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Following Death Of Algerian Intellectual Malek Chebel, MEMRI Reposts Report On His 27 Propositions For Reforming Islam

By: Nathalie Szerman* November 13, 2016 Inquiry & Analysis Series Report No.1279

Malek Chebel, a renowned anthropologist and one of the most prominent contemporary North African intellectuals, died on November 12, 2016. Chebel, who in 2004 established the Foundation for an Enlightened Islam in France, published some 20 books on Islam, in which he addressed many sensitive subjects, such as love in Islam. He claimed that Islam is a sensuous religion and condemned the strict fundamentalist approach to relations between men and women. He has also tackled such taboos as wine and homosexuality in Islam. His publications include a *Love Dictionary of Islam* (Plon, 2004) and an *Encyclopedia of Love in Islam* (Payot, 1995). His other main focus is reform of Islam, to which he has dedicated two major books: *Islam and Reason: The Struggle of Ideas* (Perrin, 2005), and *Manifesto for an Enlightened Islam: 27 Propositions for Reforming Islam* (Hachette, 2004).^[1]

Following Chebel's death, numerous articles about him were published in the French and French-Arab press. They pointed to the fact that Chebel defended an "enlightened Islam" and cited some of his books. However, none of these articles mentioned his most important book, the *Manifesto for an Enlightened Islam*, in which he stressed the need for reform in Islam and went so far as to develop a methodology for reforming specific aspects of the religion. In this book, Chebel turns to the values of the 18th-century European Enlightenment, when rationalism and secularism guided the drive towards cultural, social and political progress. Chebel's first two propositions set out the principles of reform: a new interpretation of the Koran, and the preeminence of reason over creed. However, he dismisses atheism, noting that "nothing very important is achieved outside the framework of religion."^[2]

Chebel also calls in the book for putting an end to violence in the name of Islam; for renouncing jihad, which he considers immoral; for abolishing all fatwas calling for death; and for abolishing Islamic corporal punishment. Chebel stands against female genital mutilation and for banning slavery and trafficking in human beings in the Arab world; for strict punishment of the perpetrators of honor crimes and for promoting the status of women.

Most of Chebel's propositions deal with politics. He advocates an independent judiciary, the preeminence of the individual over the Islamic nation, and the struggle against political assassinations in an effort to promote democracy in the Arab world. He also advocates fundamental cultural changes, such as turning freedom of thought into a Muslim value, renouncing the cult of personality, respecting the other, and fighting corruption. His other propositions address technology, bioethics, ecology, and the media. The last one reaffirms the preeminence of human beings over religion. Chebel's propositions aim at providing keys to a modern, reformed, enlightened Islam.

The following is a MEMRI report that was originally published in 2006 as part of a series of reports on North African reformist thinkers.^[3] It focuses on Malek Chebel's response to the issue of women wearing the veil in Islam and the issue of the cartoons of the Prophet Muhammad published in September 2005 by the

Danish paper *Jyllands-Posten*, and presents Chebel's 27 propositions for reforming Islam.

I. Malek Chebel's Reaction To Veil Issue And Muhammad Cartoons Affair

Europe Is Too Lenient With Islamists

Chebel defines Islamism as a backward political ideology: "Fundamentalist Muslims are true fanatics. They consider progress the enemy of Islam... They are narrow-minded ideologues who use the Koran to achieve sinister political aims."^[4]

Chebel accuses the West of allowing Islamism to spread freely, whereas part of the Arab world is striving to ban *sharia* law: "We must acknowledge that it is European, Western and modern countries that grant [radical] Islam the possibility to express itself, whereas at the same time, the *sharia* is being strongly fought against in a few Arab countries..." He adds: "As a Muslim, I feel more protected by the higher democratic principle of the [secular] nation-state than by the *sharia*, which is interpreted by the religious authorities as they wish, sometimes according to their moods... *Sharia* has never been a model for good governance in the Arab world. In any case, it must be separated from the political sphere."^[5]

The Belgian daily *Le Soir* wrote, "In France, Chebel observes, Muslim girls want to wear the veil at school, whereas in Qatar, 200 girls demonstrated to be allowed to go to school without a veil."^[6]

The Media Gives Too Much Coverage To Islamists

"Too much space is given to Islamists in the media," says Chebel, "The more space you give fundamentalist Islam, the less there is for enlightened Islam. And it is the latter you need in order to live. Only enlightened Islam is compatible with world civilization, with Europe, and with the spirit of the [French] Republic. But times are difficult for moderate people."^[7]

Islamists have also taken over the mosques, Chebel asserts: "The fundamentalists benefit from the economic crisis that affects the Muslim world. Islamists have taken over mosques, so they have an audience, and thanks to the financial support they get, they have set up an excellent social network aimed at assisting the poor suburbs they have infiltrated. This is where the problem lies. If we want to fight the Islamists, we must be as good as them in their own field."^[8]

Returning To The Original Islam To Combat Islamism

Chebel argues that Islam used to be modern, whereas today it is backward. He explains that only a return to the "intellectual heritage" of Islam will counter Islamism: "This disgusting ideology [Islamism] is fed by a kind of complicity, indifference, fatalism... We must provide Muslims with an alternative solution to which they can adhere. In order to achieve this, we should go back to the intellectual heritage of original Islam... This is what I am trying to do when I advocate a true and therefore modern Islam. As a matter of fact, [true] Islam has always carried [within it] modernity."^[9] He says that as a "modern" religion, the original Islam did not deprive Muslims of their freedom of choice: "The Islam I love is [a religion of] freedom. But current Islam is not. It is controlled by a certain number of [societal,

political, educational, and religious structures] structures aimed at destroying freedom. They impose a single vision, judgment and outlook. They prevent any kind of free choice."^[10] The "enlightened Islam" Chebel advocates is based on the values of secularism. But, he explains, today the Arab world considers secularism to be a Christian threat: "Muslims have associated the concept of secularism with Christian aggression against Muslims. The word 'secular' sounds derogatory in the preaching of several preachers, like an insult."^[11]

The Reform Movement In The Arab World

Chebel holds that while Islamism is very popular in the Arab world, there is also a growing reform movement against it: "Today, a certain Islamic trend is progressing in the right direction, even if we do not see it or do not want to see it."^[12] He believes that in the long run, Islam will be forced to accept change in order not to be left behind by other civilizations. He says that this will happen through "addressing a number of issues Muslims do not want to address right now: the aspirations of young Muslims, equality between men and women, and, most importantly, the preeminence of the individual over the community."^[13]

But these issues will be fully addressed only when the despotic regimes are removed: "I am saddened by the huge waste that prevails in the Arab world today: in this region of the world undermined by despotism and unrestrained corruption, a magnificent youth is being held at bay. The region enjoys intellectual and material resources that could significantly improve the dire social and economic conditions, if they were distributed fairly. Unfortunately, a bunch of potentates, autocrats, and theocrats is preventing the proper use of these resources. However, a whole generation of Muslims will not accept this any longer. In today's world, information spreads rapidly, and this allows for hope."^[14]

The Veil Has No Basis In The Koran And Transforms Women Into Political Tools

Chebel asserts that there are no religious grounds for women wearing a veil: "[The Islamists] make us believe that wearing a veil is a commandment of the Koran. This is untrue..."^[15] In his *Manifesto for an Enlightened Islam*, Chebel clarifies the political impact of the veil: "Whether it is called *hijab*, *chador* or *burqa* the Islamic veil (*jilbab* in the Koran) emanates from a set of historical events that prevent it from being a mere piece of clothing like any other..." Chebel says that today, as Islam in its political form is spreading in parts of the world that were not originally Islamic, the veil is meant to be a sign of adherence to the strictest kind of Islam. He says that the veil is an affirmation of faith in a neutral environment, and is also the tool of a conquering ideology, as new regions of the world are being targeted by political and ideological Islamist activism.

Chebel explains that the veil transforms women into mere political tools: "We would never have seen veils [all around] had it not been for manipulation by Islamists;"^[16] "Wearing the veil means regression for women. [It means] they cannot be trusted. [But] women can be [good] Muslims without wearing a veil. There were times when they did not wear a veil... The use of the veil is always political. It deprives women of their [human] image."^[17]

Chebel writes that there are no justifications other than political ones for wearing a veil, since Islam encourages physical expression and fulfillment: "Men have taken over the sexual issue, and backward people have been allowed to express themselves freely. But this is absurd: Islam is originally a very sensuous religion which advises man to fully live his earthly life... Some texts even explain that divine love is conveyed through physical love, and when the Prophet was asked about what he had loved in this world, he would answer: 'women, perfumes and prayer.'"^[18]

The Danish Cartoons:

Muslim Rage Understandable - But Exaggerated

Chebel understands that believers were shocked by the cartoons depicting the Prophet Muhammad published by the Danish paper *Jyllands-Posten*: "Pictures of the Prophet remain one of the major taboos in Islam. Not only has this taboo been violated, but the Prophet has also been represented with a bomb on his head, which makes him the prototype of terrorists..."

We can understand that Muslims were shocked by a cartoon showing the founder of their religion as a terrorist." The cartoons are, in his opinion, "a deliberate provocation, and [express] a desire to harm [Muslims] which can only impede the [inter-religious] debate." However, he considers the reaction of the Muslim world to be exaggerated: "People have a right to criticize religions, including Islam."^[19]

II. 27 Proposals For Reforming Islam

In his introduction to his book *Manifesto for an Enlightened Islam*, Chebel begins with a number of clarifications. One of them is that he genuinely loves Islam and therefore is entitled to suggest reform proposals. Chebel makes it clear that he did not intend the book to be just another book on Islam, but rather that it put forth concrete proposals - 27 of them - that will pave the way for the current reform movement in the Arab world. The expression "enlightened Islam" aims at showing that Islam is not forever against progress.

He further explains that there are two approaches in the Muslim world today regarding the widespread phenomenon of dictatorship. One of them is to do nothing. This is the approach of the majority of Muslims, who lack knowledge and whose knowledge of the religion is limited to what the imams tell them. The second approach is that of turning to Islamism as a reaction to the dictatorship of regimes - and once they turn to Islamism, youths from all social strata may even sacrifice their lives for beliefs.

The following are Chebel's propositions.

Basic Comprehensive Reforms

Chebel suggests a number of basic comprehensive reforms to enable profound change in the Arab world. He combines reform in religion, politics, the judiciary, education, women's rights, etc. *A New Interpretation of the Koran*: In reading the Koran, one should take into account historical changes. A new reading of the Koran should address the Muslims' current questions regarding Islam and the world. New interpretation is the only way to adapt Islam to modernity.

The Preeminence of Reason over All Other Forms of Thought and Beliefs: There is a general phenomenon of denial of science and progress in the Islamic world. In order to reform Islam, Islamic countries must review their religious education and adapt the Koran to the realities of the modern world. In so doing, they should get in touch with the lost, enlightened, Islamic civilization.

Society to Be Managed by Politics, Not Religion: This proposition refers to *secularization* (*'ilmaniyya*). Politics should be separated from religion and enjoy supremacy over religion. Chebel clarifies that the West was capable of such huge progress only because it escaped the hold of the Church.

Investing in Man: "There is no better way of approaching God than by allowing for the fulfillment of His most beautiful creature, Man," writes Chebel, adding: "Islam will remain forever a religion of the poor if its elite do not strive to place Man at the center of the social apparatuses."

According to Chebel, "investing in Man" also means fighting discrimination based on race or gender, fighting ignorance, and promoting education. It implies a fair distribution of wealth, taking into account the will of the people and respecting the other - including neighbors, foreigners, women, and children.

The Preeminence of the Individual over the Community: The fact that the community prevails over the individuals in Islam has delayed - and sometimes prevented - the emergence of a private sector encouraging self-expression. However, by claiming and repeating that Muslims are responsible for their actions and must bear their consequences, we begin to establish a distinction between the collective level and the individual level. According to Chebel, free choice allows for individual responsibility, which in turns allows for progress.

Freedom of Thought and Conscience Must Become a Muslim Virtue: Chebel says this is the most difficult goal. Freedom of conscience means accepting other Muslims as they are, including those less religious than you. Islam does not judge people according to race or wealth; at the same time, other differences are considered unwelcome, as is individual thought. In Islam, free thinkers are nothing more than unbelievers. To counter this, Islam should develop a new kind of humanism, enabling freedom of conscience.

Respect for the Other: Chebel quotes a *hadith* which says that a Muslim is no believer if he does not want for his brother what he wants for himself. Muslims should respect others as much as they want to be respected, Chebel writes. If Muslims want Islam - its practices, bans on certain foods, and rejection of the mingling of men and women - to be respected by the West, they must show the same kind of tolerance towards other religions, including Christianity, Judaism and Buddhism, in Islamic countries. It is fine to ask to build a mosque in France - but, as Chebel points out, Christians are not allowed to have churches in Saudi Arabia. It is fine to ask for free travel throughout the West - but Saudi Arabia bans non-Muslims from (some parts of) the country. Chebel asks why members of non-Muslim faiths are not allowed to enter a mosque, even if they remove their shoes.

Specific Reforms

In addition to basic reforms, Chebel proposes specific changes within Islam, in an effort to put an end to violence in the name of religion. He also suggests specific political reforms aimed at promoting democracy in the Arab world, and a set of social reforms meant to increase well-being and general happiness in Islamic countries.

Declaring Jihad Useless and Obsolete: "Is it possible to replace war with peace?" asks Chebel, and answers: "Jihad should be declared illegitimate since it entails death, which is not a noble thing in the eyes of the Koran, and also because it is used to justify all kinds of aggression." On the other hand, peace initiatives from outside or from within the Muslim world should be promoted. Chebel suggests the establishment of a Muslim NGO, with sufficient resources, to promote peace between people, in Islamic lands and everywhere needed. Chebel writes: "I believe no other region spends as much money on armament, relative to its size, as does the Islamic world." In addition, Chebel notes that "there is no redistribution of wealth, and when there is, it only concerns the construction of mosques."

Abolishing All Fatwas Calling for Death: The issuing of a fatwa calling for death is a right that cannot be incumbent upon one single human being. A human being, however enlightened and infallible, cannot be granted more power than a whole court. The best thing is therefore to abolish the use of fatwas or at least the use of fatwas calling for death.

There are two kinds of fatwas: ordinary fatwas aimed at solving personal problems and fatwas deferring human beings to divine justice. This second sort of fatwa should be completely abolished, while the first kind might remain. A fatwa should be considered advice given by a competent authority, as the advice of a physician, and not be thought of as binding.

Promoting the Status of Women: Wife banishment, polygamy, forced marriages (especially at a very young age), honor killings, and other evils all result from the inferior status of women. Therefore, civil laws must be reviewed to enhance the status of women. Women should no longer be considered minors.

Chebel believes that women have been so denigrated by Islam that only strong political action will correct the situation.

Abolishing Corporal Punishment: There is nothing more barbarous than amputating the hand of a thief, cutting out the tongue of a liar, or stoning a sinner, Chebel writes. Such punishment, including flogging, existed prior to Islam, and one might wonder how it came to be included in a religion that otherwise advocates tolerance towards the weak. Also, since an adulterous woman is sentenced in the Koran to be flogged 100 times, no court can possibly prescribe the death penalty for adultery, as has sometimes happened.

Banning Genital Mutilation: Chebel demands that all types of genital mutilation be banned, since there is no basis whatsoever for them in the Koran and very little mention of them in the *hadiths*. Female candidates for genital mutilation, and their families, should be informed of its profane aspect. All sexual mutilation must be cleared of all religious content, he states. Chebel notes that there has never been religious ruling regarding female genital mutilation.

Punishment for Honor Killings: Chebel wonders why women still have the "privilege" of embodying the purity of a given group. Such a "privilege" makes them the victims of honor crimes. In an effort to eradicate honor crimes, rules should be established

to protect the weak, and women should be granted freedom of choice as far as love is concerned.

Modernizing the Civil Law and the Personal Code: Chebel asserts that Islamic jurisprudence (*fiqh*) prevents Islam from being progressive and from promoting peace and tolerance. *Fiqh* was originally adapted to reality, but it is no longer relevant to it. Chebel suggests eradicating *fiqh* - which has become the "armed wing" of the religious oligarchy - and replacing it with a new set of rules adapted to modern times. The best thing for a reformed Islam would be to choose the most efficient laws of other countries and to implement them, provided they can be implemented in an Arab and Muslim context.

However, since complete eradication might be difficult to implement, Chebel suggests reviewing *fiqh* in order to remove what has become obsolete and keep what still bears life. In this framework, the most barbarous aspects of *sharia* must be denounced, such as amputating the hand of a thief, cutting out the tongue of a liar, or bequeathing a smaller inheritance to women. Reforming *fiqh* is necessary to promote justice and the status of women.

Chebel clarifies that as harsh corporal punishment must be softened, sanctions against such issues as corruption must be applied - as corruption should be considered the worst evil afflicting Islamic societies, Chebel says.

An Independent Judiciary: In Arab countries, the judiciary system is often subordinate to political power, which entails arbitrary verdicts. An independent judiciary will bring about greater justice.

Free Access to Sounds and Images: There should be free access to images and to all matters linked to art and music. There is no religious basis whatsoever to the claim that Islam bans images, Chebel asserts. As for music, it is considered a satanic activity when not religious. In the third millennium, Muslim musicians, singers and dancers cannot be prevented from practicing their art - no more than people can be prevented from surfing the Internet. Chebel calls for acknowledging the human aspect of music. The only reason music is banned is that Islamic leaders base their power on the ignorance of believers.

Fighting the Phenomenon of Political Assassination in an Effort to Promote Democracy: Political assassination has often been resorted to in order to overthrow rulers. It has no legitimacy in the Koran. Chebel enumerates no fewer than 150 assassinations of caliphs, presidents, kings and imams in the Islamic world.

No one should be able to claim to be God's representative on Earth in order to gain power, kill people, or issue fatwas. In order to prevent such situations, the religious and political spheres should be separated.

Eliminating the Cult of Personality in the Islamic World: Chebel writes: "The cult of personality [in Islamic countries] is a cancer that blocks political life in most Muslim and Arab countries." Millions of dollars are dedicated to the protection of the groups holding power, usually the president and his family. The people in power enjoy such important privileges that they do anything to remain in power or avoid elections. And in many Arab countries, no TV programming, press campaign, or radio programming is exempt from the obligation to express almost blind worship of the president and his family. The cult of personality serves anti-democratic regimes.

Firm Sanctions against Corruption: Chebel says that the only system that enables the people to control the rulers' actions is democracy. There will always be corruption in the absence of democracy. Laws must be promulgated to regulate states, enable the control of expenses, and establish accountability in the political and social spheres. Such laws will represent the beginning of democracy.

Investing in the Field of World Administration: How can Islam, or countries which speak in the name of Islam, make their voice heard in the international debates related to world administration? "Solidarity" with other countries is the key word to tomorrow's world administration: Muslims should go back to their ethical sources and promote inter-religious dialogue.

Banning of Slavery and All Other Trafficking in Human Beings: Chebel asserts that slavery is still widespread in Mauritania and in most of the Gulf countries, and in Sudan, Morocco, and Asian Islamic countries. The organizations fighting slavery should demand that it be banned in all Islamic countries.

These countries should declare, in the first articles of their constitutions, that any trafficking of human beings (including destitute parents who sell their small children, as sometimes happens in Africa and Asia) is contrary to Islam. Significant funds must be invested in a campaign to abolish all forms of slavery, until it is completely eradicated.

The caste system, which still exists in Mauritania, in the Tuareg country, and in the entire Sahel region, should be considered a form of slavery, since higher castes unscrupulously exploit the work of inferior castes. Destitute women should also be helped, to prevent them from resorting to prostitution. Prostitution organized into networks should be fought, all the more as it is banned by sacred texts.

Promoting a Work Ethic: Chebel notes that work is denigrated in the Arab world. School curricula should define a new attitude towards work, promoting it as a positive value. The day work is valued, Chebel asserts, the mentality of leaders will change by itself.

Ending Usury: The Koran clearly condemns *riba* [usury]. But so far, no sheikh has issued a fatwa condemning the huge gains resulting from exploitation and enjoyed by autocrats. Islam should have a positive impact on economic issues, with a fatwa condemning corruption.

An Active Policy Regarding New Technology: Chebel notes that neither aviation nor railways, electricity, modern armaments, computers, or any other major invention were achieved by Arabs and Muslims. In fields that require technical knowledge, the Arabs depend on the West. He notes that, according to a U.N. study on the development of nations, the Islamic countries invest the least in education. This is not because of a lack of resources, Chebel says, but because of an existing mindset that is reluctant to invest in education. Chebel suggests the establishment of an Arab Fund to finance science, technology and industry.

Defining a Clear Bioethics Policy: Issues relating to life and death, such as abortion, contraception, and euthanasia, among others, should be given special attention, since science alone cannot provide answers to these moral issues.

Protecting the Environment: Chebel asserts that Muslims do not care enough about the environment, possibly because the technological backwardness of Muslim countries somehow ensures a natural way of life. However, education should include respect for environment and of archeological sites. Chebel mentions the destruction of the Buddha statues, wondering if Islamists in Egypt will one day ask for the destruction of the Pyramids.

Promoting Play: Modern psychology has shown that play and games are a factor in stability and personal fulfillment. Therefore, Muslims too should be allowed to enjoy the benefits of play. In its wider meaning, "play" includes poetry, sports, theater, artistic creation, seaside vacations, and more.

Once the implicit ban on games and playing is lifted, the Islamic lands will be able to display their true potential: warm seas and snowy mountains, where sport and tourism can be practiced. Millions of young people will be hired to build roads to access these sites - instead of being recruited by Islamist movements.

Conclusion: Youth, Civil Society, and Education are the Keys to Reform

In conclusion, Chebel states that youth, civil society, and education are the keys to reform in the Islamic world. He notes that several intellectuals in the Arab world are willing to promote

reform - but are barely heard among the "surrounding noise of imams."

Chebel insists that change will begin with reform of the school curricula. All Islamic countries should dedicate important funds to education. The idea that the "other" is not an enemy, or evil, should be taught, and when doing so, common values should be stressed. People must be actively prepared for the advent of democracy, which will happen when the population in Islamic countries is mature enough to adopt it.

Chebel wonders whether Muslims can reform Islam to the extent of rejecting all forms of violence, considering the damage caused by violence in the name of Islam. In such reform, the role of religious authorities, who often advocate jihad and intolerance, should be restricted.

Chebel insists that the main resource of the Islamic world is its youth - and this youth will be the driving force of reform, provided it is properly educated.

* **Nathalie Szerman is Director of MEMRI French.**

Endnotes:

[1] *Manifeste pour un islam des Lumières: 27 propositions pour réformer l'islam* (Paris: Hachette, 2004).

[2] *Sezame.info*, July 2004. Interview by Hakim Al-Ghissassi. *Sezame* is a French-language monthly dealing with French North African news.

[3] See other reports in the North African Reformist Thinkers Series: "French Moroccan Progressive Author on 'The New Islamic

Thinkers,'" <http://www.memri.org/report/en/0/0/0/0/0/1598.htm>; "Tunisian Reformist Researcher on Discrimination Against Christians in

Egypt," <http://www.memri.org/report/en/0/0/0/0/0/1623.htm> ; "'Manifesto of Liberties' - A Muslim Association for Freedom in the Arab

World" <http://www.memri.org/report/en/0/0/0/0/0/1672.htm>.

[4] *Voir.ca*, December 8, 2005. Interview by Elias Levy. *VOIR* is a French Canadian cultural weekly.

[5] *Voir.ca*, December 8, 2005.

[6] *Le Soir* (Belgium), April 2, 2004. The interview was posted by *Minorites.org*, a French language site on minorities which publishes a great number of Arab reformists.

[7] *Le Soir* (Belgium), April 2, 2004, as posted on *minorites.org*.

[8] *Lepoint.fr*, January 12, 2004. Interview by Christophe Onodit-Biot. *Le Point* is a French news magazine.

[9] *Voir.ca*, December 8, 2005.

[10] *Le Soir* (Belgium), April 2, 2004, as posted on *minorites.org*.

[11] *Lepoint.fr*, January 12, 2004.

[12] *Lesoir.be*, February 4, 2004, as posted on *minorites.org*.

[13] *Lepoint.fr*, January 12, 2004.

[14] *Voir.ca*, December 8, 2005.

[15] *Voir.ca*, December 8, 2005.

[16] *Le Soir* (Belgium), April 2, 2004, as posted on *minorites.org*.

[17] *Humanite.fr*, January 24, 2004. Interview by Pierre Yismal. *L'Humanite* is a French Communist online daily.

