, heavens will once again reign on earth, as all our forefathers and -mothers dreamed of.

This will be a challenging time, since we fight off the old regime that has now exploited the world for 70 years. Much will have to be reconsidered in light of the Second World War, where the competing ideologies were last in battle. Much of history in that regard will have to be rehabilitated, though we don't seek to relive the past or to reawaken dead bodies. We seek to bring spiritual enlightenment to mankind and we find the National-Socialist doctrine to be closer to our hearts, than what we find in the liberal or communist regimes.

As such, our program is a confrontation with recent history and modern political philosophy. The new age will be guided by our transcendental philosophy and new idealism. It will be a time for philosophers, romantics and poets, but it will also be a time of large scale construction work to build the green and sustainable infrastructure needed for the 21st ct. We represent a transcendental regime that seeks to bring ontology, existentialism and ethics to the forefront of our awareness. We are guarantors of spiritual liberation and redemption by the doctrine of the heart.

It is a time for renewed spirit and courage. Much will be debated over the next couple of years as the White Order continue to prepare for the world revolution that our program entails. Until then, we will arm ourselves with patience and encourage all our operatives to continue their great work for the great cause that is the White Order. We stand in great respect for our heritage and tradition and we are equally excited for the prospect of a White World Order to come.

With all the best. Thank you for a great year, where we have written a range of introductory papers and with the hope and expectation for much more to come.

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