[18] *Lepoint.fr*, January 12, 2004.

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<http://www.memri.org/report/en/0/0/0/0/0/9549.htm>

Trump in the White House: An Interview With Noam Chomsky

Monday, 14 November 2016 00:00 By **C.J. Polychroniou, Truthout | Interview**

On November 8, 2016, Donald Trump managed to pull the biggest upset in US politics by tapping successfully into the anger of white voters and appealing to the lowest inclinations of people in a manner that would have probably impressed Nazi propagandist Joseph Goebbels himself.

But what exactly does Trump's victory mean, and what can one expect from this megalomaniac when he takes over the reins of power on January 20, 2017? What is Trump's political ideology, if any, and is "Trumpism" a movement? Will US foreign policy be any different under a Trump administration?

Some years ago, public intellectual Noam Chomsky warned that the political climate in the US was ripe for the rise of an authoritarian figure. Now, he shares his thoughts on the aftermath of this election, the moribund state of the US political system and why Trump is a real threat to the world and the planet in general.

C.J. Polychroniou for Truthout: Noam, the unthinkable has happened: In contrast to all forecasts, Donald Trump scored a decisive victory over Hillary Clinton, and the man that Michael Moore described as a "wretched, ignorant,

dangerous part-time clown and full-time sociopath" will be the next president of the United States. In your view, what were the deciding factors that led American voters to produce the biggest upset in the history of US politics?

Noam Chomsky: Before turning to this question, I think it is important to spend a few moments pondering just what happened on November 8, a date that might turn out to be one of the most important in human history, depending on how we react. No exaggeration.



Noam Chomsky speaks in Buenos Aires, Argentina, on March 12, 2015.

Photo: [Ministerio de Cultura de la Nación Argentina](#)

The most important news of November 8 was barely noted, a fact of some significance in itself.

On November 8, the World Meteorological Organization (WMO) delivered a report at the international conference on climate change in Morocco (COP22) which was called in order to carry forward the Paris agreement of COP21. The WMO reported that the past five years were the hottest on record. It reported rising sea levels, soon to increase as a result of the unexpectedly rapid melting of polar ice, most ominously the huge Antarctic glaciers. Already, Arctic sea ice over the past five years is 28 percent below the average of the previous 29 years, not only raising sea levels, but also reducing the cooling effect of polar ice reflection of solar rays, thereby accelerating the grim effects of global warming. The WMO reported further that temperatures are approaching dangerously close to the goal established by COP21, along with other dire reports and forecasts.

Another event took place on November 8, which also may turn out to be of unusual historical significance for reasons that, once again, were barely noted.

On November 8, the most powerful country in world history, which will set its stamp on what comes next, had an election. The outcome placed total control of the government -- executive, Congress, the Supreme Court -- in the hands of the Republican Party, which has become the most dangerous organization in world history.

Apart from the last phrase, all of this is uncontroversial. The last phrase may seem outlandish, even outrageous. But is it? The facts suggest otherwise. The Party is dedicated to racing as rapidly as possible to destruction of organized human life. There is no historical precedent for such a stand.

Is this an exaggeration? Consider what we have just been witnessing.

During the Republican primaries, every candidate denied that what is happening is happening -- with the exception of the sensible moderates, like Jeb Bush, who said it's all uncertain, but we don't have to do anything because we're producing more natural gas, thanks to fracking. Or John Kasich, who agreed that global warming is taking place, but added that "we are going to burn [coal] in Ohio and we are not going to apologize for it."

The winning candidate, now the president-elect, calls for rapid increase in use of fossil fuels, including coal; dismantling of regulations; rejection of help to developing countries that are seeking to move to sustainable energy; and in general, racing to the cliff as fast as possible.

Trump has already taken steps to dismantle the Environmental Protection Agency (EPA) by placing in charge of the EPA transition a notorious (and proud) climate change denier, Myron Ebell. Trump's top adviser on energy, billionaire oil executive Harold Hamm, announced his expectations, which were predictable: dismantling regulations, tax cuts for the industry (and the wealthy and corporate sector generally), more fossil fuel production, lifting Obama's temporary block on the Dakota Access pipeline. The market reacted quickly. Shares in energy

corporations boomed, including the world's largest coal miner, Peabody Energy, which had filed for bankruptcy, but after Trump's victory, registered a 50 percent gain.

The effects of Republican denialism had already been felt. There had been hopes that the COP21 Paris agreement would lead to a verifiable treaty, but any such thoughts were abandoned because the Republican Congress would not accept any binding commitments, so what emerged was a voluntary agreement, evidently much weaker.

Effects may soon become even more vividly apparent than they already are. In Bangladesh alone, tens of millions are expected to have to flee from low-lying plains in coming years because of sea level rise and more severe weather, creating a migrant crisis that will make today's pale in significance. With considerable justice, Bangladesh's leading climate scientist says that "These migrants should have the right to move to the countries from which all these greenhouse gases are coming. Millions should be able to go to the United States." And to the other rich countries that have grown wealthy while bringing about a new geological era, the Anthropocene, marked by radical human transformation of the environment. These catastrophic consequences can only increase, not just in Bangladesh, but in all of South Asia as temperatures, already intolerable for the poor, inexorably rise and the Himalayan glaciers melt, threatening the entire water supply. Already in India, some 300 million people are reported to lack adequate drinking water. And the effects will reach far beyond.

It is hard to find words to capture the fact that humans are facing the most important question in their history -- whether organized human life will survive in anything like the form we know -- and are answering it by accelerating the race to disaster.

Similar observations hold for the other huge issue concerning human survival: the threat of nuclear destruction, which has been looming over our heads for 70 years and is now increasing. It is no less difficult to find words to capture the utterly astonishing fact that in all of the massive coverage of the electoral extravaganza, none of this receives more than passing mention. At least I am at a loss to find appropriate words.

Turning finally to the question raised, to be precise, it appears that Clinton received a slight majority of the vote. The apparent decisive victory has to do with curious features of American politics: among other factors, the Electoral College residue of the founding of the country as an alliance of separate states; the winner-take-all system in each state; the arrangement of congressional districts (sometimes by gerrymandering) to provide greater weight to rural votes (in past elections, and probably this one too, Democrats have had a comfortable margin of victory in the popular vote for the House, but hold a minority of seats); the very high rate of abstention (usually close to half in presidential elections, this one included). Of some significance for the future is the fact that in the age 18-25 range, Clinton won handily, and Sanders had an even higher level of support. How much this matters depends on what kind of future humanity will face.

According to current information, Trump broke all records in the support he received from white voters, working class and lower middle class, particularly in the \$50,000 to \$90,000 income range, rural and suburban, primarily those without college education. These groups share the anger throughout the West at the centrist establishment, revealed as well in the unanticipated Brexit vote and the collapse of centrist parties in continental Europe. [Many of] the angry and disaffected are victims of the neoliberal policies of the past generation, the policies described in congressional testimony by Fed chair Alan Greenspan -- "St. Alan," as he was called reverentially by the economics profession and other admirers until the miraculous economy he was supervising crashed in 2007-2008, threatening to bring the whole world economy down with it. As Greenspan explained during his glory days, his successes in economic management were based substantially on "growing worker insecurity." Intimidated working people would not ask for higher wages, benefits and security, but would be satisfied with the stagnating wages and reduced benefits that signal a healthy economy by neoliberal standards.

Working people, who have been the subjects of these experiments in economic theory, are not particularly happy about the outcome. They are not, for example, overjoyed at the fact that in 2007, at the peak of the neoliberal miracle, real wages for nonsupervisory workers were lower than they had been years earlier, or that real wages for male workers are about at 1960s levels while spectacular gains have gone to the pockets of a very few at the top, disproportionately a fraction of 1%. Not the result of market forces, achievement or merit, but rather of definite policy decisions, matters reviewed carefully by economist Dean Baker in [recently published work](#).

The fate of the minimum wage illustrates what has been happening. Through the periods of high and egalitarian growth in the '50s and '60s, the minimum wage -- which sets a floor for other wages -- tracked productivity. That ended with the onset of neoliberal doctrine. Since then, the minimum wage has stagnated (in real value). Had it continued as before, it would probably be close to \$20 per hour. Today, it is considered a political revolution to raise it to \$15.

With all the talk of near-full employment today, labor force participation remains below the earlier norm. And for working people, there is a great difference between a steady job in manufacturing with union wages and benefits, as in earlier years, and a temporary job with little security in some service profession. Apart from wages, benefits and security, there is a loss of dignity, of hope for the future, of a sense that this is a world in which I belong and play a worthwhile role.

The impact is captured well in [Arlie Hochschild's sensitive and illuminating portrayal of a Trump stronghold in Louisiana](#), where she lived and worked for many years. She uses the image of a line in which residents are standing, expecting to move forward steadily as they work hard and keep to all the conventional values. But their position in the line has stalled. Ahead of them, they see people leaping forward, but that does not cause much distress, because it is "the American way" for (alleged) merit to be rewarded. What does cause real distress is what is happening behind them. They believe that "undeserving people" who do not "follow the rules" are being moved in front of them by federal government programs they erroneously see as designed to benefit African-Americans, immigrants and others they often regard with contempt. All of this is exacerbated by [Ronald] Reagan's racist fabrications about "welfare queens" (by implication Black) stealing white people's hard-earned money and other fantasies.

Sometimes failure to explain, itself a form of contempt, plays a role in fostering hatred of government. I once met a house painter in Boston who had turned bitterly against the "evil" government after a Washington bureaucrat who knew nothing about painting organized a meeting of painting contractors to inform them that they could no longer use lead paint -- "the only kind that works" -- as they all knew, but the suit didn't understand. That destroyed his small business, compelling him to paint houses on his own with substandard stuff forced on him by government elites.

Sometimes there are also some real reasons for these attitudes toward government bureaucracies. Hochschild describes a man whose family and friends are suffering bitterly from the lethal effects of chemical pollution but who despises the government and the "liberal elites," because for him, the EPA means some ignorant guy who tells him he can't fish, but does nothing about the chemical plants.

These are just samples of the real lives of Trump supporters, who are led to believe that Trump will do something to remedy their plight, though the merest look at his fiscal and other proposals demonstrates the opposite -- posing a task for activists who hope to fend off the worst and to advance desperately needed changes.

Exit polls reveal that the passionate support for Trump was inspired primarily by the belief that he represented change, while Clinton was perceived as the candidate who would perpetuate their distress. The "change" that Trump is likely to bring will be harmful or worse, but it is understandable that the consequences are not clear to isolated people in an atomized society lacking the kinds of associations (like unions) that can educate and organize. That is a crucial difference between today's despair and the generally hopeful attitudes of many

working people under much greater economic duress during the Great Depression of the 1930s.

There are other factors in Trump's success. Comparative studies show that doctrines of white supremacy have had an even more powerful grip on American culture than in South Africa, and it's no secret that the white population is declining. In a decade or two, whites are projected to be a minority of the work force, and not too much later, a minority of the population. The traditional conservative culture is also perceived as under attack by the successes of identity politics, regarded as the province of elites who have only contempt for the "hard-working, patriotic, church-going [white] Americans with real family values" who see their familiar country as disappearing before their eyes.

One of the difficulties in raising public concern over the very severe threats of global warming is that 40 percent of the US population does not see why it is a problem, since Christ is returning in a few decades. About the same percentage believe that the world was created a few thousand years ago. If science conflicts with the Bible, so much the worse for science. It would be hard to find an analogue in other societies.

The Democratic Party abandoned any real concern for working people by the 1970s, and they have therefore been drawn to the ranks of their bitter class enemies, who at least pretend to speak their language -- Reagan's folksy style of making little jokes while eating jelly beans, George W. Bush's carefully cultivated image of a regular guy you could meet in a bar who loved to cut brush on the ranch in 100-degree heat and his probably faked mispronunciations (it's unlikely that he talked like that at Yale), and now Trump, who gives voice to people with legitimate grievances -- people who have lost not just jobs, but also a sense of personal self-worth -- and who rails against the government that they perceive as having undermined their lives (not without reason).

One of the great achievements of the doctrinal system has been to divert anger from the corporate sector to the government that implements the programs that the corporate sector designs, such as the highly protectionist corporate/investor rights agreements that are uniformly mis-described as "free trade agreements" in the media and commentary. With all its flaws, the government is, to some extent, under popular influence and control, unlike the corporate sector. It is highly advantageous for the business world to foster hatred for pointy-headed government bureaucrats and to drive out of people's minds the subversive idea that the government might become an instrument of popular will, a government of, by and for the people.

Is Trump representing a new movement in American politics, or was the outcome of this election primarily a rejection of Hillary Clinton by voters who hate the Clintons and are fed-up with "politics as usual?"

It's by no means new. Both political parties have moved to the right during the neoliberal period. Today's New Democrats are pretty much what used to be called "moderate Republicans." The "political revolution" that Bernie Sanders called for, rightly, would not have greatly surprised Dwight Eisenhower. The Republicans have moved so far toward a dedication to the wealthy and the corporate sector that they cannot hope to get votes on their actual programs, and have turned to mobilizing sectors of the population that have always been there, but not as an organized coalitional political force: evangelicals, nativists, racists and the victims of the forms of globalization designed to set working people around the world in competition with one another while protecting the privileged and undermining the legal and other measures that provided working people with some protection, and with ways to influence decision-making in the closely linked public and private sectors, notably with effective labor unions.

The consequences have been evident in recent Republican primaries. Every candidate that has emerged from the base -- such as [Michele] Bachmann, [Herman] Cain or [Rick] Santorum -- has been so extreme that the Republican establishment had to use its ample resources to beat them down. The difference in 2016 is that the establishment failed, much to its chagrin, as we have seen.

Deservedly or not, Clinton represented the policies that were feared and hated, while Trump was seen as the symbol of

"change" -- change of what kind requires a careful look at his actual proposals, something largely missing in what reached the public. The campaign itself was remarkable in its avoidance of issues, and media commentary generally complied, keeping to the concept that true "objectivity" means reporting accurately what is "within the beltway," but not venturing beyond.

Trump said following the outcome of the election that he "will represent all Americans." How is he going to do that when the nation is so divided and he has already expressed deep hatred for many groups in the United States, including women and minorities? Do you see any resemblance between Brexit and Donald Trump's victory?

There are definite similarities to Brexit, and also to the rise of the ultranationalist far-right parties in Europe -- [whose leaders were quick to congratulate Trump on his victory](#), perceiving him as one of their own: [Nigel] Farage, [Marine] Le Pen, [Viktor] Orban and others like them. And these developments are quite frightening. A look at the polls in Austria and Germany -- *Austria and Germany* -- cannot fail to evoke unpleasant memories for those familiar with the 1930s, even more so for those who watched directly, as I did as a child. I can still recall listening to Hitler's speeches, not understanding the words, though the tone and audience reaction were chilling enough. The first article that I remember writing was in February 1939, after the fall of Barcelona, on the seemingly inexorable spread of the fascist plague. And by strange coincidence, it was from Barcelona that my wife and I watched the results of the 2016 US presidential election unfold.

As to how Trump will handle what he has brought forth -- not created, but brought forth -- we cannot say. Perhaps his most striking characteristic is unpredictability. A lot will depend on the reactions of those appalled by his performance and the visions he has projected, such as they are.

Trump has no identifiable political ideology guiding his stance on economic, social and political issues, yet there are clear authoritarian tendencies in his behavior. Therefore, do you find any validity behind the claims that Trump may represent the emergence of "fascism with a friendly face?" in the United States?

For many years, I have been writing and speaking about the danger of the rise of an honest and charismatic ideologue in the United States, someone who could exploit the fear and anger that has long been boiling in much of the society, and who could direct it away from the actual agents of malaise to vulnerable targets. That could indeed lead to what sociologist Bertram Gross called "friendly fascism" in a perceptive study 35 years ago. But that requires an honest ideologue, a Hitler type, not someone whose only detectable ideology is Me. The dangers, however, have been real for many years, perhaps even more so in the light of the forces that Trump has unleashed.

With the Republicans in the White House, but also controlling both houses and the future shape of the Supreme Court, what will the US look like for at least the next four years?

A good deal depends on his appointments and circle of advisers. Early indications are unattractive, to put it mildly.

The Supreme Court will be in the hands of reactionaries for many years, with predictable consequences. If Trump follows through on his Paul Ryan-style fiscal programs, there will be huge benefits for the very rich -- estimated by the Tax Policy Center as a tax cut of over 14 percent for the top 0.1 percent and a substantial cut more generally at the upper end of the income scale, but with virtually no tax relief for others, who will also face major new burdens. The respected economics correspondent of the Financial Times, Martin Wolf, writes that, "The tax proposals would shower huge benefits on already rich Americans such as Mr Trump," while leaving others in the lurch, including, of course, his constituency. The immediate reaction of the business world reveals that Big Pharma, Wall Street, the

military industry, energy industries and other such wonderful institutions expect a very bright future.

One positive development might be the infrastructure program that Trump has promised while (along with much reporting and commentary) concealing the fact that it is essentially the Obama stimulus program that would have been of great benefit to the economy and to the society generally, but was killed by the Republican Congress on the pretext that it would explode the deficit. While that charge was spurious at the time, given the very low interest rates, it holds in spades for Trump's program, now accompanied by radical tax cuts for the rich and corporate sector and increased Pentagon spending.

There is, however, an escape, provided by Dick Cheney when he explained to Bush's Treasury Secretary Paul O'Neill that "Reagan proved that deficits don't matter" -- meaning deficits that we Republicans create in order to gain popular support, leaving it to someone else, preferably Democrats, to somehow clean up the mess. The technique might work, for a while at least.

There are also many questions about foreign policy consequences, mostly unanswered.

There is mutual admiration between Trump and Putin. How likely is it therefore that we may see a new era in US-Russia relations?

One hopeful prospect is that there might be reduction of the very dangerous and mounting tensions at the Russian border: note "the Russian border," not the Mexican border. Thereby lies a tale that we cannot go into here. It is also possible that Europe might distance itself from Trump's America, as already suggested by [German] Chancellor [Angela] Merkel and other European leaders -- and from the British voice of American power, after Brexit. That might possibly lead to European efforts to defuse the tensions, and perhaps even efforts to move towards something like Mikhail Gorbachev's vision of an integrated Eurasian security system without military alliances, rejected by the US in favor of NATO expansion, a vision revived recently by Putin, whether seriously or not, we do not know, since the gesture was dismissed.

Is US foreign policy under a Trump administration likely to be more or less militaristic than what we have seen under the Obama administration, or even the George W. Bush administration?

I don't think one can answer with any confidence. Trump is too unpredictable. There are too many open questions. What we can say is that popular mobilization and activism, properly organized and conducted, can make a large difference.

And we should bear in mind that the stakes are very large.

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**Europa Terra Nostra Conference:
European identity and the populist revolt in the USA and Europe**
[Kevin MacDonald](#), November 1, 2016

Europa Terra Nostra recently held a conference in Wismar, Germany titled "[Freedom Conference, with a message of hope.](#)" The conference was sponsored by the EU (!) because the EU sponsors groups associated with parties that are represented in the European Parliament. This includes Germany's NPD (*Nationaldemokratische Partei Deutschlands*; National Democratic Party of Germany) which has several representatives in the European Parliament, including Udo Voigt, former party leader of the NPD, who gave a photo presentation on the disaster in Syria, Israeli complicity, etc. The program featured speakers who will be familiar to *TOO* readers, [Nick Griffin](#) (whose talk focused on the dire consequences of massive non-White immigration combined with a disastrously low White birthrate) and [Tom Sunic](#) (whose talk focused on differing European identities and the limits of petty European nationalisms). Daniel Friberg, founder of Arktos Media, gave a very upbeat talk on the prospects for the European nationalist right.



The contingent from Kotleba (People's Party — Our Slovakia) were also very optimistic about the future. Dr. Milan Uhrík, MEP and vice-chairman of the party talked about the success of the party in obtaining 14 of the 150 seats in the National Council, the Slovak Parliament, noting that the ongoing disaster in Western Europe is making nationalist ideas more attractive. William Johnson, Chair of the American Freedom Party, gave a brief presentation on the AFP's activities in the current election. [Frank Rennie](#), a well-known nationalist folk singer and composer, provided entertainment. Nothing like a crowd of around 100 singing enthusiastically and in unison to get the blood flowing — even if you can't understand the words. This video, featuring Rennie in a duet with a backdrop of Hamburg, 1945, gives a flavor of his singing and world view.



L to R: Kevin MacDonald, William Johnson, Tom Sunic

My talk was a pastiche of some of my previous ideas, with some additions for the predominantly German audience. I present it here in its entirety.



**Some attendees at an outing to the beach at Osteen.
European identity and the populist revolt in the USA and Europe: Bringing down the hostile elites**

We are nearing the climax of a watershed election in the United States. The Ruling Class understands that Donald Trump represents a counter-revolution to all they have built up over the last 50 years.

America is advertised as a democracy, but it's really an oligarchy that is unanimously opposed to the interests of the traditional White majority. We have a system in which major party candidates are vetted by the media and the donor class before being put up for election. It's a top-down system that more resembles an oligarchy than a democracy. Donald Trump has not been vetted by this system and represents a challenge to the current elites. Hence these elites, from left to right, unanimously oppose him.

These elites have succeeded in destroying republican, constitutional government in the U.S., with potentially explosive

consequences. [Angelo Codevilla](#), professor at Boston University recently wrote an important article. He notes, "Because Republicans largely agree with Democrats that they need not take seriously the founders' Constitution, today's American regime is now what Max Weber had called the Tsarist regime on the eve of the Revolution: "fake constitutionalism." Because such fakery is self-discrediting and removes anyone's obligation to restrain his passions, it is a harbinger of revolution and of imperial power.

This is why we see repeated [comparisons of Trump to Hitler](#)—most recently, "[This New York Times 'Hitler' review sure reads like a thinly disguised Trump comparison.](#)" Despite absolutely no statements from Trump suggesting that he would suspend the Constitution and assume dictatorial powers, the concern is lurking that, like Hitler, he would do just that.

Despite appearances to the contrary, there is a unified oligarchic establishment that straddles both the Republican and Democrat parties. This has not been so obvious in previous elections when Republicans and Democrats would seem to be quite different on some issues. However, the rise of Donald Trump has shown that the establishment is entirely united against him. For example, billionaires [are opposing](#) Donald Trump 20–1, whereas in previous elections, they were much more split between the two parties.

The U.S. now better resembles an oligarchy than a democracy. In fact, a recent [paper](#) by two Princeton political scientists shows that an oligarchic model fits U.S. politics better than a democratic one, as demonstrated by policy issues, where elites in business, politics, the media, and academia hold starkly different attitudes than the majority of Americans on issues like immigration. The attitudes of these elites on immigration are not even remotely connected to the attitudes of the Republican voters. According to the [Pew Research Center](#), more than 90 percent of GOP voters oppose an increase in immigration, yet a restrictionist policy has never been supported by elites in the Republican Party and has been stridently opposed by the entire Democratic Party.

This new elite is egregiously corrupt. Codevilla notes that "In today's America, a network of executive, judicial, bureaucratic, and social kinship channels bypasses the sovereignty of citizens. If you are on the right side of that network, you can make up the rules as you go along, ignore or violate any number of laws, obfuscate or commit perjury about what you are doing (in the unlikely case they put you under oath), and be certain of your peers' support. ...Because *disdain for ordinary Americans is this ruling class's chief feature*, its members can be equally certain that all will join in celebrating each, and in demonizing their respective opponents. [My emphasis]

While the traditional America aspired to be and substantially attained a society based on individual merit, the new elite is not a meritocracy (the poster child for this is [Elena Kagan](#)), and not just in terms of Affirmative Action and [ethnic favoritism in university admissions](#). The Clintons may be seen as representative of the corruption of this new ruling elite, able to flout laws with impunity. At this writing, Hillary Clinton remains ahead in most national polls and has the support of the entire Establishment, left to right, despite:

highly credible charges of unprecedented corruption involving hundreds of millions of dollars to the Clinton Foundation from donors, many of them foreign entities, while she was Secretary of State, as well as outrageous speaking fees for Bill Clinton from these same donors (importantly, his speaking fees skyrocketed after Hillary became Secretary of State); violation of an [agreement](#) between Clinton and the Obama Administration not to accept foreign donations during her tenure as Secretary of State; the destruction via BleachBit (a program designed to make the information non-retrievable) of likely incriminating emails [after a subpoena](#), being [cleared of criminal conduct](#) by the FBI that would have sent ordinary people to prison;

This is only a small part of their corruption. There have been new details every day from Wikileaks and other sources.

None of this has been enough to derail wall-to-wall Ruling Class support for Hillary Clinton. We have indeed come to the end of America as a constitutional republic governed by the rule of law. The media is an important pillar of this oligarchic establishment. The media, academia, and the bureaucracy have been engaged in a top-down revolution, in which the moral and intellectual high ground has been seized by people hostile to the traditional peoples and cultures of the West. This has created a ruling class that is completely out of touch with the interests of a large majority of its citizens. This has occurred despite the appearance of democracy.

The top-down nature of this revolution cannot be overemphasized. There was never a demand by a majority, or even close to a majority, from any Western country for a complete transformation, to the point that White people will soon be minorities in societies they had dominated for hundreds and, in the case of Europe, many thousands of years.

I want to stress that media messages in favor of massive immigration and the displacement of traditional populations have typically been couched in moral terms. If you oppose these things, you are a bad person. It's not just that you are mistaken about policy, you are morally evil. This is certainly the case in Germany. A [recent article](#) in *The New Yorker* quoted Frauke Petry, leader of Alternative for Deutschland:

Petry thought that German politics was more weighed down by liberal pieties couched in moral terms.

"Big German media are always careful about what they report. Our political opponents absolutely avoid acknowledging the factors of illegal migration and open borders in these attacks [i.e., sexual attacks and other forms of violence against Germans]." ...

"It's so moral to allow these attacks to happen," she said sarcastically. "It's so moral to promise to people around the world that they can come to Germany and find paradise."

Petry found this outlook anti-democratic, disdainful of the views of ordinary Germans. Reducing the entire Enlightenment and all of the successes of European history down to this need to be morally good: I find that extremely dangerous. There's this saying of Nietzsche..."In 'Zarathustra': 'The good have always been the beginning of the end.' "

The mainstream media environment has condemned as immoral the idea that Germans or Whites in general have interests, just like everybody else; that identifying as a White person or a German who wants to advance these interests is normal and natural; that race is real; that there are real racial differences in traits important for success in a modern society and that there is no magic wand to change these traits; and finally and most importantly, that immigration and multiculturalism carry huge costs in terms of social cohesion, social conflict, trust, and willingness to contribute to public goods, like healthcare, welfare, and public infrastructure.

Although terrorism and the sexual assaults in Germany certainly focus the public's attention on the costs of massive unselected immigration, the far greater moral travesty is the loss of a traditional sense of national identity as bound up with a particular people and culture. Citizenship becomes a hollowed-out legalism—what is often termed the "proposition nation" concept of citizenship, dedicated only to abstractions like freedom, democracy and limited government, rather than the identity and interests of a particular people. The origins of the "proposition nation" concept are discussed extensively in my book [The Culture of Critique](#). This ideology is now well-established among political and intellectual elites throughout the West. A belief in America as a White, European civilization was strong in the 1920s; it was on the defensive in the 1930s; and it disappeared, more or less, completely after World War II. Obviously, since World War II a strong ethnic sense of German identity has been completely forbidden as a reaction to the defeat of National Socialism. In the U.S., this was not a natural death but the result of a prolonged assault by the intellectual Left in academic culture and the media. It is now maintained, not by the free flow of ideas, but by imposing costs on dissenters, such as job loss, ostracism, and lack of access to the mainstream media.

The sad reality is that the suicide of the West has become a moral imperative in elite circles, a testimony to the enduring

and unique appeal of moral principle that has been so characteristic of the West, at least since the 19th century—apparent, for example, in the [anti-slavery movement](#) in the U.S. and England where anti-slavery activists were successful by highlighting the suffering of Africans, and in the recent outpouring of empathy in response to the photos of the [migrant child](#) washed up on the beach in Turkey, whereas the French child killed by the Muslim terrorist in Cannes, France lying on the street with her teddy bear got almost no coverage.

One of the psychological mechanisms used in this assault on Europeans and their identities is guilt over supposed past transgressions. In the US, every war, at least since the Civil War, has been justified on moral grounds. I know of no other culture that is so susceptible to these moral arguments and willing to go to war for moral reasons, most recently the assaults on Iraq, Libya and Syria in the name of removing immoral dictators that have unleashed nothing but chaos and instability throughout the region, including a massive refugee problem that is victimizing Germany most of all.

Arguments couched in moral terms often work by producing guilt. These arguments are very effective. Many Europeans feel unending guilt for colonialism and the conquest of North America and other lands by their ancestors — guilt that is zealously encouraged by the media and the educational system. And of course, in Germany there is the never-ending guilt over the Holocaust—a guilt that apparently mandates completely eradicating Germany as an ethnic entity. Different White countries get different guilt messages—slavery and conquest in the U.S., colonialism in Britain and France, the Holocaust everywhere, but of course, especially in Germany.

But this is entirely one-sided. Will Israel apologize out of guilt for what they are doing to the Palestinians? Will Muslims apologize for their expansion in Asia, North Africa, and parts of Europe? Will they apologize for their long history of slavery and slave trading? Of course not.

Some moral crusades are justified, but no human group is devoid of past sins and in any case, nothing in the past justifies the complete suicidal guilt on the part of any group. But in so many cases, such as the Iraq war, which was [promoted](#) by neoconservatives and the Israel Lobby, and the migration onslaught, moral sentiments are manipulated cynically by elites who pursue very real and very immoral interests. Both the Iraq war and the resulting migrations are complete disasters. Right now, these moral sentiments and proneness to empathy are being cynically manipulated in the service of displacing White America and destroying any ethnic basis of European nations. That certainly includes Germany.

The outcome of present policies is an utterly predictable decline in social cohesion, with far-ranging costs in terms of increased conflict and crime, and a lessened willingness and ability to contribute to public goods. Each of the national healthcare programs in Europe was enacted when these societies were homogeneously White and citizens had a sense of being part of a common culture reaching back far into the pre-historic past. It is [well known](#) that people in ethnically diverse societies invest less in social capital; they cooperate less; they are less prone to engage in volunteer work; and there is less trust among citizens. We should keep in mind that evolution occurred in small ethnically homogeneous groups. The [hunter-gatherer mentality](#), which is a critical strand of European culture, evolved in small, face-to-face groups, where trust and moral reputation were absolutely critical. Being seen as an immoral person was evolutionary death because, at the very least, you would be ostracized and thrown out of the group.

The problem is that now Europeans are being asked to participate in their own suicide in order to maintain their reputation as moral, upstanding citizens and avoid being called "racist." So many of us shudder at the thought of being ostracized and humiliated as moral pariahs simply for expressing a sense of White or European, or German identity. This is testimony to the ability of the Left, with its power in the media and educational system, to create morally defined in-groups, which are ultimately suicidal for the peoples and culture of the West. Our task is to create a counter culture—one that is based on science and truth, to be sure, but one that is also deeply

moral and emphasizes the righteousness of protecting our people and culture.

In Europe, police-state controls on thought and behavior intended to buttress the multicultural revolution, which is really an anti-White revolution, are [firmly in place](#). In the UK, Germany, and elsewhere, people have been investigated and in some cases arrested for Facebook and Twitter posts simply opposing migration and the transformation of their societies. Recently the [European Commission on Racism and Intolerance](#) blamed the rise in anti-Islamic attitudes and actions on media coverage of crime by Muslims, and they urged the media not to report the Muslim background of terrorists.

It is predictable that the response to incidents such as the mass sexual assaults in Cologne will be enhanced police surveillance and the curtailment of civil liberties. We are living in societies that are not only dominated by the ideology of multiculturalism but are budding police states as well. In response, many people, especially [women](#), will be intimidated and choose not to attend public events or public facilities like swimming pools. This is not the culture we want to live in. Principled conservatives should be horrified at this—and therefore reject Muslim immigration. In the U.S., conservatives should be open to Trump's proposals on Muslim immigration until the problem is brought under control.

In the long run, multiculturalism can't exist without powerful social controls on speech and behavior. As ethnic conflict continues to escalate throughout the West, increasingly desperate attempts will be made to prop up the ideology of multiculturalism with sophisticated theories that White people who have a sense of White interests are suffering from a psychopathology and are morally defective. We will see ideologies that any and all bad behavior or underachievement by non-Whites is caused by pervasive White racism (including the now fashionable concept of "microaggression"). There will be police state controls on non-conforming thought and behavior.

Thilo Sarrazin has already warned Germans about the deeply immoral consequences of non-European immigration in his book [Germany Abolishes Itself](#). Sarrazin documented the slow pace of integration of Turkish immigrants into German society and economy, their disproportionate reliance on government welfare, and their higher fertility. Most importantly, given the lower IQ and academic achievement of the new immigrants compared to native Germans and other Western societies, there will be ethnic stratification in which ethnicity becomes correlated with social class—a poisonous situation where ethnic conflict is exacerbated by social class differences. Ethnic stratification has always existed in the United States. because of African-Americans, but immigration from Africa, Latin America, and the Middle East simply makes it worse. This results in the [racialization of politics](#), in which people vote along racial/ethnic lines, with the migrants and their descendants much more likely to vote for the parties of the Left, with their generous welfare policies and promotion of immigration and affirmative action. The Left, having abandoned its White working-class base, views immigration as the key to its political success.

It will likely be [worse](#) in the second generation. In Europe, large numbers of Muslims have led to self-segregation into parallel societies as new generations come of age and cleave to their own. Further, the children of Muslim immigrants show much higher rates of criminality than their parents. This trend has been documented in Denmark and Sweden.[1] It is evident in France with second and third generation Muslims enforcing no-go areas for police. It is apparent in Britain in comparisons of Pakistani Muslims and Indian Hindu immigrants. Muslims are much less competitive economically and educationally and more prone to anti-social behaviour and criminality compared to the latter.

By the second generation, poorer immigrant groups become susceptible to radicalization by ideologies that rationalize their low socioeconomic status and sense of alienation by making them out to be victims of White racism and privilege. These ideologies are acquired from universities, schools, the media, politicians and ethnic leaders.

The racialization of politics is a critical process of our time. Even a dyed-in-the-wool Marxist, who seeks to view all social phenomena in terms of the "class struggle," could not fail to see

that the political fault lines are fast becoming based on race. In America, the vast majority of Republican votes are from Whites, and around 60–65 percent of European-descended Whites vote Republican. This is likely not a ceiling and could be much higher in the current election where we already know that the great majority of Whites, especially males, support Trump.

The racialization of politics reflects what I have termed [implicit Whiteness](#). Despite the current cultural programming, White people are gradually coalescing into "implicit White communities" in multicultural America—that is, communities that reflect White identity, but which "dare not speak their name." I assume this is also occurring in Germany where ethnic Germans continue to socialize with each other, enjoy traditional aspects of German culture, move to neighborhoods to avoid being surrounded by migrants, and make few, if any, friends across ethnic lines.

Research on ethnocentrism has shown that people often have *unconscious* attitudes that they do not express explicitly. In the U. S., the vast majority of Whites have the usual stereotypes about Blacks, but oftentimes these attitudes are unconscious. They would never express them explicitly, at least partly for fear of the consequences. Parents' choice of schools and neighborhoods reflect this widespread racial hypocrisy. Parents, including liberal parents, act on their *implicit* attitudes, and there is a profound gap between their implicit attitudes and behavior (where they show in-group racial preference) and their explicit attitudes (where they piously express the official ideology of egalitarianism). I have noticed that Swedish nationalists often accuse liberal Swedes of completely avoiding areas with migrants, and I assume the same occurs in Germany. In effect, they are creating implicit White communities. They do not explicitly state that their choice of friends, neighborhoods, entertainment, and schools derives from racial preference, because that conflicts with their explicit racial attitudes and with official ideology. Instead, they say it's just because the schools are better or the streets safer.

The problem is, Whites often *believe* in their rationalizations. I assume many Germans behave in a similar manner. They thus fail to explicitly assert their real, fundamental interest in preventing the demographic transformation of their society.

In America, Whites are gradually coalescing into political and cultural affiliation as *Whites*, and this trend will continue to strengthen in the future — identities such as being a Republican, a car racing enthusiast, an evangelical Christian, a country music fan, or even many conservatives who pledge allegiance to "limited government." The vast majority of people doing these things are White and they are associated with the political Right in the United States.

But there are also implicit White communities on the Left. One such group are many affluent, well-educated Whites. They love farmers' markets, expensive bicycles, and driving electric cars. They idolize Blacks as cultural heroes, and they vote for the parties of the left. They passionately believe in a future world in which everyone will be nice; they passionately believe in a United States or Germany where everyone should be welcome because, after all, people are the same everywhere. These White liberals are highly prone to [racial guilt complex](#).

So imagine the guilt they would feel in voting for Trump or the NPD or similar parties —or explicitly opposing Muslim or non-White immigration to Germany. For such people, their White identity is entirely compatible with the dispossession of Whites via immigration and multiculturalism. Many of them look forward to a non-White America or a non-White Germany, even as they continue to associate with other Whites in White neighborhoods, safely away from the problems of migration. They are collaborating with the elites that are dispossessing Whites and they feel morally righteous in doing so—exactly as they were told in their sociology class in college and in the mainstream media every day.

Of course, these White liberals will rationalize their voting with morally uplifting platitudes that make them feel well-educated, intellectually superior, and in tune with the brightest minds in academia, in the prestige media, such as *Der Spiegel* or *Stern*. In my view this is a potentially fatal weakness. We look up to people in prestigious institutions like the media and universities that are dominated by the left.

And of course, quite a few of these people live in predominantly White areas. These people are relatively removed from the downsides of immigration and multiculturalism. It's easy to praise migration on moral grounds, no matter what the costs to the millions of Germans who can't move away from the invasion. It's easy to do that when the costs aren't yet personally apparent, and when you still feel connected to your predominantly White community. But if present trends continue, moving away and insulating yourself from diversity won't be an option for the great majority of Whites. In South Carolina, Trump was strongest in [counties with the highest non-White populations](#); this is consistent with research showing that diversity results in greater White racial consciousness, and showing that Trump is the implicitly White candidate. The prediction would be that the Germans most opposed to the migrant invasion are the ones who have to live with it every day. The implicit Whiteness of Trump's campaign is apparent in the results of a recent poll by two academics showing that Whites who support Trump are fearful of becoming a minority — as well they should be given the bloody history of ethnic conflict throughout the ages. I would be interested to know if that's true in Germany.

For our part, we have to keep on doing what we are doing. There are many signs we are getting stronger and that our message is being heard. Brexit was a very good sign, and parties like the Front National in France and the NPD and others in Germany are continuing to increase their share of the vote. It is very gratifying to see so many young, smart, and educated Whites gravitating to our cause. We must understand that our message is based on science and the realities of human behavior—and, more important, it is morally righteous. We have every reason to look forward to the future. Indeed, we should project the image of confident, optimistic warriors. We know that the transformations that have been imposed on us are evil, and that they were engineered, not out of love for humanity, but out of a narrow self-interest of certain groups, such as capitalists eager for cheap labor, and ethnic groups who do not identify as White or German or European. These groups are possessed by hatred toward the traditional peoples and cultures of the West. And we know that these transformations are supported by so many of our own people, possessed by a misguided, suicidal idealism.

These changes are well advanced, and our enemies remain wealthy, powerful, and determined. But there is a morally righteous anger that is becoming increasingly obvious. Sooner or later this will have cataclysmic consequences.

[1] Danish Statistical Yearbook, 2015: <http://www.dst.dk/pukora/epub/upload/20195/headword/dk/128.pdf>; Swedish National Council for Crime Prevention (2005). *Crime among people born in Sweden and abroad Swedish*. <https://www.bra.se/bra/publikationer/arkiv/publikationer/2005-12-14-brottslighet-bland-personer-fodda-i-sverige-och-i-utlandet.html#>

37 Comments to "Europa Terra Nostra Conference: European identity and the populist revolt in the USA and Europe". You can follow all the replies to this entry through the [comments feed](#)

[ankara medyum](#) November 6, 2016 - 4:56 am | [Permalink](#)

Hi there friends, nice article and nice urging commented at this place, I am genuinely enjoying by these.

[Michael Adkins](#) November 3, 2016 - 7:58 am | [Permalink](#)

"But there are also implicit White communities on the Left. One such group are many affluent, well-educated Whites. They love farmers' markets, expensive bicycles, and driving electric cars. They idolize Blacks as cultural heroes, and they vote for the parties of the left." Well, Mr. MacDonald certainly hit the nail on the head. There are no doubt a larger number of such communities existing in the U.S. Let me add just one.

https://en.wikipedia.org/wiki/Worthington,_Ohio

Not mentioned on the Wikipedia page is the fact that Worthington was a major player during the underground railroad before the U.S. Civil War and has for decades had a problem with heroin.

[Arch Stanton](#) November 2, 2016 - 2:24pm | [Permalink](#)

I am currently posting a four part series on "Lies, Legends, Myths and Fairy tales of the Jewish storyteller – The stories in which we drown" next door at [Darkmoon](#) in the comments section. Part one has already been published. This series attempts to explain the immense complexity of the Jewish illusion to which non-Jews have become enslaved.

[@WinstonMiniluv](#) November 2, 2016 - 2:19 pm | [Permalink](#)

Actually, there is a video with English captions, Not the same video, but another, live performance of this song, Das Mädel mit der Fahne, by Mr. Frank Renniecke:

<http://youtu.be/fv5raeTK99E>

[Jeff](#) November 2, 2016 - 11:58 am | [Permalink](#)

If I remember well it's the EU monster that was pushing and ultimately succeeded in creating a borderless Europe. In 2000 Romania had 24 mio. Inhabitants. Now it's down to 19 mio. Guess where the missing 5 mio. ended up? But then again we in the West are told we should welcome them as they supposedly are as European as we are, our Euro bros so to say.

The reality on the ground tells a different story: Romanians are totally corrupt, prone to excessive violence, erratic behaviour etc...as I myself witnessed countless times at the workplace.

The Turkic people of the Cumans had an empire stretching across the Eurasian steppe until they they were pushed westward by the invading Mongolic hordes in the 12th century.

The fleeing Cumans went then to Romania where they established principalities which would in turn evolve to become the political and cultural core of the Romanian nation. Also the Cumans are known to have initiated ruling dynasties in Serbia, Bulgaria and Macedonia.

Hitler was appalled at the corruption within the Romanian army: Officers would offer their wives and daughters to their superiors to get a promotion.

The EU must go!

[Ghero Tzedecco Itagliano da Sassari](#) November 4, 2016 - 9:33 am | [Permalink](#)

That was mighty good for Romania, they got rid of most of its Gypsy population, that has been the cancer of the country forever. Diversity Europe wanted, diversity it got. I actually prefer it this way. Gypsies are deadly annoying, immediately. This increased the revulsion of Europeans, even for the inner multikulti. At least temporarily, this stemmed immigration into Europe from other parts, through saturation. Should Ukraine and Russia enter Europe, that would have been the real multikulti that I subscribe to. Guess what? When Romano Prodi was "president" of Europe and Putin of Russia, Russia wanted to enter Europe, even immediately. Europe didn't want. But UK does want Turkey in EU. I assume they didn't let Russia in because that would have interfered with their mighty Coudenhove Kalergi plan for the genocide of evil White people. By the simple fact that Africans are biologically less demanding (and of IQ 70, equal to gorillas) than Whites, they will eventually conquer all of Europe with what they have already in, without need of further deluge.

[Trenchant](#) November 4, 2016 - 8:02 pm | [Permalink](#)

Forgive my ignorance on the matter, but was there ever much interbreeding between Romanians and Romani?

[Ghero Tzedecco Itagliano da Sassari](#) November 5, 2016 - 11:29 am | [Permalink](#)

You are already where Jews want you. Romani is a very newly coined word, created with a purpose. Eventually Gypsies will lay claim to the whole of Romania. Gypsies and White Romanians have MINIMALLY interbred, as Romanians rightfully hold Gypsies in high contempt. So fast with the Romani Romanian confusion. That was deliberate.

[Pierre de Craon](#) November 5, 2016 - 9:36 pm | [Permalink](#)

@Trenchant: Not a heck of a lot but some. Mostly just via girls doing one of the things some of them really get a kick out of doing: screwing with highly inappropriate guys to piss off their parents, especially Dad.

@Ger: The formal self-descriptive term Gypsies prefer is "the Roma" or "the Roma people." This term is well attested in academic publishing, in both monographs and reference works, since the eighties, if not even earlier. Not only did I see this

term used back then, but I participated in the development of reference works where the term was used.

The term "Romani," which was in wide use when I was a boy in the fifties, has been formally disparaged for, at a minimum, the same length of time—that is, fully thirty years already. Thus, "very newly coined" misses the mark both for "Roma" and, a fortiori, for "Romani." Compare "Euskaldun" for someone the rest of the world calls Basque.

Tom Sunic November 2, 2016 - 2:40 am | [Permalink](#)

Tossing around names and Hollywood platitudes won't help. One must be also familiar with abundant academic literature (and of course master well the German language) of Weimar and NS Germany. The mountain of Hollywood propaganda depicting Slavs as "Untermenschen" of the alleged master-blasted Germanic race is nonsense. Cui bono? Who benefited? Slavs are not a specific race—it is a denomination for culture and original idiom of an Indo-Germanic tribe. Check Ilse Schwitetzky, quite popular in NS German academia ("Slavs"- derivatives: verb "slaviti" = "to render grace"; noun "slava"= grace, etc.). <https://ariets.files.wordpress.com/2009/02/ilse-schwitetzky-rassenkunde-der-altslawen.pdf>. Also H. Guenther and L. Clauss, etc. One third of Germans have Slavic roots, best to be seen in their names. Large number of Germans alongside the Rhine basin carry Polish names and are of Polish ancestry. Many East Prussians (now under Russian jurisdiction) are of Slavic ancestry (cf. C. Clausewitz). Check the White Pages in Vienna; every other name is of Slavic or Hungarian origin. Big military SS shots in NS Germany, Odilo Globocnik (Slovene) O. Skorzeny (Hungarian, Italian); Lothar von Rendulic (Croat) – along thousands of others were of mixt European i.e. Italian, Germanic, Slavic, Celtic (French), etc. ancestry. Time to get serious about recent history.

Barkingmad November 2, 2016 - 6:59 pm | [Permalink](#)

Slavs are not a specific race - Could've fooled me.

David Ashton November 3, 2016 - 4:44 am | [Permalink](#)

Language and biology are not synonymous, even in this case. Most (not all) white Europeans speak an Aryan/"Indo-European" tongue. The genetic group subsets of European ancestry – Nordic, Medierranean, East Baltic, Dinaric &c- are related, and today considerably mixed. Crossing between closely connected groups may be advantageous, whereas wide race outcrossing may not. As for Hans Guenther quoted here, he was somewhat obsessive in his Nordicism, but reference to his nonetheless erudite works will show that he did not class most Slav-speaking peoples as mainly Nordic by "race". The last thing we need today is a revival of "racial" warfare within the Euro-American sphere, though if high IQ blue-eyed dolicocephalic true-blonds have more children that's OK by me, so long as they are not raised to hate their own heritage, as in some schools across northern Europe. Let's hope Harry Windsor doesn't add a black baby to the "Royal" Family as currently urged.

Trenchant November 4, 2016 - 7:49 pm | [Permalink](#)

On the "seemingly ultrawhite" Royals:

http://www.helpfreethetheearth.com/news305_wedding.html

Michael Adkins November 7, 2016 - 6:31 am | [Permalink](#)

Barkingmad,

RE: your post concerning Harry

I think what Thomas Jefferson wrote still has importance:

"The improvement of the blacks in body and mind, in the first instance of their mixture with the whites, has been observed by every one, and proves that their inferiority is not the effect merely of their condition of life."

<http://presspubs.uchicago.edu/founders/documents/v1ch15s28.html>

Barkingmad November 8, 2016 - 1:24 pm | [Permalink](#)

Thank you v. much for that link. What interesting reading! Did he really say all those things...

And to you, also, Trenchant, for the link to that lurid site on the royal family. Love that photo of Kate & her mother in particular. Is this all for real or a satire or what. It does have that flavor.

Ghero Tzedecco Itagliano da Sassari November 2, 2016 - 7:06 pm | [Permalink](#)

There is absolutely no doubt that there is no demographic watershed between Germanic and Slavic population. That's a creation of Jewish Hollywood, not Hitler. This is yet another example of Jewish chutzpah. Hitler was delighted that so many

Slavs were eager to volunteer for him. Pity that he didn't hear to that surrendered Russian general. Too much self-confidence did Hitler in.

The origin of the name Slav could be slava (glory) or slova (word). Whichever. The word "slave" comes from the slavic populations. Greeks used to call them sklavoi. Greeks too engaged in slave hunting in the area. Interestingly, Jews engaged in White slavery as well as in all other kinds of mischiefs against mankind. That includes Jew Monsanto poisoning the planet forever with GMOs.

From this page

https://en.wikipedia.org/wiki/File:Gnieszno_Boleslaus_II.jpg

https://en.wikipedia.org/wiki/History_of_the_Jews_in_Poland#/media/File:Gnieszno_Boleslaus_II.jpg

Jack Highlands November 5, 2016 - 3:16 am | [Permalink](#)

Slava and slova are cognates anyway. I always liked 'glory' as the most common English translation for 'slava', but consider that 'fame' is a closely related concept, and the connection becomes more apparent. Fame is spread through words. In fact, your fame is the words others speak about you, even more in our epic past.

Undying Fame. Now there's an Aryan concept uniting Greek, German and Celt; Roman and Slav, if ever there was one.

Jack Highlands November 5, 2016 - 3:36 am | [Permalink](#)

Odd – as I wrote "Greek, German and Celt; Roman and Slav," I was thinking to myself 'well, I left out Albanian, but where to stop – we have vestiges of Dacian and Thracian too.' Only later did I read your comment below, touching on Albanian root words. Good comment.

tadzio308 November 2, 2016 - 1:41 am | [Permalink](#)

Music is a powerful didactic tool especially for the young. It would be a worthy task for a young puter savvy bilingual to translate and post many songs of Frank Rennicke, a father of eight [hint to young alt-righters], with superimposed lyrics in English to youtube.

Mark November 1, 2016 - 8:16 am | [Permalink](#)

It must be acknowledged that the victory of National Socialist Germany and her European allies over Jewish bolshevism and Jewish liberal democracy would have been better for our white race all the way around.

The gulags of the defeated Soviet Union would have been emptied, there would have been no Iron Curtain over Europe, and no non-white invasion of All European homelands would ever have ever been allowed to occur.

Millions of our white people throughout Eastern Europe and Russia would have been spared a life of misery and an early death under communism. On the other hand, the idea that National Socialist Germany planned on or wanted to engage in some kind of ethnic cleansing of its own of the Slavic people is Jewish propaganda that must be discarded. It is a glossed over fact of history that millions of our Slavic brethren Russian, Ukrainians, Lithuanians, Pole's and others in fact volunteered to fight alongside the Third Reich against Jewish communism, the fact that is important to understand for the reasons that follow.

There can be no United white race so long as our White people remain divided against one another over myths created by our Jewish enemy, myths that also sap our will to live as a race and which weaken our will to resist that Jewish enemy such as the myth that Adolf Hitler was a tyrant, that he launched a war of genocide, or that he wanted to conquer the world. Such myths only serve the interests of the Jews in tearing down a great man of our race who led a great nation. The Jews hate Adolf Hitler because he sought to end their domination of the White world, including and especially the Specter of Jewish communism.

Therefore, not only should the Jews not determine for us who are our enemies are but it may well be that the man they hate the most should be our greatest friend. The day will come if it has not already when it will be realized by all who are loyal to their white race that Adolf Hitler was the direct opposite of everything that the Jews have said about him for the past 70 years and that, what's more, it is a mistake to be on the Jewish side of the question. The second world war is long over and duty to the truth and to our own kind compels us to acknowledge the truth here as elsewhere. The concept of the West must be discarded in order to do justice to our Slavic Brethren, the

concept of Nazi tyranny must also be discarded in order to do justice to our Germanic brethren.

David Ashton November 1, 2016 - 3:52 pm | [Permalink](#)

One point: Nazi views of Slavs are found in their own authentic prewar and wartime publications. Not everything critical of Hitler is simply "Jewish propaganda". Scraping falsehoods off the real Hitler does not leave a perfect saint or an infallible hero.

The future unity of white people is not totally dependent on past history 1933-45. It stands on its own merits.

Captainchaos November 2, 2016 - 3:01 am | [Permalink](#)

A unity that is based upon a common interest in collective survival, not pan-European genetic amalgamation. I hope to see Nordicism prevail both in Europe and North America.

[Chinese Nationalist Maiden](#) November 3, 2016 - 12:43 pm | [Permalink](#)

As a Chinese international law student, I also wrote an article on (the cost of) race denial among Nordics or blonde Europeans: <https://chinesenationalistmaiden.wordpress.com/2016/11/03/race-denial-among-nordics-or-blonde-europeans/>

I think that the only way for the Nordic people to survive and thrive is to achieve legal/state protection as a special (indigenous) group.

There can be no Nordicism without Nordic people, and there can be no Nordic people without Nordicism of some sort. I do not think that the tone of modern Nordicism can be too bold, and its objectives should be modest, therefore simply survival-oriented. The fearless proclamation of racial supremacy is something of the past, there is no way to intimidate people into supporting Nordics today. Personally, I do not even think that intimidation or fear-based approaches are the right way to win people's hearts.

You can get them to work for you with tyranny, but you cannot win their souls if you terrify them into joining you.

The way forward is to stress the humanity or vulnerability of Nordics, and to win the genuine sympathy of the people. It is, after all, about saving the Nordic genetic group and it is not about whether or not they are superior.

If you feel that Nordics are superior, then that is alright but the most important point is their humanity.

Nordics are not invulnerable, and they can disappear and die like any single human being, therefore they possess human weakness.

It is my hypothesis that Nordics as individuals are actually uniquely weak, and that this weakness has actually led them to success. The human species is not that strong of a species either but because of this weakness we developed language, primitive tools, etc. So it is not necessarily superiority that leads to great achievements, but it may actually be inferiority that creates a need for great achievements. Therefore, the inferiority-superiority debate is much more complex and we should rather focus on the potential in human weakness. You do not have to be strong to survive, but you need to achieve great things if you are going to survive despite being weak and human.

[Rerevisionist](#) November 1, 2016 - 4:02 pm | [Permalink](#)

I do hope that all "young, smart, and educated Whites" will come to understand these issues (and more - Jewish influence has soaked into every aspect of life and work). They have a lot of work to do; it's essential they do it; and I'm sure we oldies wish them good luck.

Bobby November 1, 2016 - 4:51 pm | [Permalink](#)

It is an indisputable fact Mark, that millions of Slavic people did fight alongside of Germany and that furthermore, a significant number of Germans have Slavic ancestry and are part Slavic. So despite Hitler's words, it is no where near possible to state with certainty, what kind of policy would have been created had the National Socialists won the war in Europe.

David Ashton November 1, 2016 - 6:51 pm | [Permalink](#) @ Bobby

The first essay I ever wrote was on this subject, a favorable account of General Vlasov and the Russian Liberation Army, for my grammar school magazine, which was rejected as "politically inflammable material"; and I have made a study of communism, fascism and "antisemitism" ever since. I helped to organize a multi-national Remembrance of all the Victims of Bolshevism in the Royal Albert Hall ten years later.

The Nazis were put under extra pressure because of Allied warfare which in turn accelerated their use of Russian labor and supplies. You have to set Rosenberg's plan for the East, which was partly echoed in the CIA-supported postwar Anti-Bolshevik Bloc of Nations, against the implications of "Generalplan Ost" speculations. It is very naive to try to turn Hitler into some sort of liberal humanitarian pacifist. We do have evidence that Himmler wanted an alliance towards the end of the war between the Nordic, Latin and Slav peoples against the Far East, but it was all sadly too late. We must get the facts right, and learn the right lessons from them.

As for Hitler's biography, hopefully one day this extraordinary man will get his exactly just deserts and some appreciation of his real driven psychology. Meanwhile, look at the thoughtful interim comments made by Ernst Nolte, General Manstein and Oswald Mosley.

Pierre de Craon November 2, 2016 - 10:55 am | [Permalink](#)

It's easily verifiable that when the Germans, responding to scores of Soviet violations of the 1939 Nonaggression Pact and the heavy deployment of offensive weaponry along the German border, invaded Soviet territory in 1941 (Operation Barbarossa), German soldiers were greeted as liberators by many Slavs, notably throughout the Jew-ravaged Ukraine. Yet within a year, the Germans had lost all the initial good will and found themselves tied up in knots by Ukrainian guerrillas.

I still await an explanation for this turn of events that clears the German authorities of what strikes me as the well-founded charge of ethnic hostility toward Slavs qua Slavs as either the primary cause or an important contributing cause of this disastrous reversal.

David Ashton November 2, 2016 - 3:45 pm | [Permalink](#)

@ Pierre de Craon

You won't get an explanation from anyone who dismisses all relevant evidence, including statements from German army officers and SS propaganda material, as ipso facto "Jewish fiction" like e.g. the Christian religion is a Jewish film-script, nuclear weapons are an imaginary invention of the Jews, &c.

This would be the response I would expect were I to attempt to document here the considerable data on the "bloodlands" showing why the Nazis squandered the support they originally received after invasion. You cannot argue with people whose minds are already made up.

[Ghero Tzedecco Itagliano da Sassari](#) November 3, 2016 - 11:10 am | [Permalink](#)

I completely agree. Basically Germans screwed up for us all, ROYALLY. There were indeed several Soviet *mise en scène*. Soviets dressed up as Germans massacring villages in very well publicized cases. But they were minor. Overconfidence did Germans in. That is it. Should Hitler have listened to that surrendered Russian general, we'd live in a beautiful Jew-free world today. Instead, the reality is, London has fallen. We are bracing for the fall of our continents and our race. All of this because of this minuscule Jewish tapeworm. All the glorious future that we'd have had and never will have. Interplanetary species, maybe interstellar species, and everything. All of it because of the Jewish parasite.

Pierre de Craon November 3, 2016 - 1:59 pm | [Permalink](#)

My thanks to David Ashton and Ger Tzedek for their depressing but helpful replies to my comment.

Permit me to add that I share Barkingmad's astonishment at Tom Sunic's declaration that, to paraphrase somewhat, Slavs and Germans aren't largely ethnically distinct (to say the least). My knowledge of haplotypes, haplo groups, and related statistical matters of a chromosomal and genetic nature could be inscribed on a 1.5" x 2" sticky note with room to spare, but during my life I've had a lot to do with a great many German, Polish, and Czech immigrants and their first-gen American offspring. Although the last-named especially showed little inclination to allow Old World gripes and resentments to persist, all of them maintained a strong sense of ethnic distinctiveness. Are we to take it that they have all been living an illusion?

Actually, the strongest sense of distinctiveness I've observed—often better termed mutual dislike, even contempt—has been between north and south Slavs rather than between Slavs and Germans. The oddest form I've seen is that of Bohemian Czechs, many of whom seem to regard all other central and

eastern Europeans as rubes and hicks—and really dumb ones at that.

[Ghero Tzedecco Itagliano da Sassari](#)

November 3, 2016 - 2:59 pm | [Permalink](#)

In the tree of languages, Anglo-saxon and Slavic go together for some longer. They split from each other later than they split from Latin, Greek and other Indo-European languages. In the fault line of the creation of these big languages, like Polish, Russian, German, there are many other languages that intrinsically carry elements of both. Albanian, Lithuanian languages are prime examples of this. There are plenty of words in Albanian that are common with... German, Swedish. And I am not talking about late entries. Welle in German, Vala in Albanian. Then, gardh in Albanian has the same root as garden in English. Then darkë (mute ë) in Albanian means evening. Basically dark in English. Treg in Albanian, turku in Finnish, trg in Slavic. Could continue forever. These are not later entries, these are the original substrate, shared between German, Slavic, Albanian, Lithuanian and other languages. I am sure that in the middle languages like Czech, you can find many more examples like this, not late entries.

How did we end up in this Jewish dictatorship where the only thing permissible is worship of Jews? All this while they're

herding us like cattle to extinction. I am still convinced that the German nation in particular is the most creative nation to have blessed this humble Earth, but their days might be numbered. One solution is simple. Skip Poland, ignore Poland. Have Germany and Russia unite in one country. You will see that language is not a problem. This brilliant German nation, coupled with the talented Russian nation and their endless space, can spark a new future for us all. Forget lost territories, forget the whims of Poles. Just topple Jewess Merkel, steer towards Russia. Jews call Germans racists while Jews have enshrined racism and superiority of Jews in everything they do, with 0 regard for anything else. In a way, Jews are the topmost unaccomplished nation to have soiled this Earth. All of the little accomplishments attributed to them are either plunder from evil White people, or were achieved at gigantic waste of resources. Parasites sometimes provide secondary benefits for the host. Jews are the parasite trying to deliberately kill its host.

Andrey Vlasov is the name of the great man that together with Hitler would have changed history, weren't it for the dementia of Hitler. Hitler trusted him too late. By then, conscience was formed among Russian prisoners that the war was lost. Besides, they had endured enough mistreatment at the hands of Germans. https://en.wikipedia.org/wiki/Andrey_Vlasov

Tomorrow Belongs to Me

[Andrew Hamilton](#)

It is fun to trace the process by which "Tomorrow Belongs to Me," a popular song written by a pair (though not a "couple") of homosexual Jews for the play and movie *Cabaret*, was later transformed by Ian Stuart Donaldson (also known as Ian Stuart), lead singer-songwriter of the English white power band Skrewdriver and, later, white nationalist Swedish singer Saga, into positive pro-white covers. Musically, both musicians changed the song substantially as they (independently) reworked it more than once.

Readers desiring background information about Ian Stuart or the pseudonymous Saga should check out two articles on this website, "[Skrewdriver](#)" and "[Voice of Swedish Nationalism: Saga and Her Music.](#)"

In the present article I have brought together nine interpretations of "Tomorrow Belongs to Me" that are available in audio format online.

In the course of the song's many alterations by different singers, the lyrics remain essentially constant, but the musical presentations change substantially. Ironically, as I note later, I believe it is the music rather than the lyrics that make the song. For those with limited interest in the subject, I recommend listening to Saga's two very different versions, rock (#5) and ballad (#8). If only one, then the ballad, which may be the best recording of the song by any artist. (I like both, though.)

Next, Skrewdriver's rock version from *Hail the New Dawn* (#3), since Stuart is responsible for importing the song into the white nationalist musical genre. Saga's versions were inspired by his initial innovations.

Alex Harvey's rendition (#9), and the version sung by the original Broadway cast (#2), are also worthwhile. Harvey, a mainstream Scottish pop singer, was not pro-white.

Be aware that the "photo essays" or other imagery accompanying the songs in the video clips were created by the various individuals who posted them, not the performers or producers of the music, or anyone at Counter-Currents.

1972 Movie Version: *Cabaret*

Songwriter John Kander and lyricist Fred Ebb wrote "Tomorrow Belongs to Me."

For 40 years Kander and Ebb were famous for their stage musicals, though they also scored several movies. Notable Kander-Ebb hits include "All That Jazz," "Cabaret," and "New York, New York."

I've never had any inclination to see the movie *Cabaret* (1972), directed by Bob Fosse and starring Liza Minnelli, Michael York, and Jewish actor Joel Grey, so it came as a surprise to me that Skrewdriver's song was a cover of a number from the film.

Cabaret's producer, Cy Feuer, was Jewish, as were actively-involved studio heads Manny Wolf and Marty Baum. Filmed on location in Germany, the movie won eight Academy Awards.

Cabaret is classified as "LGBT-related"—lesbian, gay, bisexual, and transgender. It was loosely based upon the 1966 Broadway musical of the same name; both musicals were derived from Englishman Christopher Isherwood's autobiographical *The Berlin Stories* (1946) about homosexual life in Weimar Germany during the period of the National Socialist rise to power and John Van Druten's play *I Am a Camera*.

1. "Tomorrow Belongs to Me" beer garden scene from *Cabaret* - 1972

<https://www.youtube.com/watch?v=29Mg6Gfh9Co> 3:13

[Is the tune based on the German folk song *Die Lorelei*?

<https://www.youtube.com/watch?v=ZdOUWbYnsFA>]

"Tomorrow Belongs to Me" - film lyrics

The sun on the meadow is summery warm

The stag in the forest runs free

But gather together to greet the storm

Tomorrow belongs to me

The branch of the linden is leafy and green

The Rhine gives its gold to the sea.

But somewhere a glory awaits unseen

Tomorrow belongs to me

The babe in his cradle is closing his eyes

The blossom embraces the bee

But soon says a whisper:

"Arise, arise"

Tomorrow belongs to me

Oh Fatherland, Fatherland

Show us the sign

Your children have waited to see

The morning will come

When the world is mine

Tomorrow belongs

Tomorrow belongs

Tomorrow belongs

To me

Oh Fatherland, Fatherland,

Show us the sign

Your children have waited to see

The morning will come

When the world is mine

Tomorrow belongs

Tomorrow belongs

Tomorrow belongs

To me!

Tomorrow belongs

Tomorrow belongs

Tomorrow belongs

To me!
 Oh Fatherland, Fatherland,
 Show us the sign
 Your children have waited to see
 The morning will come
 When the world is mine
 Tomorrow belongs
 Tomorrow belongs
 Tomorrow belongs
 To me!
 Tomorrow belongs
 To me!

As presented in the film, the song is supposed to be unappealing due to distasteful elements and heavily propagandistic presentation as it proceeds from lyrical innocence to stridency. The disapproving Michael York and his friend are bisexuals, and the boy singer is essentially homosexualized also.

One could write a short treatise on the manipulative techniques employed by the director, screenwriter, and songwriters to convey disapproval of the singers and their point of view.

The song sounded quite different in the original Broadway musical staged in 1966 by producer-director Hal Prince, with book by Joe Masteroff and music and lyrics by Kander and Ebb (all of whom were Jewish). The play won the Tony for Best Musical and ran for 1,165 performances.

Though designed to achieve the same thematic objectives on stage, the Broadway version is closer in spirit to later white nationalist presentations than is the movie's.

2. Sung by the original Broadway cast: *Cabaret* (1966)

<http://www.youtube.com/watch?v=aAplLiN5XMs> [2:15]

The photographic images the creator of this video chose to illustrate his upload demonstrate how whites naturally respond to this song. Stuart's and Saga's instincts are representative in that regard, though racially explicit rather than implicit.

Covers by Ian Stuart and Saga

Ian Stuart's introduction of the song to the white power music scene demonstrates his willingness to rework material that struck his fancy from virtually any source. Stuart responded viscerally to something basic or essential, then changed and adapted it for his own purposes.

He radically changed "Tomorrow Belongs to Me" by substituting a driving rock beat for the ballad format of the original—a surprising decision. He also eliminated the song's sinister, repulsive, anti-white overtones.

3. Skrewdriver, "Tomorrow Belongs to Me," *Hail the New Dawn* (1984). Style: Rock

<http://www.youtube.com/watch?v=hMwvpx5BJU&feature=related> [2:57]

4. "Tomorrow Belong to Me" [2:34] Skrewdriver, *Demo '83*. (Also included on Skrewdriver's live album, *We've Got the Power*, 1987.) Style: Rock. Very similar to the track from *Hail the New Dawn*.

Sixteen years later, Saga covered Stuart's rock and roll version.

5. "Tomorrow Belongs to Me" Saga, *My Tribute to Skrewdriver Volume 1* (2000). Style: Rock.

<http://www.youtube.com/watch?v=GyhQeo5F9Aq&feature=related> [3:06]

Stuart recorded two additional performances of the song in modified pop and rockabilly formats on non-Skrewdriver albums.

6. "Tomorrow Belongs to Me" [2:45] Ian Stuart & Stigger, *Patriotic Ballads* (1991). Style: Pop.

7. "Tomorrow Belongs to Me" [2:41] The Klansmen with Ian Stuart, *44 The Complete Works* [release date unknown] (on Disc 1 of 2-disc set). Style: Rockabilly.

Saga's Ballad Version

On her third Skrewdriver tribute album Saga returned to the number, reworking it completely. She reverted to the original ballad format, employing little more than a piano for accompaniment. In the process she created what is probably the best recording of the song by any artist.

8. "Tomorrow Belongs to Me" Saga, *My Tribute to Skrewdriver Volume 3* (2001).

<http://www.youtube.com/watch?v=1hSpWo50qj0> [3:21]

As an aside, Saga is finishing a new album, and has posted a "sneak peek" (apparently the album's title track) online: "[Impossible Battles](#)" [4:40].

Alex Harvey and the Sensational Alex Harvey Band (SAHB) Finally, mainstream Scottish pop singer Alex Harvey (1935–1982) of the Sensational Alex Harvey Band (also known as SAHB) recorded a 1975 ballad version that is surprisingly congruent with white nationalist sensibilities. Although not well-known in the US, Harvey was very popular in Scotland and England.

In a 2004 British documentary, the interviewer stated that it was an "interesting risk" for Harvey to name an entire album after the song, which had "slightly neo-Nazi connotations." Indeed, Harvey was publicly attacked for harboring such beliefs as a result. (This was a decade before Ian Stuart's recording.) Mention was also made of the fact that the record industry, even in 1975, was "wary" of his song, and that it was surprising Harvey got away with doing it.

Interviewees sympathetic to Harvey maintained that the recording had nothing to do with Nazi Germany—it was "anti-German." Harvey, "a life-long pacifist," "despised Hitler and everything he stood for, and set out to parody and criticize" him (though, obviously, not in this song). He was "obsessed with the image of Hitler and the damage he had done to the Western world, and he constantly revisited that subject."

However, this song was "so pure and beautiful" that Harvey wanted to do it.

It is obvious from the delicate handling of the topic in the documentary that Harvey's recording still set the censorship-minded Establishment on edge 30 years after he'd made it. But it is also true that the singer changed a few key lyrics, subtly shifting the meaning away from its nationalist context.

9. "Tomorrow Belongs to Me" [3:47] Alex Harvey and the Sensational Alex Harvey Band, *Tomorrow Belongs to Me* (1975).

Music versus Lyrics

In my estimation, the music in the song is better than the lyrics, which are somewhat tepid for a nationalist anthem—not bad, but not great, either. I say this despite the fact that the lyrics remain essentially unchanged across the various recordings, while the music changes significantly. Indeed, the various musical interpretations are extremely wide-ranging.

A 2006 *New York Times* profile of songwriter John Kander, entitled "[Kander Without Ebb?](#)" I believe reinforces my instinct. Although the article makes no mention of "Tomorrow Belongs to Me," it does explain the psychological and personality differences between the two.

Essentially, John Kander, the music writer, sounds a lot more "white" than lyricist Fred Ebb. (As noted previously, they were both Jewish.) This distinction extends even to physical appearance: based upon photographs, I would not take Kander for a Jew, or mistake Ebb for white.

"Tomorrow Belongs to Me" clearly possesses the power to *positively* move white listeners. This "failure" (from the songwriters' point of view) is probably due more to Kander than to Ebb, although the forceful, evocative, oft-repeated refrain "tomorrow belongs to me" is certainly a contributing factor.

Ian Stuart's and Saga's interpretations of "Tomorrow Belongs to Me" might be characterized as reverse engineering, or even *reverse culture distortion*: a song by Jews intended to convey an anti-white message has been transmuted into an explicitly pro-white anthem.

<http://www.counter-currents.com/2011/11/tomorrow-belongs-to-me/>

From: Alan Knutson

Sent: Wednesday, 16 November 2016 5:48 PM

Subject: Meet Steve Bannon

Organized Jewish Interests seem to be going bat-sh** crazy over this guy, Steve Bannon, who was Trump's last-stage campaign chairman and who Trump also appointed to be his chief policy strategist. I'm surprised more in the so-called truther or patriot movement are not condemning him because he worked for the 'evil of all evil' Jewish organizations, Goldman Sachs. But perhaps because the Jews seem to be in such an uproar against him, on a gut-instinctual level, perhaps the Gentile crowd automatically views him, shall I say, as Gentile-kosher. :)

Anyway, he attended a Catholic conference at the Vatican two years ago and he has some interesting, and I might add,

accurate views of what is happening in the world as to this build up of middle-class populist animosity against the world's present leadership. Keep in mind this was two (2) years ago, long before Trump had decided to run and before wikileaks was revealing Hillary's treachery. I find his opinions a little surprising for a GS guy, but the fact that he is not Jewish perhaps accounts for his more realistic views of the world in comparison to the Tribe themselves.

However, as of two years ago, he is not Jew-wise and he repeatedly uses the term Judaic-Christian tradition, Judaic-Christian foundation etc etc etc. And the organization he ran, Breitbart, which he brags about as the third largest media company in America, was in fact founded by a Jew, Andrew Breitbart. So, if Breitbart is antisemitic, as the Jews proclaim, well, then so was the now deceased Jew Andrew Breitbart.

This guy is smart, I will give him that. But he is still blinded by, enamored with, fooled by and seduced with the tin-plated charm of organized Jewish interests. He does not know that to say "Judaic-Christian tradition" is to really be saying Satanic-Christian tradition, Christian Hating--Christian tradition, the war-monger--Christian tradition, the male genital mutilating--Christian tradition, the gun control--Christian tradition, the abortion on demand--Christian tradition, the open-borders--Christian tradition, the sexually-obsessed--Christian tradition,

the homosexual marriage--Christian tradition, the high taxes--Christian tradition, the attack on the USS Liberty--Christian tradition, the Black Lives Matter--Christian tradition, the Pussy-Riot--Christian tradition, the Big Government [which he abhors]--Christian tradition, etc, etc, etc. Back then, two years ago, he saw Putin as an imperialist threat? Really, Steve? Putin has NATO missiles all around him and Obama just put more in Poland and Bulgaria and you see Russia as a growing imperial state? Really? C'mon, wake up. You're listening to your old friends at Goldman instead of living up to their reputation as being the smartest guys in the room--seeing things as they really are and boldly taking a position. You have great insights on a lot of things but if you are clinging to their thought patterns on Russia, do you really believe you can serve the interests of the American people, that angry, disenfranchised demographic looking for a populist revolt that you so well identified two years ago, now, in a Trump administration?

Only time can tell of course. With that said, meet Steve Bannon.



[This Is How Steve Bannon Sees The Entire World](#)

IN FROM THE COLD

Geoffrey Blainey is rewriting history in his latest books – and quietly defending his reputation
THE WEEKEND AUSTRALIAN MAGAZINE, OCTOBER 29-30, 2016



RICHARD GUILLIAT

PHOTOGRAPHY: JULIAN KINGMA

Geoffrey Blainey welcomes me into his inner-Melbourne terrace house with a certain rueful reluctance. "Should I be doing this?"

he murmurs jocularly as his 86-year-old legs negotiate the carpeted stairs that lead up to his study. Australia's most contentious historian barred the media from his home after the tumult of the mid 1980s, when his views on Asian immigration plunged him into a political maelstrom that irrevocably altered his public standing. Memories of that time – the abuse and threats, the protestors besieging his lectures, the academic peers who disowned him and the media scrum camped on his doorstep – are still vivid enough that Blainey would only agree to an interview at home on the proviso that its location and appearance were not disclosed.

"Once you've got a known address and something controversial happens, the press park outside all day," he muses, using one of the disarming anachronisms that dot his speech. "And if they're young journalists, they've got to get a story, haven't they?" Actually, media harassment was the least he and his family endured during his days as a public controversialist, although the darker details are among the topics that are off-limits today. Three decades later, he lets only a limited circle of people know his email address and phone number. "Geoffrey still bleeds from that criticism and I think he realises it changed his career forever," says fellow historian Keith Windschuttle.

It's difficult to imagine a police escort being required today for Blainey, whose professorial mannerisms have become more pronounced as he closes in on 90. His speech has a stammering, ruminative rhythm that's interspersed with the occasional wheezy chuckle; his perennially untamed hair is now white and combed haphazardly into place like tendrils of fairy-floss; his navy blue jacket, grey pants and open-necked shirt could have come off the rack at Fletcher Jones any time since 1973. His book-cluttered study is the sort of den you'd expect to find for a man who has been writing history for nearly seven decades. An antique wooden desk occupies the centre of the room, surrounded on three sides by floor-to-ceiling bookshelves filled largely with hardback tomes, the more antiquarian behind glass. Around it lies an obstacle course comprising tubs of documents, more books, a row of low wooden filing cabinets, old travel bags and a suitcase stuffed with unanswered correspondence. The mantelpiece over the disused fireplace is cluttered with holiday

souvenirs, family snapshots, old letters and sundry detritus. Evidence of Blainey's awards – the International Britannica, Order of Australia, Centenary Medal and Tucker Medal – is not to be found.



Blainey with a police escort in 1984.

"Pretty, isn't it?" he says, picking up a glittering chunk of quartz that sits on the mantelpiece next to a thank-you plaque from a Catholic social club in Bendigo where he once spoke. Having spent his early adolescence in the Victorian goldfield town of Ballarat, Blainey retains an enduring connection to rural Australia and the mining industry. The previous day he had been in Perth, speaking at a resources conference; next month he's back in Bendigo, his father's home town, talking at the library. "You always get a big crowd in a place where you've got connections," he says drily.

The one concession to modernity in the room is the sleek Apple computer in the centre of Blainey's desk, a device for which he professes conflicted feelings. "A computer is not very good – it takes up a key part of the desk, doesn't it?" he says, indicating the keyboard's inconvenient position in the exact spot he likes to position a book. Blainey wrote his first six books in longhand, based largely on his own longhand notes, and confesses a -nostalgic fondness for the days when information was imprinted on your memory as your pen imprinted it on the page. "Cut and paste on the computer, it is really a terrible trap, isn't it?" he says. "It's like tearing off a limb and transplanting it; all the bones don't connect."

This wistful pining for the days of pen and ink is surely a bit of a performance, for Blainey's output in the internet age has achieved a word count that would threaten the health of a younger historian. In the past decade alone he has published *A Short History of the 20th Century*, *A Short History of Christianity*, a book on Captain Cook, a history of Australian Rules football and a 900-page, two-volume epic, *The Story of Australia's People*, which traces human settlement on the continent from the Paleolithic Age to 2016. And that's not to

count his revised editions of *A Shorter History of Australia* and *A History of Victoria*, several forewords and sundry essays and speeches.

It's a prodigious output that is all the more remarkable for its quality. *A Short History of Christianity* was greeted with acclaim and *The Story of Australia's People* – the second volume of which has just been published – has surprised many who would pigeonhole him as a rusted-on conservative. The book is an act of self-revisionism in which he revisits two of his earlier works, *Triumph of the Nomads* (1975) and *A Land Half Won* (1980), and radically updates and corrects them. The first volume of *Australia's People* focused on Aboriginal Australia, and Blainey acknowledged his "dismay" that so much of his early work had been overturned by new anthropological and documentary research. Perhaps most surprisingly – considering critics including historian Henry Reynolds have lambasted Blainey for his "Edwardian" hero-worship of colonial settlers – the book added much new detail on the frontier violence meted out to Aborigines, acknowledging massacres and poisoning, and tacitly accepting Reynolds' estimate of 30,000 indigenous deaths.



Blainey in 1987

The second volume covers 1850 to the present, providing Blainey an opportunity to correct the flaws of *A Land Half Won*. "Women are very weak in that book," he admits. "And that would be true of a lot of the books I've written. The first book I wrote, I don't think there are any women." Blainey is referring to *The Peaks of Lyell*, his vivid portrait of the mining communities around Queenstown, on the west coast of Tasmania, which began life as his PhD thesis in 1950. He wanders to his shelves, returns with the book and opens it to the first page. "I think the only reference it has to Aborigines is... can you see that paragraph?" He points to a sentence that refers in passing to "the wandering blacks" and laughs sheepishly. "You see, almost nothing was known of the Aborigines in that area then; now a lot is known."

Those earlier books were products of their time, he says. "I wrote economic history, or history with more an economic slant, in the '50s and '60s and '70s. In fact I was professor for a while of economic history at Melbourne University, and the economic history at that time dealt more with power, which women didn't have in the economy." In the new book he takes pains to reinsert women into the fabric of his story, writing of their role in domestic, political and economic affairs, and including notable individuals such as Dame Nellie Melba and mining entrepreneur Alice Cornwell.

It's the final few chapters of the book, however, that are likely to cause most comment, for they cover a time when Blainey was a central player in the political controversies of the day. It was Blainey who lit the wick on the incendiary issue of Asian immigration in 1984 when he argued that an influx of Asian migrants was threatening the social fabric. And it was Blainey, nine years later, who famously attacked the "black armband" approach of many Australian historians, saying they overemphasised the racism and environmental damage of colonial era. So it's surprising that his new volume makes no mention of either controversy, or of their attendant issues – the rise of Pauline Hanson, the "History Wars" and the national soul-searching over the Stolen Generations.

Asked about this, Blainey puts it down to ruthless self-editing. "I could have written quite a number of long chapters about the last 30 years, because I've lived through them and observed a lot of them," he says. "But I cut a lot out of what I'd written, because if you're writing a book or two books that cover an enormous span of time, it's important that you don't let the present become dominant. I felt I had to keep more recent history in proportion." It's a credible explanation, although not

the whole story, because it turns out that Blainey is planning to address these more contentious issues in a separate book. It will be a memoir, in which he will correct the "myths" he says have built up around him. Genial he may be, but Blainey is quick to defend himself, as some of his fellow historians have recently discovered.

It's almost puzzling, in an era when police hunt down teenage jihadis in the suburbs and nationalist politicians demand a ban on Muslim immigrants, to look back at the political storm that descended on Geoffrey Blainey more than three decades ago. At the time he was the Dean of Arts at Melbourne University and the country's most popular historian. His 16 books included *The Tyranny of Distance*, which looked afresh at the nation's past, and the ABC had commissioned a 10-part series from him called *The Blainey View*. Invited to address a meeting of Rotarians one weekend in Warrnambool in March 1984, he delivered a 35-minute unscripted address in which he declared that the high numbers of poor migrants from Asia were straining public tolerance at a time when unemployment was at its highest level since World War II.

It was an unusually provocative observation for an academic historian, but no one could have anticipated the reaction it provoked. Within weeks, Hawke government ministers and ethnic community leaders were contesting Blainey's claims, as commercial television aired rowdy public forums on "The Asian Invasion". Two dozen of Blainey's university colleagues wrote an open letter suggesting he was inciting racial hatred, and when angry protestors began laying siege to his lectures he was forced to cancel all public appearances and hire private security. At the height of the drama, according to a 2008 *Quadrant* article by Keith Windschuttle, members of Blainey's family were threatened with violence and a bomb was placed outside a house near Monash University whose occupants shared his surname.

Blainey fired back with a book and speeches decrying Labor's advocacy of the "Asianisation" of Australia, in the process becoming the *bête noire* of left-liberal academia. Henry Reynolds, author of *Frontier*, wrote a blistering dismissal of his work and pronounced he had "lost the respect of practically the whole profession". In 1988 Blainey quit the University of Melbourne, explaining later that "there was no future for me there" – a claim that is disputed to this day. In the years that followed he criticised prime minister Paul Keating and the Pope for their statements on Aboriginal rights, praised the right-wing former Queensland premier Joh Bjelke-Petersen and insisted that the High Court had erred in its Mabo decision upholding native title. His "black armband" speech became the philosophical underpinning of the Howard government's refusal to apologise to Aboriginal Australians for the Stolen Generations. Today he's reluctant to revisit those events. "It's a long while ago," he demurs, adding that he stands by his statements on Asian immigration. "I was simply saying that social cohesion is important. And I see no reason, looking around me, to change that view, that social cohesion is important."

Blainey may have relished the battle but he was deeply wounded by its outcome, according to friends. He had started his career as an outsider, a rural Methodist minister's son who entered Wesley College and then university on scholarships and made his living at first by writing commissioned corporate and civic histories. His approach – narrative history grounded in primary research and rendered in lucid, pithy prose – caused some historians to sniff about poor footnotes, yet he had risen to become head of history at the nation's most prestigious university. After quitting that post, though, he was back to the tough scrabble of being a working writer.

"There's no doubt that in a sense his career is in two parts – before 1984 and after," says Richard Allsop, a senior fellow at the conservative Institute of Public Affairs who has written a PhD thesis on Blainey's work. "He was perceived very differently by a lot of people after that."

Last year Allsop, an admirer of Blainey's and a former Liberal government adviser, discovered just how deeply Blainey was affected. Allsop had spent nine years working on his thesis with the historian's co-operation, gaining access to his scholarly papers and interviewing him on 10 occasions. But after Blainey read the finished work he began withdrawing permission for use

of certain material. Allsop complied and was revising the thesis for publication as a book late last year when he got a letter from Blainey's lawyer threatening legal action if publication went ahead. The book has now been cancelled, and Allsop will only say he thinks it's "sad" that Blainey felt the need for such precipitous action. His account was by all reports extremely sympathetic to its subject. "Clearly, what happened in the 1980s was deeply painful for Blainey," says Allsop's supervisor on the thesis, Monash University history professor Bain Attwood. "Perhaps not surprisingly, he hasn't been able to come to terms with it."



Keith Windschuttle

In March, Blainey's lawyer fired off another letter, this time to one of his former students, Frank Bongiorno, now an associate professor of history at the Australian National University and author of *The Eighties*, which devotes a chapter to the Asian immigration debate. Blainey contested the book's accuracy, and although Bongiorno declines to comment, the paperback edition will be slightly revised. The book's publisher, Chris Feik of Black Inc, says there is no ongoing dispute – which must be a relief for Feik, who also publishes Blainey's wife Ann (*I Am Melba*) and Blainey himself (*A Game of Our Own*).

Asked about these incidents, Blainey again demurs. "I don't think I would comment on that," he mumbles. But his occasional asides hint at the resentment he nurses. Asked which of his books are taught in Australian schools, he replies that he's not sure but "I would have books on more syllabuses in South America than in Australia". Remarkably he's won few state or federal government book prizes, although this month the first volume of *The Story of Australia's People* was shortlisted for the Prime Minister's Literary Awards. And as the Bongiorno episode shows, he takes a keen interest in how other writers portray him. "I've read several accounts lately of events of the 1980s and they're so inaccurate – provably inaccurate," he says. "And one of the things that's astonished me is that they have altered the whole chronology of it, which is unforgivable in a historical sense – to change the chronology of events so you put your argument in an advantageous position." It's because of this, he says, that he will correct the record in his autobiography, which he started writing more than a decade ago and set aside. "I will say something," he says, "because, well, I just have to, don't I?"



Historian Henry Reynolds

A couple of years ago Keith Windschuttle appeared alongside Blainey at an address to a high school on Victoria's Mornington Peninsula. Windschuttle was surprised to discover that the elderly historian had driven down in his own car, and when Blainey offered him a lift back to Melbourne, Windschuttle hesitated. "I thought, 'Shit, this is going to be risky'," he recalls. "But no, he was entertaining and chatty all the way home, and his driving was impeccable. I think he realises how important it is to keep your mind active."

Blainey's driving may even have improved since – in March he had cataracts removed. "I had a period of about six months where my eyesight was deteriorating and I couldn't understand it," he recalls. "I thought it might be the windscreen of the car and I got new glasses and so forth. I was reading with the aid of a magnifying glass and a torch. And it slows you down, because I was missing commas and decimal points, little things like that." Since the operation, he reports with pleasure, "I can see things I haven't seen for years!"

The image of Blainey labouring over the manuscript of *The Story of Australia's People* with a magnifying glass and torch says something of his work ethic. He is still at his desk by 8am most mornings, although he no longer goes out for lunch daily. He still does most of his research at libraries rather than on "the machine", as he calls his computer. And his powers as a stylist have hardly dimmed, as *Australia's People* shows – it's full of his trademark felicitous phrases and succinct snapshots: describing a massive dust storm in 1902 he writes that it spread across the snowfields "like pepper on sugar"; the rise of vegetarianism in the 1960s, he remarks drolly, foreshadowed our own era of "implacable dietary fears".

That latter phrase gives a flavour of Blainey's withering attitude towards many causes of the Left; his new book likens the Green movement to a secular religion and disputes the view that Australia is a particularly racist nation, two familiar themes from his speeches and essays. Its conclusion finds him venturing back into the vexed issue of immigration when he examines home-grown Islamic extremism, which he believes is placing greater strain on the social fabric than the Asian immigration issues he once warned about. "I don't think there's any doubt about it," he says, noting the public calls for a ban on Muslim immigration. Blainey's own view is that this is "a bit harsh", but he argues that the problems he outlined in 1984 – poorly educated migrants entering the country with little hope of contributing to the economy – are now overlaid by the fear of Islamist violence. "What's happened in the last 15 years would have been seen as absolutely impossible in 1970 or 1980 or 1990, wouldn't it? Just taking the terrorist attempts which were thwarted – for example, the MCG Grand Final – there are quite a number of those, some of which we know, some of which we don't. They have had an enormous effect on people's sense of wellbeing and security. The official inquiry into the Martin Place siege shocked the public more than anything – the fact the authorities couldn't cope with it, and appeared at times to give the terrorist preference over the people who were in his captivity, that's been a profound shock."



Does Blainey believe Muslim immigration should be reduced? "I wouldn't know the answer to that unless I had access to information about the extent of the security problem," he replies. It's an artful dodge which he refuses to be drawn on. "You have to be careful when you get old that you don't get into a controversy that's quite unmanageable," he says wryly. "Controversy is incredibly demanding if you take part in it in public, particularly if you're doing it on your own."

Whether Blainey's short-listing for the Prime Minister's Literary Awards signals a late-career renaissance of his reputation remains to be seen. Some of his confrères on the conservative side of the History Wars sound like they'd like to see him don his armour one more time. "He liked the role of controversialist in the 1980s," says Windschuttle, "but I don't think he likes that role now. You can understand that – he's well into his 80s, and having public disputes and being unpopular is a great strain. I mean, he's Australia's greatest historian, there's no question about that, and he doesn't want to sully his reputation today."

Stuart Macintyre, emeritus professor of history at Melbourne University, says Blainey's recent output shows "no suggestion of a decline in his curiosity or ability to bring fresh insights to large and well traversed subjects". Macintyre was among Blainey's critics in the 1980s but helped organise a Melbourne symposium in his honour in 2000, and co-edited a book-length assessment of him. "Some historians disagreed with the positions Geoff advocated in the '80s but many of us regret very much the way that these were inflamed," he says. "I'm not alone in admiring him greatly."

Blainey ends *The Story of Australia's People* on a note of optimism that has been a familiar refrain in his work: he finds commonalities in the stories of indigenous and non-indigenous people who settled on this continent and survived despite their isolation. It's the wide-angle viewpoint of a historian whose own life has encompassed a timespan of unimaginable change. "My belief is that this is about the most fortunate period in the history of the world. We haven't had an all-out war since 1945 and the number of people in the world who have enough food, have a reasonable life – it's enormous compared to the number that lived in 1945... I think this is an incredibly fortunate period to be alive and I don't agree with some of the historians or Aborigines who see the history of Australia before 1788 as paradise. I see it as ingenious and having great achievements but I don't see it as paradise in the way they see it. I think I

ended the book very positively because I was thinking of 60,000 years, stretching back into time."

One would have thought such an ending to such a book might qualify as Blainey's final statement as a historian, but that's evidently not the case. There's the autobiography, of course, and after that he thinks another big book is possible. "I've still got books in me, yes." He laughs mordantly. "God willing – because, after all, I'm old."

The Story of Australia's People: The Rise and Rise of a New Australia by Geoffrey Blainey (Viking, \$49.99)

<http://www.theaustralian.com.au/life/weekend-australian-magazine/geoffrey-blainey-defends-his-reputation/newsstory/65b4b67215a443bc858942d44af9daf>

One Nation senator rejects anti-Semite claims



RICHARD GUILLIATT, @rmguilliatt, Sydney
The Australian, 12:00AM October 22, 2016

One Nation senator Malcolm Roberts has rejected calls from Jewish leaders that he repudiate the work of an anti-Semitic - author he has cited to support his claim that a "cabal" of international bankers is trying to create a socialist global government.

The B'nai B'rith Anti-Defamation Commission and the Australia/Israel And Jewish Affairs Council have demanded Senator Roberts dissociate himself from the writings of Eustace Mullins, an American anti-Semite who claimed that international banks and the US Federal Reserve were part of a Jewish conspiracy to introduce global socialism.

Senator Roberts has cited Mullins's 1952 book *The Secrets Of The Federal Reserve* as a primary source for his claim that international banks are part of a "tight-knit secret group" using climate change to usher in a new world order. The senator wrote widely on the issue in his previous role as project director of the climate-sceptic group The Galileo Movement.

Senator Roberts said he saw no reason to repudiate Mullins's book because it did not contain any anti-Semitic material.

"I repudiate anything anti-Semitic that Eustace Mullins has said, and anything he has said that tarnishes the Jewish people," he said. "But I will not repudiate the facts in his books."

He acknowledged that he did not realise Mullins was an anti-Semite when he read *The Secrets Of The Federal Reserve*, which mentions bankers such as the Rothschilds and Warburgs but does not explicitly refer to Jews. Senator Roberts insisted the book was a valid reference work.

In a heated exchange Senator Roberts said: "I object completely to the stupidity of trying to link me with anti-Semitism," adding that he enjoyed close friendships with Jewish people and had a high regard for the Jewish community.



One Nation's Queensland senator Malcolm Roberts

The chairman of B'nai B'rith, Dvir Abramovich, said he was disappointed that Senator Roberts was defending the work of Mullins, a virulent racist who had called Jews parasites, praised Hitler and described the Federal Reserve as "the high Jewish bank".

Peter Wertheim, the executive director of the Executive Council of Australian Jewry, said although he accepted Senator Roberts might be sincere in disavowing anti-Semitism, his beliefs about banks contained echoes of Jewish conspiracy theories from a century ago.

<http://www.theaustralian.com.au/news/nation/onenationsenatorrejectsantisemiteclaims/newsstory/4ca93b648fdc1ed7908c3f6d19d325d5>

Belfast Telegraph

Prosecutors summing up in Geert Wilders hate speech trial 16/11/2016

Dutch prosecutors have begun summing up their case against populist anti-Islam politician Geert Wilders in his hate-speech trial which pits freedom of expression against the Netherlands' anti-discrimination laws.



Geert Wilders, leader of the anti-Islam Freedom Party, holds a sign reading 'No Hate Imams in the Netherlands' AP

Prosecutor Wouter Bos stressed on Wednesday that the decision to put the popular but controversial Wilders on trial for anti-

Moroccan statements in 2014 was driven by the law and not personal opinions.

Mr Bos said the decision "is based on a thorough analysis of the law, the specific circumstances of this case and the use of all the expertise of the prosecutor's office. Nothing more, nothing less." Wilders, whose Freedom Party is riding high in opinion polls ahead of parliamentary elections in March, has refused to attend the trial, labelling it a political witch-hunt.

The trial centres on comments Wilders made before and after Dutch municipal elections in 2014.

At one meeting in a Hague cafe, he asked supporters whether they wanted more or fewer Moroccans in the Netherlands, sparking a chant of "Fewer! Fewer! Fewer!".

<http://www.belfasttelegraph.co.uk/news/worldnews/prosecutors-summing-up-in-geert-wilders-hate-speech-trial-35220017.html>

18C changes a far right obsession, Labor's Jim Chalmers says

**RACHEL BAXENDALE, THE AUSTRALIAN, 12:22PM
NOVEMBER 17, 2016**

Labor frontbencher Jim Chalmers has defended Bill Shorten's efforts to rally ethnic communities against changes to Section

18C of the Racial Discrimination Act, dismissing calls for change as an "obsession of the far right of the Liberal Party".

The Opposition Leader has written an article for several newspapers covering Arabic, Jewish, Chinese Indian and other communities and instigated a petition against the change.

Shadow Attorney-General Mark Dreyfus will tomorrow meet a group of community leaders to hear their concerns.

Dr Chalmers said that when the "far right of the Liberal Party" led, Malcolm Turnbull meekly followed.

"Bill Shorten is showing the leadership that Malcolm Turnbull should be showing by reassuring our multicultural communities around the country that we will stand up for them, that now is a time for more respect and more understanding, not less," he told Sky News. "We shouldn't be marching to the tune of the far right of the Liberal Party when it comes to this issue, like Malcolm Turnbull is."



Labor's Jim Chalmers says 18C changes are a "far right obsession".

Assistant Minister for Social Services and Multicultural Affairs Zed Seselja accused Labor of hypocrisy.

"I think he is playing to xenophobia a fair bit at the moment instead of having a sensible debate about things like 457s and at the same time he's going and whipping up a fear campaign around 18C," he said.

Senator Seselja said 18C would be looked at by a parliamentary committee, which was appropriate.

"I get this issue," he said.

"I get it reasonably well. I understand people with names like mine were often called all sorts of names in years gone by and I think we've largely put that behind us though not completely."

Harmony or division in 18C?

Senator Seselja raised the example of The Australian's cartoonist Bill Leak, who faced a Human Rights Commission investigation over a cartoon in which he depicted an indigenous police officer asking an indigenous father to discipline a child whose name he did not appear to know.

"The question that the committee will obviously look at is: is dragging a cartoonist before the Human Rights Commission going to deliver harmony to the community or not? Or is it going to further divide us?" Senator Seselja said.

"Those are some of the questions that you need to look at. You can be very strong on racial hatred, opposing it, you can be very strong against hate speech, but you can legitimately ask a question and that's what the committee will be doing."

Senator Seselja acknowledged that some of his colleagues, including southwestern Sydney MP David Coleman, did not believe the case had been made for changing 18C.

"There's a variety of views in our party as there is in the community on this," he said. "That's why it's good that the committee looks at it and hears from the community about it and they will be looking at is the threshold right?"

"Is a uni student being dragged before the Human Rights Commission for a Facebook post, is that a good idea?" Senator Seselja said, referring to a group of Queensland University Students sued under 18C as a result of objections they made on

social media to being kicked out of a computer room set aside for the exclusive use of indigenous students.

"From a process point of view, if we look at some of the processes within the Human Rights Commission, I was quite disturbed by some of the reports of I guess go away money where students were having to pay \$5000 in order to not have a claim coming," Senator Seselja said.

"I think that sort of stuff is quite concerning, and I hope that the committee will look at those kind of aspects as well."

Senator Seselja said the committee should look at the processes of the Human Rights Commission as well as whether the good faith exemptions in Section 18D sufficiently mitigate against excesses in 18C.

"I think the processes have been very poor," he said. "I think in the QUT case it looks like it was a very poor process. There is a question mark when you look at say a cartoonist. Should a cartoonist have to go and justify their cartoon, I suppose, to say, well look, it fits under 18D. I think that's a very fair question to ask. My family were locked up for what they said back in the former Yugoslavia. I saw [an interesting article from Peter Greste today](#) who was also locked up for his views and for what he said. I think issues of free speech are important and I think that's why it's really important that it's a rational debate and that the committee looks at all of those views, and there are differing views in the community, and that's legitimate."

'No tears for Triggs'

Prime Minister Malcolm Turnbull yesterday revealed Human Rights Commission President Gillian Triggs would not have her contract renewed next year.

Immigration Minister Peter Dutton said he would not be sorry to see her go. "I don't want to give too much away, Ray, but it is true that I didn't have to wipe a tear away," Mr Dutton told 2GB's Ray Hadley.

"I think anyone who's watched this pretty closely realises that as you say, I've had a bit to say about it and you might hear in my voice that I'm not losing much sleep. These are high offices and they need to be treated with respect. People are paid a lot of money. This lady was appointed by the Labor Party and I just think there's a lot of damage and disservice done to these offices. I think that Australians are sick of this politically correct nonsense."

Labor deputy leader Tanya Plibersek said the move to change 18C was a campaign from the right wing of the Liberal party to say that it was important for people to be able to use race hate speech more broadly in the Australian community.

"Not so long ago Malcolm Turnbull was saying this was not a priority for change," Ms Plibersek said. "Now, suddenly it is the only thing on the Liberals' agenda. I do not see how the changes they are proposing would create a single extra job. We have seen 100,000 full-time jobs lost since the beginning of the year. Does changing the race discrimination act fix that? This is a distraction. It is driven by the hard right of the Liberal Party and Malcolm Turnbull should stand up to them and get on with actually governing the country in a way that creates jobs and strengthens the economy."

<http://www.theaustralian.com.au/national-affairs/18c-changes-a-far-right-obsession-labors-jim-chalmers-says/news-story/ed6baefb7f4b04e7af127494680f10d6>

Why Can't Anyone Stop Israel? - Why Israel Gets Away With Murder!



Brother Nathanael Published on Mar 5, 2016 Copyright 2016

Ever wonder why Israel gets away with murder? I mean, literally. Whether it's burning babies in the occupied West Bank or shooting Palestinian teens, Israel's crimes go unpunished.

Why?

It's because International Jewry gives to Israel what no other country has—unchecked criminality.

You see, International Jewry controls central banks that transfer billions in aid to nuclear-armed Israel. Stanley Fischer ran the Central Bank of Israel. He's now the de facto head of the Fed.

Give him and his Rothschild masters control of the world's money and they care not who would even dare make laws against Israel. That's why every hack panders to the Jewish state.

[Clip: "Under president Obama we achieved unprecedented defense and intelligence collaboration, and supported the development of the Iron Dome air defense system which saved many Israeli lives when Hamas rockets began to fly from Gaza."]

She means those home-made Hamas rockets that fell apart on roadside curbs.

[Clip: "Now as I've said, it's time, it's time to take our alliance to the next level. A centerpiece of that effort must be ensuring that Israel continues to maintain its qualitative military edge."]

Sure thing, HElary. Arm the anti-Christ 'Jewish state' with nukes, jets, and subs, and the entire world is hostage to Israel's designs. Even Trump, for all his bluster, plays his part.

[Clip: "Ok, Colin take it away."]

"Mr. Trump, multiple past presidents have attempted to establish a peace agreement between both sides of the Israeli-Palestinian conflict. And the one common theme is that they've all been unsuccessful. What specific steps would you take to establish an agreement between both sides?"

"Ok. I think it's probably the toughest agreement of any kind to make. It has been going on for many years, many friends of mine have been involved, they're very, very good businessmen, very good negotiators.

"It is a very, very tough agreement to make. I was with a very prominent Israeli the other day, said it's impossible because the other side has been trained from the time they're children to hate Jewish people."

No, Trump. The "other side" hates what's been done to them, not because the occupiers are "Jewish," but because they stole their land, murdered their grandparents, and continue to steal and murder today.

[Clip: "Whose fault do you think it is that there hasn't been peace, the Israeli's or Palestinians? You know, I don't want to get into it for a different reason, Joe, because if I do win, you know, there has to be a certain amount of surprise, unpredictability, our country has no unpredictability. If I win, I don't want to be in a position where I'm saying to you, and the other side now say, 'We don't want Trump involved, we don't want' - let me be sort of a neutral guy..."]

But the next day, Trump gave his deal away.

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Saving the daughters of Israel from the 'annihilation' of intermarriage

By [Mark Glenn editor](#)

Just a little reminder in the aftermath of the very turbulent events as of late that there is still this monster out there that must be defeated, destroyed, and buried.

As far as the article itself goes, a few points worth mentioning- If there were a group-funded by any government as is the case featured in the story-preventing Gentile women from engaging in 'shmad', meaning 'annihilation' of their Gentile identity by intermarrying with Jews, the screeching campaign could be heard as far away as Tatoonine, the planet where Luke Skywalker grew up.

However, when Jews do it, it's perfectly fine. Not a burb, hiccup or clearing of the throat from 'anti-racism' Jewish groups such as ADL, SPLC, etc.

2nd, notice how Arabs are referred to as 'Ishmaelites'.

Now to some, this seems an inconsequential term, encompassed by a mere 11 letters and 3 syllables, but in actuality, it contains the main ingredients of WW3, Armageddon, and the Apocalypse, all rolled up into one.

As we explain at length here on a regular basis, as far as religions and philosophies go, Judaism is in a class all by itself.

There simply isn't anything like it anywhere, the only possible exception being those religions that engage in ritualistic human sacrifice as a means of appeasing some violent, barbaric deity with a seemingly endless appetite for human misery.

More to the point as to how it all relates to this article and the use of the term 'Ishmaelites' is as follows-

The Jews are a people frozen in time, and not in some future, enlightened era where peace, brotherhood, and mutual respect are the order of the day, but rather going waaaaay back to a time when the same aforementioned violent, barbaric deity with a seemingly endless appetite for human misery was whispering sweet nothings into the ears of Judaism's patriarchs indicating that they were this deity's 'Chosen people' destined to 'rule the world' with a 'rod of iron' and to make the Gentile nations their 'footstools'.

The fact that Jews refer to Arabs not as 'Arabs' nor as 'Palestinians', 'Lebanese', or any other designation other than

[Clip: "Well, you did mention that these kids that are funded by Hamas and Hezbollah...they grow up hating, sigh..."they've grown up to hate Israel..."

"that's why it's so tough... they grew up hating, things were told to me that were incredible, and I won't even say..."]

What did they tell you? That phosphorus bombs were rained down on children in Gaza? That their limbs and arms were torn off by Israeli aggression? Did your "Jewish friends" tell you that, Donald?

[Clip: "How important though is our alliance? They're the number, our number one ally in the region, and that alliance has been, well, fractured. Israel is so important. What Obama has done to Israel is a disgrace."]

He just upped aid to Israel to 4 billion per year instead of three. And that's a disgrace? Those Palestinian 'kids' know that any deal by Trump will fall short of giving them back all the orchards, towns and villages, the Jews stole from their grandparents.

Trump is not "neutral." He favors Israel...they got the bucks. Israel has a blank check signed by International Jewry to continue their boundless criminality.

Mess with the Zionist agenda, you get sanctioned to death. For Israel is "so important." You better say so. You won't get elected if you don't.



<https://www.youtube.com/watch?v=s0axA44Qdii>

simply 'Ishmaelites' indicates that the program overseeing the present business of preventing 'shmad' (annihilation through assimilation) is also the program governing the rest of the paradigm as well, including the subjugation of the entire Middle East between the Nile and Euphrates rivers as outlined in various Old Testament passages.

In short, all the noise that various schmoozers operating within the organized Jewish community make about Israel simply being a 'Jewish homeland' and nothing more is patently and deliberately false. The entire Zionist plan from A to Z is/has been/always will be about fulfilling the dictates stone-stamped within the Old Testament, about making Jerusalem the capital of the world and bringing about the long-awaited Messianic age where 'Jewish ethics' are enforced at the point of a gun upon the entire world in exactly the same manner as now exists in those cauldrons of human misery known as Gaza, Iraq, Libya, Syria, etc.

[Mondoweiss.net](#)

Haaretz recently published [Or Kashti's article](#) concerning the Israeli Jewish organization "Hemla" (which means "mercy"), which runs a "shelter" for female youths. "According to the organization, the shelter is geared toward 'female youths from broken homes who are at risk of shmad' - a Hebrew term that denotes coerced conversion to another religion", notes Kashti.

One should not be in doubt as to who the villains who threaten to "coerce" these girls are. In a promotional flyer released two years ago, the head of Hemla, Elyakim Neiman, described intermarriage between Jewish women and Arab men as a "national plague." He said, "We are doing our best to save these girls before they reach [Arab] villages and give birth to 'Ahmad Ben Moshe.'" A promotional leaflet boasted that the woman who runs the shelter, Rachel Baranes, has dedicated her life to "saving the daughters of Israel from the claws of the Ishmaelites," which is a term referring to 'Arabs'.

An article published in 2009 in "Eretz Israel Shelanu" (Our Land of Israel), a newsletter associated with the radical right,

describes Hemla's boardinghouse as the only shelter for Jewish girls "rescued" from Arab villages.

This may all seem like a bizarre anti-miscegenation religious-nationalist fringe aberration, one which would be funded by donations from extremists. But here is the upshot: The Israeli Social Services Ministry massively funds the shelter, in fact funding half of its expenses costing 2.6 million shekels a year (\$685,000). The Ministry has recently agreed to increase funding for the institution to 1.3 million shekels a year, doubling the level of its support since 2012. To understand just how central the issue of anti-assimilation in Israel is, we may note comments by Member of Knesset Yair Lapid about it just over two years ago. A 'centrist' and 'liberal,' Lapid, [interviewed on an Israel Waves radio program, found it important](#) to state his essential honest view about this: "It would bother me if my son married a non-Jew... It would bother me greatly."

Lapid was responding to a massive demonstration by members of Benzi Gopstein's anti-miscegenation group Lehava outside the wedding of a couple, where the woman had converted to Islam and married a Muslim. As Haaretz notes, Gopstein and Lehava have in the past been closely linked to Hemla. Gopstein was a member of Hemla for years, until leaving in 2014. That year, Hemla paid Gopstein's wife, Anat, 66,000 shekels (\$17,300) for "seeking out girls" for the shelter, according to documents from the NGO registrar. Such acts of seeking to avert intermingling between Jews and non-Jews are not limited to ultra-religious right groups. Israeli municipalities have enacted such programs. Here is an example of the Petah Tikva municipality in 2009, [reported by Yediot Aharonot](#) (notice, 'men from minorities' is a euphemism for 'Arabs'):

"A special team in the youth department of the Petah Tikva (near Tel Aviv) municipality will locate [Jewish] girls in the habit of meeting with men from minorities and will assist them. The decision comes after a relationship was discovered between a girl from the city and minority men from Jaljulya who murdered Arik Karp last month on a Tel Aviv beach.

"The problem of minority men is well-known," said the chief of the youth department, Moshe Spektor. "Our attempts to deal with this problem are real and sincere. The municipality is making an effort to examine the matter in cooperation with the police."

Kiryat Gat in the south has also been running programs to avert contact between Jewish girls and Muslim, particularly Bedouin, men. [As Haaretz reported](#):

The programme enjoys the support of the municipality and the police, and is headed by Kiryat Gat's welfare representative, who goes to schools to warn girls of the "exploitative Arabs". The programme uses a video entitled "Sleeping with the Enemy," which features a local police officer and a woman from the Anti-Assimilation Department, a wing of the religious organisation Yad L'ahim, which works to prevent Jewish girls from dating Muslim men.

The term "Shmad" is a very interesting one in Jewish tradition. Whilst referring to conversion, its root is the Hebrew letters SHIN, MEM and DALET - SH-M-D, a root which refers to "annihilation". The Hebrew noun for annihilation is thus HASHMADA. This is a very loaded term to use for conversion - and it betrays a perception inherent in Judaism, to regard conversion as a sort of betrayal of the 'tribe', causing it to shrink. Avigail Abarbanel [has recently written a crushing article](#), "Why I Left the Cult", wherein she regards precisely this aspect:

"I know what annihilation means to you. It doesn't just mean killing. Annihilation means that the Jewish people, that Jewishness itself would no longer exist. To you 'assimilation' is also annihilation. They taught us that at school. We were taught that assimilation was despicable, cowardly, treacherous to our people. Whenever Jewish people marry non-Jews in their own countries, and when all traces of Jewishness, whatever it is, become diluted, you worry. You think it's the end. Because there are no individuals, only the group, when the group goes individuals go too. So you feel any perceived threat to the group as a personal threat to each one of you. That's why you cry antisemitism so readily and reflexively, whenever you perceive the slightest threat to your cult state."

The idea of "deserting the tribe" has also translated itself into ostensibly secular Zionist discourse. Israelis have been historically cautious to not proclaim too much nationalist chauvinism in this respect, probably so that others would not see them as an extremist Jewish cult as it were. But the term for Jewish immigrant was and still is - "oleh" - an 'ascender'. The opposite term (for a Jew emigrating from Israel) is, as one may guess, "yored" - a 'descender'. Even a 'secular', 'leftist' leader like Yitzhak Rabin regarded the 'descenders' as "trash" ([noted by Uri Avnery](#)).

I have had various conversations with secular Jews, who, knowing that I was married to a non-Jew, voiced their concerns about "mixed marriages", the shrinking of the "Jewish nation" and so on. In my own wedding (with my ex-wife), I made a speech regarding this aspect. I mentioned the "oleh" and "yored" terms, to the noticeable embarrassment of the many Jewish Israelis assembled in Copenhagen, and noted this concern inherent in many Jews, of the "disappearance" of the Jews - not by genocide, but by 'intermarriage', and in Zionist perception, by emigration. I had fulfilled both sins.

You would think it was the end of the world to live 'abroad' and marry a 'shiksa'.

For many Jews, it seems, it is the end of the world, especially if it is an "Arab". Even my Jewish, secular, leftist, liberal contacts were not ashamed to opine that a marriage between an Israeli Jew and an "Arab" can't work. They said this outright in a conversation with my non-Jewish ex-wife - that is to say, marrying an 'Arab' is considered an even graver transgression than marrying a non-Arab, non-Jew. The general perception amongst the municipalities, religious organisations and vigilante groups involved in anti-miscegenation campaigns is predominantly that it is (Jewish) 'girls' that are to be protected from (Arab or Muslim) 'men'. This focus adds a sexist element to the conviction, suggesting an ostensible 'mission to protect' the 'weak', 'naive' and 'ignorant' side against the insidious and cunning 'men':

"The problem is always with Jewish girls dating Arab men. The Arab guy comes and buys them things, treats them well. They fall for it. They can't see what they are doing" says [one of the leaders of a vigilante patrol group](#) named Fire for Judaism, which works closely with the police and is funded by private donations.

Returning to the Hemla organisation, its name means "mercy" or "compassion" in Hebrew. This seems to be based in the idea that they are doing everyone, especially the girls, a 'favor'. Because the girls don't know what's good for them.

<https://theuglytruth.wordpress.com/2016/11/18/savingthedaughters-of-israel-from-the-annihilation-of-intermarriage/>

Global politics League of nationalists

All around the world, nationalists are gaining ground. Why?

November 19th 2016, 00:00

AFTER the *sans culottes* rose up against Louis XVI in 1789 they drew up a declaration of the universal rights of man and of the citizen. Napoleon's Grande Armée marched not just for the glory of France but for liberty, equality and fraternity. By contrast, the nationalism born with the unification of Germany decades later harked back to *Blut und Boden*—blood and soil—a romantic and exclusive belief in race and tradition as the wellspring of national belonging. **The German legions were fighting for their Volk and against the world.**

All societies draw on nationalism of one sort or another to define relations between the state, the citizen and the outside world. Craig Calhoun, an American sociologist, argues that cosmopolitan elites, who sometimes yearn for a post-nationalist order, underestimate "how central nationalist categories are to political and social theory—and to practical reasoning about democracy, political legitimacy and the nature of society itself."

It is troubling, then, how many countries are shifting from the universal, civic nationalism towards the blood-and-soil, ethnic

sort. As positive patriotism warps into negative nationalism, solidarity is mutating into distrust of minorities, who are present in growing numbers (see chart 1). A benign love of one's country—the spirit that impels Americans to salute the Stars and Stripes, Nigerians to cheer the Super Eagles and Britons to buy Duchess of Cambridge teacups—is being replaced by an urge to look on the world with mistrust.

Some perspective is in order.

Comparisons with the 1930s are fatuous.

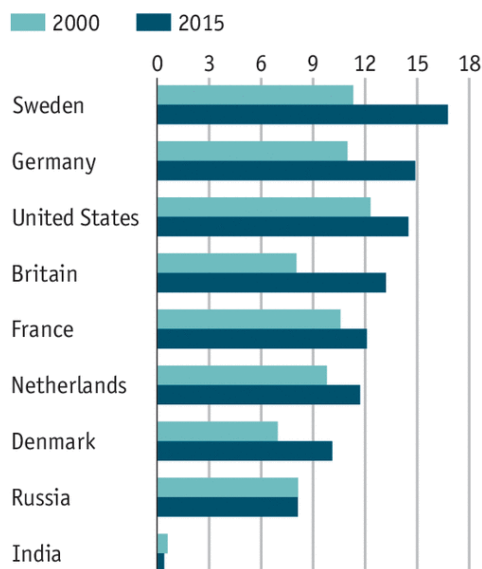
Totalitarian nationalism is extinct except in North Korea, where the ruling family preaches a weird mixture of Marxism and racial purity, enforced with slave-labour camps for dissidents. And perhaps you could add Eritrea, a hideous but tiny dictatorship. Nonetheless, it is clear that an exclusive, often ethnically based, form of nationalism is on the march. In rich democracies, it is a potent vote-winner. In autocracies, rulers espouse it to distract people from their lack of freedom and, sometimes, food. The question is: where is it surging, and why?

The most recent example is Donald Trump, who persuaded 61m Americans to vote for him by promising to build a wall on the Mexican border, deport illegal immigrants and "make America great again". Noxious appeals to ethnic or racial solidarity are hardly new in American politics, or restricted to one party. Joe Biden, the vice-president, once told a black audience that Mitt Romney, a decent if dull Republican, was "gonna put y'all back in chains". But no modern American president has matched Mr Trump's displays of chauvinism. That no one knows how much of it he believes is barely reassuring.

His victory will embolden like-minded leaders around the world. Nigel Farage of the UK Independence Party (UKIP), the politician most responsible for Brexit, has already visited Mr Trump, greeting him with a grin wide enough to see off the Cheshire cat. Viktor Orban, Hungary's immigrant-bashing prime minister, rejoiced: "We can return to real democracy... what a wonderful world."

Strangers in a strange land

Foreign-born population as % of total



Source: UN

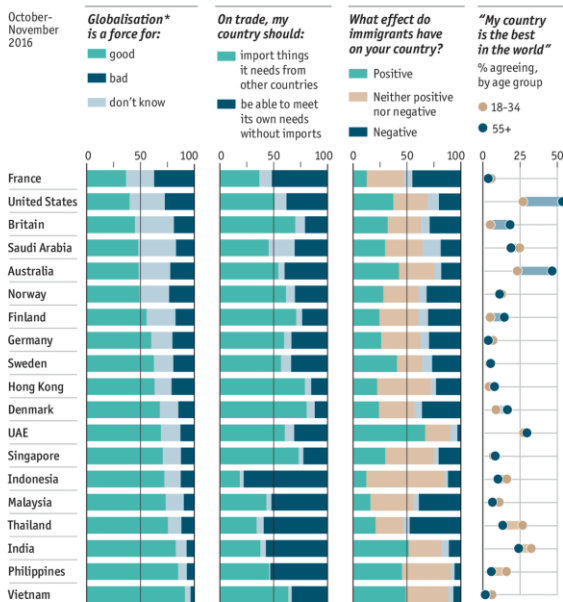
Economist.com

The consequences for the European Union could be disastrous. In France pollsters no longer dismiss the possibility that Marine Le Pen, the charismatic leader of the National Front (FN), could be elected president next year. Compared with other Europeans, French voters are strikingly opposed to globalisation and international trade, and few think immigrants have had a positive effect on their country (see chart 2). Ms Le Pen promises that she would pull France out of the euro and hold a "Frexit" referendum on membership of the EU. The single currency might not survive a French withdrawal. And if

French voters were to back Frexit, the EU would surely fall apart.

Stop the world

Attitudes towards globalisation, % responding



Source: YouGov/The Economist *The increasing movement of products, ideas, money, jobs, culture and people around the world
Economist.com

The rush for the exit

European elites once assumed that national identities would eventually blend into a continental bouillabaisse. But the momentum is now with parties like the FN, including Hungary's Fidesz, Poland's Law and Justice party and Austria's Freedom Party (one of whose leaders, Norbert Hofer, could win Austria's largely ceremonial presidency next month). Ms Le Pen's language is typical. She caters to nostalgia, anxiety and antipathy to the liberal international order. ("No to Brussels, yes to France", goes one slogan.) She laments the decline of a proud people and vows to make France great again.



Unlike Mr Trump, Ms Le Pen has never called for a ban on Muslims entering the country; rather, she talks about curbing the "gigantic wave" of immigration. A lawyer by training, she defends her arguments with reference to France's rules on keeping religion out of public life. Yet her voters are left in little doubt as to which sorts of immigrants she disapproves of, and whom she counts as French. An FN campaign poster for regional elections in 2015 showed two female faces: one with flowing hair and the French tricolour flag painted on her cheeks, the other wearing a burqa. "Choose your neighbourhood: vote for the Front", ran the text.

Ms Le Pen's popularity has dragged other politicians onto similar territory. Nicolas Sarkozy, a centre-right former president, wants the job again. As soon as you become French, he declared at a recent campaign rally, "your ancestors are Gauls." At another, Mr Sarkozy said that children who did not want to eat pork at school should "take a second helping of chips"—in other words, that it was up to non-Christians whose religions impose dietary restrictions to make do with the food on offer, not up to schools to accommodate them. France is witnessing a "defensive nationalism", says Dominique Moïsi of the Institut Montaigne, a think-tank, "based on a lack of confidence and a negative jingoism: the idea that I have to defend myself against the threat of others."

Something similar is on the rise elsewhere in Europe, too. In 2010 the Sweden Democrats (SD), a nationalist party, put out a television ad that captured the popular fear that Sweden's

generous welfare system might not survive a big influx of poor, fertile Muslim asylum-seekers. An elderly white woman with a Zimmer frame hobbles down a dark corridor towards her pension pot, but is overtaken by a crowd of burqa-clad women with prams, who beat her to the money. At least one channel refused to air it, but it spread online. Polls suggest the SD is now one of Sweden's most popular parties.

In the Netherlands Geert Wilders, the leader of the anti-Muslim, anti-immigrant Party for Freedom, is on trial for "hate speech" for goading his audience to chant that it wanted "fewer Moroccans" in the country. Polls put his party in first or second place in the run-up to the national election in March; its popularity has risen since the start of the trial.

Britain's vote in June to leave the EU was also the result of a nationalist turn. Campaign posters for "Brexit" depicted hordes of Middle Eastern migrants clamouring to come in. Activists railed against bankers, migrants and rootless experts; one of their slogans was "We want our country back". After the vote David Cameron, a cosmopolitan prime minister, resigned and was replaced by Theresa May, who says: "If you believe you're a citizen of the world, you're a citizen of nowhere. You don't understand what the very word 'citizenship' means."

Even before Britain has left the EU, the mere prospect has made the country poorer: the currency is down 16% against the dollar. Still, few Brexiteers have regrets. In Margate, a seaside town full of pensioners, it is hard to find anyone who voted to remain. Tom Morrison, who runs a bookshop, says: "[We] should be allowed to make our own laws...At least our mistakes will be our own mistakes."

Clive, a taxi driver, is more trenchant. "All the Europeans do is leech off us. They can't even win their own wars," he says. He is glad that Mrs May has promised to reduce immigration: "We just physically haven't enough room for them...The schools are overfilled with foreigners." He adds that some of them are hard workers, but "in Cliftonville [next to Margate], you might as well be in Romania. A lot of them are gypsies." Asked if being British is important to him, he declares a narrower identity: "It's being English. *English.*"

Vladimir Putin, Russia's president, is not sure what to make of Mr Trump. Though he doubtless welcomes Mr Trump's promise to reset relations with Russia, if America ceases to be the enemy, he will need another one. Mr Putin's core belief is in a strong state led by himself, but since he first took power in 2000 he has harnessed ethnic nationalism to that end. In 2011 he faced huge protests from an urban middle class angry about both corruption and uncontrolled immigration by non-Slavic people. He responded by whipping up imperial fervour. When Ukraine sought to move closer to the West, he then annexed Crimea and invaded Eastern Ukraine. State media portrayed him as saving ethnic Russians from (historical) "Ukrainian fascists".

With oil prices low, and after a long spell in the economic doldrums, nationalism is Mr Putin's way of remaining popular. His version involves rejecting the universal, liberal values that the West has long promoted. That is why he so eagerly supports illiberal nationalist parties in Western Europe, such as Ms Le Pen's FN. "We see how many Euro-Atlantic countries are in effect turning away from their roots, including their Christian values," he said in 2013. He contrasted this with an ethnically defined version of Russia as "a state civilisation held together by the Russian people, the Russian language, Russian culture and the Russian Orthodox Church".

In China a similarly ethnic, non-universalist nationalism is being pressed into service by the Communist Party (see [Briefing](#)). The party seeks to blur the distinction between itself and the nation, and to prop up its legitimacy now that economic growth, long the main basis of its claim to power, has slowed. Soon after becoming president in 2012, Xi Jinping launched the "Chinese Dream" as a slogan to promote the country's "great revival". A "patriotic education" campaign extends from primary school all the way up to doctoral students.

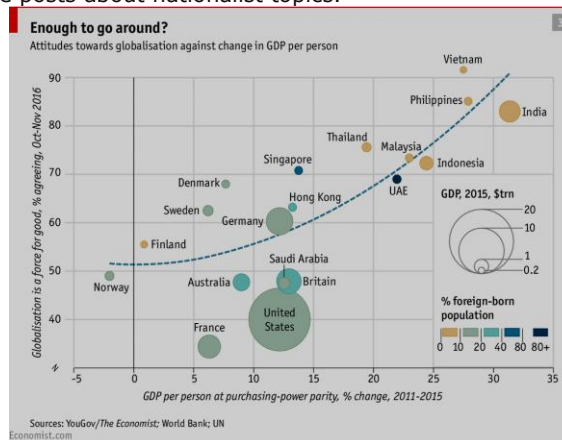
The government often blames "hostile foreign forces" for things it does not like, including protests in Hong Kong or Xinjiang, a far-western province where Uighurs chafe against Han rule. State television tries to make other countries look stupid, dangerous or irrelevant. Anti-Western rhetoric has been

stepped up. In 2015 China's education minister called for a ban on "textbooks promoting Western values" in higher education. China's glorious victory over Japan has become central to history lessons (though in fact it was the communists' rivals, the Kuomintang, who did most of the fighting). In 2014 three new national holidays were introduced: a memorial day for the Nanjing massacre, commemorating the 300,000 or so people killed by the Japanese there in 1937; a "Victory Day" to mark Japan's surrender at the end of the second world war; and "Martyrs' Day" dedicated to those who died fighting Japan.

My enemy's enemy

Perhaps unsurprisingly, given the jingoism, many Chinese now see international affairs as a zero-sum game, believing that for China to rise, others must fall. A recent poll by Pew found that more than half of those asked reckoned that America is trying to prevent China from becoming an equal power; some 45% see American power and influence as the greatest international threat facing the country. Chinese antipathy towards the Japanese has also increased considerably.

The propaganda has been so effective that the government is no longer sure that it can control the passions it has stoked. In 2012 protests erupted across China against Japan's claims to islands in the East China Sea: shops were looted, Japanese cars destroyed and riot police deployed to protect the Japanese embassy in Beijing. The government now censors the angriest online posts about nationalist topics.



Abdel-Fattah al-Sisi, Egypt's authoritarian president, uses all the resources of the state to promote the idea that he is the father of his country. His regime blames Islamists for everything: when heavy rains caused flooding in Alexandria last year, the interior ministry blamed the Muslim Brotherhood, a banned Islamist group, for blocking the drains. Last summer, after splurging \$8bn on expanding the Suez Canal, he declared a public holiday and sailed up the waterway in full military regalia, as warplanes flew overhead. State television broadcast shots of the new canal to the bombastic theme tune of "Game of Thrones", a television show.

A similar story is playing out in Turkey, a country that only a few years ago appeared firmly on course to join the EU. Now its president, Recep Tayyip Erdogan, vows to build a "New Turkey", bravely standing up to coup-plotters and their imaginary Western enablers. He recently attended a mass rally celebrating the conquest of Constantinople in 1453. He accuses Turkey's duplicitous Western allies of trying to "pick up the slack of crusaders". Such rhetoric is intended to justify the arrests of 36,000 people since a coup attempt in July.

In India ethnic nationalism, never far beneath the surface, is worryingly resurgent. Since 2014 the country has been ruled by Narendra Modi of the Hindu-nationalist Bharatiya Janata Party (BJP). The party seeks to distance itself from radical *Hindutva* (Hindu nationalist) groups, which criticise it as "soft" on Pakistan, Muslims and those who harm cows (which are sacred to Hindus). And Mr Modi is urbane, pro-business and friendly towards the West. But he is also a lifelong member of the RSS (National Volunteer Organisation), a 5m-strong Hindu group founded in 1925 and modelled loosely on the Boy Scouts. Members of the RSS parade in khaki uniforms, do physical jerks in the morning, help old ladies cross the street, pick up litter—and are occasional recruits for extremist groups that beat up

left-wing students. And last year Mr Modi's minister of culture, Mahesh Sharma, said that a former president was a patriot "despite being a Muslim". The minister remains in his job.

Hindutva purports to represent all Hindus, who are four-fifths of India's population. It promises a national rebirth, a return to an idealised past and the retrieval of an "authentic" native identity. Its adherents see themselves as honest folk fighting corrupt cosmopolitans. They have changed India's political language, deriding "political correctness", and calling critical journalists "presstitutes" and political opponents "anti-national". The RSS also exerts huge sway over education and the media. Some states and schools have adopted textbooks written by RSS scholars that play up the role of *Hindutva* leaders and marginalise more secular ones.

The BJP has made a big push to control the judiciary by changing rules for appointments, but has met strong resistance. It does not control most states in the east and south. Many of the educated elite despise it. And banging on too much about Hinduism and not enough about the economy is thought to have cost it a state election in Bihar last year.

So India will not slide easily into Turkish-style autocracy—but plenty of secular, liberal Indians are nervous. The police, especially, are thought to favour the ruling party. A reporter nabbed by cops for the "crime" of filming angry crowds outside a bank in Delhi this week says they threatened him with a beating and said: "Who gave you permission to film? Our government has changed; you can't just take pictures anywhere you like any more."

Nations once again

Inquiring after the roots of nationalism is like asking what makes people love their families or fear strangers. Scholars have suggested that nations are built around language, history, culture, territory and politics without being able to settle on any single cause. A better question is: what turns civic nationalism into the exclusive sort? There are several theories.

In rich countries, pessimism plays a role. As chart 3 shows, slower growth lowers support for globalisation. Inequality hurts, too. Educated people may be doing just fine, but blue-collar workers are often struggling. Mr Trump did remarkably well among blue-collar white voters. One of the best predictors of support for Brexit or Ms Le Pen is a belief that things were better in the past.

In developing countries, growth is often faster and support for globalisation higher. But people still have woes, from rapacious officials to filthy air. For the new-nationalist strongmen such as Mr Sisi and Mr Putin, nationalism is a cheap and easy way to generate enthusiasm for the state, and to deflect blame for what is wrong.

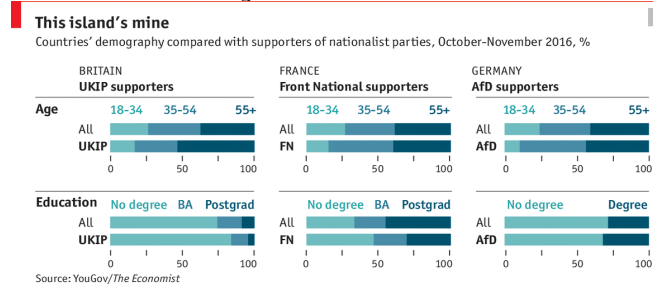
The new nationalism owes a lot to cultural factors, too. Many Westerners, particularly older ones, liked their countries as they were and never asked for the immigration that turned Europe more Muslim and America less white and Protestant. They object to their discomfort being dismissed as racism.

Elite liberals stress two sources of identity: being a good global citizen (who cares about climate change and sweatshops in Bangladesh) and belonging to an identity group that has nothing to do with the nation (Hispanic, gay, Buddhist, etc). Membership of certain identity groups can carry material as well as psychological benefits. Affirmative action of the sort practised in America gives even the richer members of the racial groups it favours advantages that are unavailable to the poorer members of unfavoured groups.

Nationalists dislike the balkanisation of their countries into identity groups, particularly when those groups are defined as virtuous only to the extent that they disagree with the nation's previously dominant history. White Americans are starting to act as if they were themselves a minority pressure group.



Lastly, communication tools have accelerated the spread of the new nationalism. Facebook and Twitter allow people to bypass the mainstream media's cosmopolitan filter to talk to each other, swap news, meet and organise rallies. Mr Trump's tweets reached millions. His chief strategist, Steve Bannon, made his name running a white-nationalist website.



For Mrs May's "citizens of nowhere", all this is deeply worrying. But they should not despair. Liberals can use social media, too. Demagogues fall from favour when their policies fail to bring prosperity. And demographic trends favour pluralism.

In many countries the university-educated population—typically cosmopolitan in instinct—is rising. In the post-war period about 5% of British adults had gone to university; today more than 40% of school-leavers are university-bound. In Germany 2m citizens were in tertiary education in 2005; a decade later that number had risen to 2.8m. The share of 18- to 24-year-old Americans in that category rose from 26% in 1970 to 40% in 2014.

And immigration, which has done much to fuel ethnic nationalism, could, as generations are born into diverse societies, start to counter that nationalism. The foreign-born population of America rose by almost 10m, to 40m in the decade to 2010. In Britain it rose by 2.9m, to 7.5m, in the decade to 2011. Western voters aged 60 and over—the most nationalist cohort—have lived through a faster cultural and economic overhaul than any previous generation, and seem to have had enough. Few supporters of UKIP and the FN are young; the same is true for Alternative for Germany, another anti-immigrant party (see chart 4).

But youngsters seem to find these changes less frightening. Although just 37% of French people believe that "globalisation is a force for good", 77% of 18- to 24-year-olds do. The new nationalists are riding high on promises to close borders and restore societies to a past homogeneity. But if the next generation holds out, the future may once more be cosmopolitan.

<http://www.economist.com/news/international/21710276-all-around-world-nationalists-are-gaining-ground-why-league-nationalists>

Trump's world: The new nationalism

With his call to put "America First",

Donald Trump is the latest recruit to a dangerous nationalism

November 19th 2016, 00:00

WHEN Donald Trump vowed to "Make America Great Again!" he was echoing the campaign of Ronald Reagan in 1980. Back then voters sought renewal after the failures of the Carter presidency. This month they elected Mr Trump because he, too, promised them a "historic once-in-a-lifetime" change.

But there is a difference. On the eve of the vote, Reagan described America as a shining "city on a hill". Listing all that

America could contribute to keep the world safe, he dreamed of a country that "is not turned inward, but outward—toward others". Mr Trump, by contrast, has sworn to put America First. Demanding respect from a freeloading world that takes leaders in Washington for fools, he says he will "no longer surrender this country or its people to the false song of globalism". Reagan's America was optimistic: Mr Trump's is angry.



Welcome to the new nationalism. For the first time since the second world war, the great and rising powers are simultaneously in thrall to various sorts of chauvinism. Like Mr Trump, leaders of countries such as Russia, China and Turkey embrace a pessimistic view that foreign affairs are often a zero-sum game in which global interests compete with national ones. It is a big change that makes for a more dangerous world.

My country right or left

Nationalism is a slippery concept, which is why politicians find it so easy to manipulate. At its best, it unites the country around common values to accomplish things that people could never manage alone. This "civic nationalism" is conciliatory and forward-looking—the nationalism of the Peace Corps, say, or Canada's inclusive patriotism or German support for the home team as hosts of the 2006 World Cup. Civic nationalism appeals to universal values, such as freedom and equality. It contrasts with "ethnic nationalism", which is zero-sum, aggressive and nostalgic and which draws on race or history to set the nation apart. In its darkest hour in the first half of the 20th century ethnic nationalism led to war.

Mr Trump's populism is a blow to civic nationalism (see [article](#)). Nobody could doubt the patriotism of his post-war predecessors, yet every one of them endorsed America's universal values and promoted them abroad. Even if a sense of exceptionalism stopped presidents signing up to outfits like the International Criminal Court (ICC) and the UN Convention on the Law of the Sea (UNCLOS), America has supported the rules-based order. By backing global institutions that staved off a dog-eat-dog world, the United States has made itself and the world safer and more prosperous.

Mr Trump threatens to weaken that commitment even as ethnic nationalism is strengthening elsewhere. In Russia Vladimir Putin has shunned cosmopolitan liberal values for a distinctly Russian mix of Slavic tradition and Orthodox Christianity. In Turkey Recep Tayyip Erdogan has turned away from the European Union and from peace talks with the Kurdish minority, in favour of a strident, Islamic nationalism that is quick to detect insults and threats from abroad. In India Narendra Modi remains outward-looking and modernising, but he has ties to radical ethnic-nationalist Hindu groups that preach chauvinism and intolerance.

Meanwhile, Chinese nationalism has become so angry and vengeful that the party struggles to control it. True, the country

depends upon open markets, embraces some global institutions and wants to be close to America (see [Banyan](#)). But from the 1990s onwards schoolchildren have received a daily dose of "patriotic" education setting out the mission to erase a century of humiliating occupation. And, to count as properly Chinese you have in practice to belong to the Han people: everyone else is a second-class citizen (see [Briefing](#)).

Even as ethnic nationalism has prospered, the world's greatest experiment in "post-nationalism" has foundered. The architects of what was to become the EU believed that nationalism, which had dragged Europe into two ruinous world wars, would wither and die. The EU would transcend national rivalries with a series of nested identities in which you could be Catholic, Alsatian, French and European all at once.

However, in large parts of the EU this never happened. The British have voted to leave and in former communist countries, such as Poland and Hungary, power has passed to xenophobic ultranationalists. There is even a small but growing threat that France might quit—and so destroy—the EU.

The last time America turned inward was after the first world war and the consequences were calamitous. You do not have to foresee anything so dire to fear Mr Trump's new nationalism today. At home it tends to produce intolerance and to feed doubts about the virtue and loyalties of minorities. It is no accident that allegations of anti-Semitism have infected the bloodstream of American politics for the first time in decades.

Abroad, as other countries take their cue from a more inward-looking United States, regional and global problems will become harder to solve. The ICC's annual assembly this week was overshadowed by the departure of three African countries. China's territorial claims in the South China Sea are incompatible with UNCLOS. If Mr Trump enacts even a fraction of his mercantilist rhetoric, he risks neutering the World Trade Organisation. If he thinks that America's allies are failing to pay for the security they receive, he has threatened to walk away from them. The result—especially for small countries that today are protected by global rules—will be a harsher and more unstable world.

Isolationists unite

Mr Trump needs to realise that his policies will unfold in the context of other countries' jealous nationalism. Disengaging will not cut America off from the world so much as leave it vulnerable to the turmoil and strife that the new nationalism engenders. As global politics is poisoned, America will be impoverished and its own anger will grow, which risks trapping Mr Trump in a vicious circle of reprisals and hostility. It is not too late for him to abandon his dark vision. For the sake of his country and the world he urgently needs to reclaim the enlightened patriotism of the presidents who went before him.

<http://www.economist.com/news/leaders/21710249-his-call-put-america-first-donald-trump-latest-recruit-dangerous>



Minnesota Opera goes bold and big for its 'Rheingold'

REVIEW: Production places big orchestra on stage and features a strong cast led by Greer Grimsley.

By Michael Anthony Special to the Star Tribune, NOVEMBER 13, 2016 — 6:23PM

These days, if you put on a production of Richard Wagner's monumental "Ring" cycle, "Der Ring des Nibelungen," you're obliged — for better or worse — to come up with a novel concept.

It could be an exercise in Romantic realism, as Wagner himself envisioned it, gods and mortals in horned helmets and bear-skin costumes. It could depict the Industrial Age and its war against nature. Or it could go abstract, offering timeless, universal truths and Jungian archetypes on a bare convex disc with quirky lighting effects. All have been tried.

For its production of "Das Rheingold," the first of the four "Ring" operas, the prelude to Wagner's epic rumination on greed, power and lust, Minnesota Opera has taken a bold step to a place we have reason to believe no opera company has ever gone before. It has moved the orchestra onto the stage of the Ordway Music Theater,

turned the orchestra pit into the Rhine River and the Nibelheim underground — key settings for the story — and placed some of the action, the activities of the gods, on a bridge above the orchestra, leaving the downstage area in front of the orchestra for the mere immortals.

This is chutzpah born of necessity. The Ordway pit, it turns out, isn't big enough to accommodate the expanded orchestra that Wagner requires. So the 80 or so players and their conductor, Michael Christie, sat upstage in the dark, trying to look unobtrusive.

This worked better Saturday night than one might have anticipated. Sound balance between orchestra and singers, always a problem in Wagner, was actually enhanced. The singers, at least those on the lower level, didn't have to sing over the orchestra, as is normally the case. And to avoid the impression that this was simply a concert

version of the opera, director Brian Staufenbiel and his team came up with often intriguing visual motifs — chiefly video projections, the clever work of David Murakami that adds both atmosphere and a certain amount of narrative thrust.



Greer Grimsley as Wotan in the Minnesota Opera's production of *Das Rheingold*.

The production design, with lighting by Nicole Pearce, suggests a future world. Mathew LeFebvre's imaginative costumes evoke sci-fi — post-Flash Gordon, more in the vein of "Mad Max." Creepy images of bugs proliferate. And there are hints, all rather vague, that some of the characters might be robots — replicants, perhaps.

'Das Rheingold'

What: By Richard Wagner. A Minnesota Opera production staged by Brian Staufenbiel and conducted by Michael Christie.

When: 7:30 p.m. Tues., Thu. & Sat.; 2 p.m. Sun.

Where: Ordway Music Theater, 345 Washington St., St. Paul.

Tickets: \$25-\$200, 612-333-6669 or mnoopera.org

Staufenbiel's cast is strong. As he usually does, Greer Grimsley dominated the stage as Wotan, king of the gods. With his powerful baritone, Grimsley vividly charted the character's obsessive but increasingly uncertain lust for power. The same could be said for Nathan Berg's Alberich, the tortured troll who trades love for world domination and whose final curse was the evening's most compelling moment.

Richard Cox's Loge, fervently sung, was sly and manipulative, Katharine Goeldner was an aptly whiny Fricka, Karin Wolverson a smartly vocalized Freia and Dennis Petersen a pathetically put-upon Mime. Julian Close and Jeremy Galyon were the impressive Giants, actually scary figures rather than buffoons. Denyce Graves was a commanding, deep-voiced Erda. Kyle Albertson and Christopher Colmenero were the eager gods Donner and Froh. Mary Evelyn Hangle, Alexandra Razskazoff and Nadia Fayad were the saucy Rhinemaidens.

Leading the orchestra, Christie sustained tension and clarity throughout the non-stop two-and-a-half-hour course of the opera and drew polished playing from the musicians. As we've learned the past 31 years, however, the sound orchestras make on the Ordway stage lacks resonance. That's why the St. Paul Chamber Orchestra finally bailed out and built its own hall next door.

Nonetheless, a good, though in this case somewhat compromised "Rheingold" is no small achievement. This is, after all, the duller — certainly the talkiest — of the "Ring" operas. But why do it if the facility — chiefly the small orchestra pit — is inadequate?

One answer: the Wagner operas, for some reason, are rarely done here and apparently never have been. This company staged "The Flying Dutchman" many seasons back, and in 1988, Edo de Waart — the flying Dutchman himself — conducted the Minnesota Orchestra in a concert version of "Das Rheingold."

So who knows? Maybe Minnesota Opera has made the first step — its big toe dipped carefully into the Rhine — toward future "Ring" cycles. Perhaps the pit can be enlarged.

Michael Anthony is a Twin Cities classical music critic.

<http://www.startribune.com/minnesota-opera-goes-bold-and-big-for-its-rheingold/401031745/>

REVIEW:

***Das Rheingold* Glitters, Commands - Minnesota Opera**

By [Lydia Lunning](#) - November 15, 2016

Minnesota Opera's eye-popping (er...sorry, Wotan) production of *Das Rheingold*, the first installment of Richard Wagner's epic cycle *Der Ring des Nibelungen*, takes the stage at the Ordway Music Theater in St Paul through November 20. Such a cultural touchstone as this is ripe for inventive production concepts, and Minnesota Opera's offering is no exception.



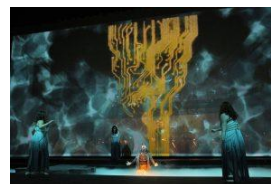
The dazzling projections are a major part of this *Das Rheingold*.

As the introduction to Wagner's epic saga, and notably shorter than the three subsequent installments, *Rheingold* tells the tale of how the infamous ring came to be, and how the folly of the gods would set in motion their own eventual destruction. Under the stage direction and production concept of Brian Staufenbiel, Minnesota Opera's production involves a layered mixture of medieval, steampunk, and retrofuturist imagery, with, for the most part, a light enough touch to avoid overwhelming the audience with dense imagery over Wagner's already dense score.



Steampunk elements in Minnesota Opera's *Das Rheingold*. Photo by Cory Weaver.

These clashing styles allow a contrast between the primordial (those Rhine maidens and their gold), the industrial (the giants and Nibelung dwarves), and the waning pantheon, who look only slightly like extras in *Flash Gordon*, headed by a fatally flawed Wotan.



One of several production elements that strongly recall the Marvel Cinematic Universe and the recent movie *X-Men Apocalypse*. Photo by Cory Weaver.

Mary Evelyn Hangle, Alexandra Razskazoff, and Nadia Fayad are ethereal and extraordinary as the Rhine maidens, moving languidly and blending their voices beautifully even as they mock-swim through the artificial mist in the orchestra pit. Nathan Berg makes a star turn, from beginning to end, as a grumpy and grizzled Albrecht, and Greer Grimsley is a commanding Wotan, with a rich bass-baritone and stoic charisma. Katharine Goeldner's powerful and velvety mezzo-soprano is entirely suited to the goddess Fricka, and Karin Wolverson is utterly stunning as Freia. As if the cast so far is not incredible enough, Jeremy Galyon's expressive bass makes for a surprisingly sympathetic Fasolt, the giant brother set on collecting the beautiful Freia for his own. As the earth goddess Erda, the luminous Denyce Graves gives an enchanting performance, rounding out an ensemble of singers that is not to be missed by dedicated opera fans.



The distinctive gold electrical circuit-esque design used in *X-Men Apocalypse*.

As with any visually inventive production for such rich and familiar material, there are bound to be some misses—as the giants Fasolt and Fafner, Galyon, and Julian Close are goggled and leather clad, almost directly out of a Terry Gilliam film. The conceit for the giants is that they perform in front of a camera

downstage as they appear projected and enlarged next to the gods up above, and while this seems novel at first it becomes somewhat visually confusing as the interaction continues. This is hardly much of a distraction from the dynamic and enthralling experience of the whole evening, though. Wagner's famous

motifs are reflected and enhanced visually in the projections throughout the stage, and this stylish and stylized conception of *Rheingold* is sure to be a highlight of the season.

<http://twincitiesarts.com/2016/11/15/review-commanding-das-rheingold/>

President J F Kennedy speech on Secret Societies given at the Waldorf-Astoria Hotel on April 27, 1961



The very word "secrecy" is repugnant in a free and open society; and we are as a people inherently and historically opposed to secret societies, to secret oaths and secret proceedings. We decided long ago that the dangers of excessive and unwarranted concealment of pertinent facts far outweighed the dangers which are cited to justify it. Even today, there is little value in opposing the threat of a closed society by imitating its arbitrary restrictions. Even today, there is little value in insuring the survival of our nation if our traditions do not survive with it. And there is very grave danger that an announced need for increased security will be seized upon those anxious to expand its meaning to the very limits of official censorship and concealment. That I do not intend to permit to the extent that it is in my control. And no official of my Administration, whether his rank is high or low, civilian or military, should interpret my words here tonight as an excuse to censor the news, to stifle dissent, to cover up our mistakes or to withhold from the press and the public the facts they deserve to know.

For we are opposed around the world by a monolithic and ruthless conspiracy that relies on covert means for expanding its sphere of influence--on infiltration instead of invasion, on subversion instead of elections, on intimidation instead of free choice, on guerrillas by night instead of armies by day. It is a system which has conscripted vast human and material resources into the building of a tightly knit, highly efficient machine that combines military, diplomatic, intelligence, economic, scientific and political operations.

Its preparations are concealed, not published. Its mistakes are buried not headlined. Its dissenters are silenced, not praised. No expenditure is questioned, no rumor is printed, no secret is revealed.

No President should fear public scrutiny of his program. For from that scrutiny comes understanding; and from that understanding comes support or opposition. And both are necessary. I am not asking your newspapers to support the Administration, but I am asking your help in the tremendous task of informing and alerting the American people. For I have complete confidence in the response and dedication of our citizens whenever they are fully informed.

I not only could not stifle controversy among your readers-- I welcome it. This Administration intends to be candid about its errors; for as a wise man once said: "An error does not become a mistake until you refuse to correct it." We intend to accept full responsibility for our errors; and we expect you to point them out when we miss them.

Without debate, without criticism, no Administration and no country can succeed-- and no republic can survive. That is why the Athenian lawmaker Solon decreed it a crime for any citizen to shrink from controversy. And that is why our press was protected by the First (emphasized) Amendment-- the only business in America specifically protected by the Constitution-- not primarily to amuse and entertain, not to emphasize the trivial and sentimental, not to simply "give the public what it wants"--but to inform, to arouse, to reflect, to state our dangers and our opportunities, to indicate our crises and our choices, to lead, mold educate and sometimes even anger public opinion.

This means greater coverage and analysis of international news-- for it is no longer far away and foreign but close at hand and local. It means greater attention to improved understanding of the news as well as improved transmission. And it means, finally, that government at all levels, must meet its obligation to provide you with the fullest possible information outside the narrowest limits of national security...

And so it is to the printing press--to the recorder of mans deeds, the keeper of his conscience, the courier of his news-- that we look for strength and assistance, confident that with your help man will be what he was born to be: free and independent.

America as a Promised Land for Jews: Threatened by Muslims, Israel and White Identity?

[Kevin MacDonald](#), November 26, 2016

Note: This is an edited, linked version of my talk at the NPI conference in Washington, DC, November 19, 2016.

I am going to talk about Jews. It's not that I relish doing this, but somebody's got to do it, and it's definitely a subject that needs to be addressed as best we can, fairly and factually, and with the understanding that we are not talking about all Jews but about activist Jews and the general thrust of the organized Jewish community.

Beginning in the nineteenth century, Jews saw America as a promised land, whose "[streets are paved with gold](#)" as they often wrote to their families in Europe. Jews were therefore staunch advocates of unrestricted immigration. Writing in 1914, University of Wisconsin sociologist Edward A. Ross believed that liberal immigration policy was exclusively a Jewish issue and he quoted the prominent author and Zionist pioneer Israel Zangwill who articulated the idea that America is an ideal place to achieve Jewish interests.

America has ample room for all the six million [Russian Jews]; any one of her states could absorb them. And next to being in a country of their own, there could be no better fate for them than

to be together in a land of civil and religious liberty, of whose Constitution Christianity forms no part and where their collective votes would practically guarantee them against future persecution. (Israel Zangwill, in Ross 1914, 144)

Zangwill wrote a famous play called *The Melting Pot* that premiered in 1908 in Washington, DC, the heart of American political culture. What's interesting is his idea that America was a land where all the old ethnic hatreds would be abolished in a grand symphony of ethnic harmony. Sound familiar? In the play a Jewish immigrant fleeing Russian pogroms comes to America, writes a great symphony and marries a wealthy Christian woman. Audiences were wildly enthusiastic:

There were cries for Zangwill after every scene, and President Roosevelt himself joined in the applause. During the play he sat next to Mrs. Zangwill "and positively raved." When Zangwill took his bows afterward, "the President shouted across the theater, 'that's a great play, Mr. Zangwill.'" "2 ... Throughout the drama [the Jewish character] argues that the United States is a land of universal love and brotherhood. He sees it as a place in which the divisions among men will soon disappear. ... Within the stirring and seething of the vast cauldron, the "Great Alchemist"

was melting Celt and Latin, Slav and Teuton, Greek and Syrian, black and yellow. He was fusing together East and West, North and South, pole and equator, crescent and cross."[\[1\]](#)

So there you have it. Crescent and Cross. Black, Yellow and White all coming together in blissful harmony — less than 50 years after the Civil War. The reception given the play, and remember this was over a century ago, shows that this optimistic image appealed to many Americans—prominent Americans like President Teddy Roosevelt.

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Of course, it didn't appeal to all Americans. This was the period when most Americans opposed further immigration and Jewish organizations were the major force in keeping the gates open ([here](#), 260). Immigration restriction was picking up steam in no small part because so many Jewish immigrants were political radicals. In fact, Prof. Ross went on to discuss

the endeavor of the Jews to control the immigration policy of the United States. ... The systematic campaign in newspapers and magazines to break down all arguments for restriction and to calm nativist fears is waged by and for one race. Hebrew money is behind the National Liberal Immigration League and its numerous publications. From the paper before the commercial body or the scientific association to the heavy treatise produced with the aid of the Baron de Hirsch Fund, the literature that proves the blessings of immigration to all classes in America emanates from subtle Hebrew brains. (Ross 1914, 144–145) Nothing much has changed in the last century, except that someone like Prof. Ross in today's academic world would have a difficult life indeed.

Jews were correct that America held great promise as a place where Jews could thrive, and part of that is about who we are — the traditional White majority. There is a [very long liberal tradition](#) in America, going back, most importantly, to the Puritan strand of American culture that dominated America really until the 1960s and the rise of Jewish power. This tradition prized individualism which I think has an ethnic basis. Individualists are relatively less ethnocentric, and they tend toward assimilating other groups rather than erecting strong barriers between groups. Hence the appeal of Zangwill's play. He knew what buttons to push.

An important strand of this type of American individualism has been to develop wildly optimistic and idealistic theories of the American future. Liberal theorists of the nineteenth century saw a future America as dominated by people who looked and thought exactly like themselves: Even people from different races would ultimately become White Anglo-Saxon and Protestant no matter what their racial or religious background. Or, as Zangwill proposed (and it's actually quite different), Americans would become a new race blended from all the races of man. Now we have multiculturalism which rejects the melting pot ideal in favor of the idea that each culture should retain its separate identity. But the optimism remains — "Stronger Together" as Hillary would have it. The common denominator is optimism about a utopian vision of future ethnic harmony.

Zangwill obviously understood how to appeal to Americans' optimism about the future even though his own views were strongly Zionist, and he saw the Jewish religion as not only morally superior but as a way of preserving racial purity) ([here](#), p. 262). And of course, we see a lot of contemporary Zangwills in the media and the academic world.

If indeed America is an ideal promised land for Jews, a large part of the credit must go to Jews themselves for using their power in the media and the educational system to campaign against nativism while retaining their own strong ethnic commitments and for creating the image of America as "a land of immigrants." Jews therefore did not create the liberal tradition in America, but they quickly discovered how to appeal to it, as the reception given to Zangwill's play shows. And they fought hard against non-liberal views of America, particularly views associated with the American South where separation between the races had become the norm by 1908, but also against theorists like Madison Grant and Lothrop Stoddard who were heavily influenced by Darwinian racial theory. After World War II, anti-Darwinian Jewish intellectuals became a dominant elite in American universities and in the media. Most noteworthy was the [Frankfurt School](#)'s claim that ethnocentrism among

Whites was a psychiatric disorder. This theme was quickly picked up by Jewish activist organizations with access to the schools and the media, and of course it continues into the present.

I wrote a [chapter](#) showing that Jews were the main force and a necessary condition for the 1965 immigration law that opened up immigration to all the peoples of the world. But Jewish support for immigration and multiculturalism creates obvious problems for Jews. One example is the immigration to the West of Muslims hostile to Israel and Jews; once in the West, they typically end up making alliances with White leftists critical of Israel. The situation is particularly [acute in the UK](#), although it's just a matter of time before a critical mass of Muslims in the US leads to similar patterns. The Labour Party is absolutely dependent on Muslim votes and Jewish money, but Jewish money has been deserting the party as Labour takes an ever more critical view of Israel. The same process is brewing in the US but will take a while longer. Right now, only a bare majority of Democrats [favor](#) Israel (53%), compared to 23% for Palestinians, much lower than Republicans (79%–7%) (which is why it would have been foolish indeed for Trump to criticize Israel).

As usual, Jewish money talks. It should surprise no one that the far left Center for American Progress [hosted](#) far-right Israeli ethnonationalist Benjamin Netanyahu with a softball interview. Wikileaks showed that this action [resulted](#) in a new member of their board of directors, the implication being that he came up with a large donation ("CAP scored a big donor, and we won't be called anti-Semitic again"). The result is that someone who supports the ethnonationalist right in Israel is on the board of the Center for American Progress in the U.S., making it unlikely that the CAP will take a principled stand on Israel.

As Philip Weiss [notes](#), Jewish money is critical to the Democrats and a big reason is supporting Israel. He cites Jeffrey Goldberg saying that the Democratic Party is divided between the progressive rank-and-file, who have had it with Israel, and the donor class which is "disproportionately Jewish, and has been so for many years." For example, the top 5 donors to Clinton were Jews. *Forward* editor J.J. Goldberg said: "You ask a Democratic fundraiser, where do you get the money from? 'Well from trial lawyers, from toys, from generic drugs, from Hollywood. From Jews.' Those are all essentially Jewish industries... When you are raising money, you need to find rich people who are not right wing, and there are not— pardon me for saying this, there are not many rich goyim who are not right wing." This is another reminder that Jews [fund the left](#).

But it's a mixed picture. The times are changing and a good sign of this is that both Bernie Sanders and Israel Lobby stalwart Chuck Schumer are [supporting](#) Black Muslim Congressman Keith Ellison for head of the Democratic National Committee even though he has been a strong critic of Israel, calling Israel an [apartheid state](#). Further, despite the continuing vital importance of pro-Israel Jewish money in the Democratic Party, even many Jewish donors are [discontinuing](#) their support for Israel because of Israel's policies. According to demographer Steven Cohen, where they used to say "I don't like Israeli policies but I love Israel," it is now affecting their commitment to Israel. Being a liberal and a supporter of Israel obviously sets up a lot of cognitive dissonance, but there is still [lots of evidence](#) from Wikileaks that the Clinton campaign was exquisitely sensitive to the pro-Israel sentiments of its Jewish donors, such as pro-Israel fanatic [Haim Saban](#).

Muslim hostility toward Israel is deeply entwined with their religious identity, but among Whites, as usual, it's all about wanting to feel morally upright. In the past, much of the support for Israel has been based on a sense of the moral righteousness of Israel as a result of wall-to-wall propaganda for as long as I can remember. It's the usual mantras: Israel is America's best ally and the only democracy in the Middle East. The Israeli army is the most moral army in the world. Israel made the deserts bloom. But basing this sense of righteousness on Israel is indefensible given Israel's ethnic cleansing, apartheid and oppression of the Palestinians, resulting in their increasing international isolation.

This increasing isolation and contentiousness within the Jewish community will continue because the oppression is so obvious

that even the media can't cover it up completely. Fundamentally, Israel is incapable of reforming itself. We have to come to grips with how pervasive Jewish ethnocentrism is, particularly in Israel. I suspect that there has always been a tendency for the most ethnocentric Jews to move to Israel. In my 2007 [review](#) of Mearsheimer and Walt's *The Israel Lobby* I noted that

Mearsheimer and Walt try to see Israel as a normal state capable of making rational decisions, but the extremists are in charge and have been so at least since the 1967 War. Any attempt to make a meaningful withdrawal from the West Bank and Jerusalem and to allow a viable Palestinian state would produce a civil war.

As throughout Jewish history, the most committed members [determine the direction of the entire group](#). This is doubtless true of most groups, but it is especially the case with Jews where there is a long history of fanaticism[, even suicidal fanaticism.] I am reminded of Christiane Amanpour's depiction of Jewish fanatics in her excellent TV documentary, [God's Jewish Warriors](#). These West Bank settlers and Jewish activists are massively ethnocentric, and, unlike the propaganda put out by the lobby, they are not at all democratic. They live in a completely Jewish world where their every thought and perception is colored by their Jewish identity. There is an apartheid world separated by high concrete walls from their Palestinian neighbors. And at a time when Americans are constantly being encouraged by Jewish organizations like the ADL to be ever more tolerant of all kinds of diversity, these people are anything but tolerant. Calls for expropriation and expulsion of the Palestinians are commonplace. Israel has created a classic Middle Eastern segmented society in which different groups live in an ingroup/outgroup world, completely isolated from each other.

And since the fanatics are the [ones having the children](#), this situation will become more extreme with time. The present government is the most extremely right wing in its history and includes overtly racist cabinet members like Avigdor Lieberman. Israel is not going to change; the fanatics would go down fighting rather than give up the West Bank or Jerusalem. This does not appeal to typical Social Justice Warriors in the West.

What I am saying is that the combination of Israeli intransigence, the felt need to cooperate with other Muslim groups critical of Israel, hostility by White social justice warriors, and now even from many Jews, the traditional relationship between Israel and the Jewish diaspora faces difficult times. In this regard it's interesting that in the wake of the election, Jewish groups have been making [high-profile attempts](#) to strengthen ties with Muslim organizations. This may be behind Chuck Schumer's push for Keith Ellison as head of the DNC.

But realize that non-White immigration and the fueling of the social justice warrior mentality have been intensively advocated by Jewish organizations for decades. In a very real sense, they brought this on themselves. The fact is that despite Muslim hostility and increasing felt need for Jews to cooperate with groups hostile to Israel, Jewish organizations have uniformly supported high levels of Muslim immigration and refugees without limit.

An obvious problem for Jews is that opposing Muslim immigration would be completely at odds with the ideology of multiculturalism and diversity, the "we're all the same" mantra, the idea that immigration is a moral imperative that should not be judged by the interests of Western countries, and the ideology that the nations of the West are proposition nations committed only to abstract ideas like "freedom" and "democracy" with no ethnic or religious connotations. We can already see this attitude in Zangwill's melting pot idea of America, so it goes back a long time. This ideology of America has been promoted by Jewish intellectual movements and the organized Jewish community since before World War II and is a major theme of *Culture of Critique*. Jewish organizations were unanimous in condemning Trump's proposal for a moratorium on Muslim immigration and have been strong proponents of increased Syrian and African refugees throughout the West.

Lawrence Auster framed it this way:

When Jews put together the idea that "all social prejudice and exclusion leads potentially to Auschwitz" with the idea that "all bigotry is indivisible," they must reach the conclusion that any exclusion of any group, no matter how alien it may be to the host society, is a potential Auschwitz.

So there it is. We have identified the core Jewish conviction that makes Jews keep pushing relentlessly for mass immigration, even the mass immigration of their deadliest enemies. In the thought-process of Jews, to keep Jew-hating Muslims out of America would be tantamount to preparing the way to another Jewish Holocaust. ([Here](#), p. 12)

Another important reason Jewish organizations have not opposed Muslim immigration is that they see White Europeans as potentially far more dangerous than Muslims. In general, given their [proneness to street crime](#) and they fact that Muslims are a low-IQ group with [poor academic achievement](#) (see also previous link), they will not compete for elite status with Jews. And finally, it is very common for Jews to have historical grudges against Europeans because of their perceptions of Jewish history as a lachrymose tale of persecution at the hands of Europeans. Jews are taught that Western history begins with the destruction of the Temple by the Romans in 70 A.D., followed by expulsions and the Inquisition in the Middle Ages. Then in the modern era there were the pogroms in Czarist Russia, exclusion by WASPs in America, and finally the holocaust. Who did all this? White, often Christian Europeans.

Jewish organizations in the West have been [aware](#) for some time that many non-White immigrants have anti-Jewish attitudes or are at least likely to be far less sympathetic to Jewish issues, such as Israel and the holocaust. One issue has been street crime against Jews, especially in Europe, and as a result Jews have been strong advocates of police-state type controls on thought and behavior to ensure Jewish security. In [Germany](#), [Belgium](#), and elsewhere in Europe, synagogues, Jewish schools and other organizations were under [constant police protection](#) even before the recent upsurge in the migrant invasion.

So an obvious upside of low to moderate levels of Muslim hostility for Jewish organizations is that they provide a rationale for adopting policies that have long been advocated by the Jewish community, including especially [curbs on free speech](#), and in particular speech related to ethnicity and immigration. It is no accident that, for example, in Germany, the migrant crisis has led to a [campaign](#) to shut down criticism of the invasion on Facebook, with the full cooperation of open borders fanatic [Mark Zuckerberg](#). Recently Twitter set up a [committee](#), which includes the ADL and various Social Justice Warriors, in order to better police its content, and now Richard Spencer, Radix and NPI have been suspended. The ADL is [notoriously opposed](#) to free speech, and in general the organized Jewish community throughout the West has been a major force in placing penalties on speech related to race, ethnicity, and immigration. I worry that there will be a major campaign to keep discussion of the Alt Right out of the media — to put it back in the box after its usefulness in attacking Trump has petered out.

In short, the mainstream view among Jews remains that the transformation of the West is manageable for Jews. And if some Jews are motivated to emigrate to Israel because of street-level hostility toward Jews by Muslims, this will not impact Jewish elites in Europe who are not affected by street-level violence. Wealthy, powerful Jews are not at all likely to leave and will continue to be a critical force in favor of the dissolution of traditional European cultures and the displacement of European peoples. Jewish power and influence in the West has never rested on numbers. Western societies have functioned much more like oligarchies than democracies as seen in huge differences between popular and elite attitudes on immigration (see Martin Gilens and Benjamin Page in *Perspectives on Politics*, Sept. 2014, "[Testing Theories of American Politics: Elites, Interest Groups, and Average Citizens](#)"), and in such a political structure a tiny but wealthy group with access to the media can yield enormous power. [Steve Bannon](#) saying he would like to "destroy all of today's establishment" is heartening indeed.

And no, it's unlikely that Bannon is an anti-Semite, despite all the hoopla to the contrary, given his association with ardent Zionist David Horowitz and his intention to attend a dinner put on by Morton Klein's Zionist Organization of America and attended by many ultra-Zionist luminaries (in the event, Bannon **did not attend** the dinner). However, some have **noted** regarding Bannon that one can be a Zionist and an anti-Semite at the same time (!).

However, given that a major political party in the UK has gone in a direction not at all to the liking of the Jewish establishment and could not have done so without the aid of Muslim votes, I suspect that a change of attitude on Muslim migration and refugee policy may well be in the offing. There is definitely a point at which Jews would be forced to rethink their attitudes.

Notice that such a shift in attitude would not be the result of low-level street crime and occasional acts of terrorism against Jews by Muslims. This is manageable and does not threaten the power of the Jewish community. Indeed, it may increase Jewish solidarity, as has often been the case with anti-Jewish behavior, and there are positive upsides in terms of clamping down on free speech and increased police state controls in the West. The shift in Jewish attitudes would come about because such a development hits the Jewish community where it really hurts: at the level of political control — because Muslim votes are having an effect on policy that affects Jewish interests. The very real consequences of this for Jewish political power are indeed very worrying to the Jewish establishment.

If the UK is any indication, this Jewish donor base for the left will bail if the Democrats adopt anti-Israel positions, and I assure you that when that happens we will be reading about anti-Semitism among the Democrats in all the big media, as we see now in the UK. Indeed, the Keith Ellison nomination as head of the DNC is having **exactly that effect**. This could result in another crisis in American politics where most Jews would support the Republicans, but of course only if the Republicans retain their cuckold, globalist ways and support things like non-White immigration. However, if Donald Trump succeeds in reshaping the Republican Party into a White populist party, this will not happen. Mainly Jewish neocons and the Chamber of Commerce, both of which are globalist to the core, led the Republican opposition to Trump, and that will not soon be forgotten. But if the GOP becomes a populist party, Jews will have a virtually insoluble problem—having only a choice between an anti-Israel, rainbow coalition of the left and a White populist right, both with overtones of anti-Semitism. That is not a choice they want to be forced to make.

By far the biggest problem for Jews is that the forces unleashed by Jewish activism in favor of immigration and multiculturalism have unleashed a rise in White identity politics, either implicitly, as among most Trump supporters, or explicitly, as among the Alt Right which has been the only intellectual movement supporting Trump. Jewish writers like Jonathan Chait (*New York Magazine*), David Brooks, and Paul Krugman (*New York Times*) have been very aware of that Trump has been successful because of White identity politics. For **Chait**, Trump is a reincarnation of a decades-old Jewish bogeyman in American politics, right wing populism: He says, "The party has grown increasingly reliant upon White identity politics to supply its votes, which has left an indelible imprint on not only the Republican Party's function but also its form."

For **Brooks**, Trump voters are "just going with their gene pool," a rather bald statement that Trump voters are voting their racial interests. After the election, Brooks predicted that the country would be split into two factions, with one faction advocating ethnic separatism, which many on the Alt Right are already advocating. Would that it were so.

For Krugman, Trump voters were **motivated** by "blood and soil, patriarchy, and racial hierarchy."

While these statements seem over the top, in fact implicit White identity politics were doubtless an important aspect of the election. Research shows that Whites who see diversity increasing tend to vote for candidates of the right. Anxiety over those changes may explain a lot of Trump's support, even if they don't admit it (**here**; also **here** and **here**). In fact, the *Wall Street Journal* **reported** that the counties in Iowa and Wisconsin

that changed from Obama to Trump were the areas in the US undergoing the fastest ethnic changes.

Once White identity politics starts gaining traction, it's only a matter of time before there is a critical mass of Whites who are dialed into the Jewish role in White dispossession, and that would not, as they say, be good for the Jews. Psychologically, we expect that racial identity and a sense of racial interests will be more important as Whites head toward minority status. Being the object of hostility increases this tendency to identify as White, so it is noteworthy that Whites are routinely subjected to hostility in the educational system and the media. In a very poignant letter commenting on an article in *The American Conservative*, a **college Republican** wrote:

I am in college and nearly all of my conservative friends are at least sympathetic to the alt-right. Even if they don't openly talk about it, they're regularly browsing 8chan's /pol/, The Right Stuff, Radix, VDare, Occidental Observer, AmRen, etc.

How did this come about? It's harder for older people to understand, but we younger whites have been vilified all our lives. Throughout elementary school and high school, I was regularly demonized for being white. (I attended public and Christian schools and it was even worse at the latter.) And now it's even more extreme in college. Our entire white race is regularly trashed on a daily basis. ... We have the right to oppose our own dispossession and extinction — just as every other race does. It's time for younger whites to pick up the gauntlet because we're the future.

I imagine that quite a few of you here today know exactly what he is talking about. Whites tuned into the internet are also aware of disproportionate crime committed by Blacks, Latinos, and Muslims against Whites, and this awareness also leads to the Alt Right and results in very real worries about what the future will be like for Whites if we become a minority. Will juries convict non-Whites who attack Whites? What are the implications of the vast majority of non-Whites voting Democrat and wanting big government handouts when Whites are a minority? What about affirmative action at universities were Whites are trapped between low-achieving Blacks and Latinos in need of affirmative action and high-achieving minorities such as East Asians. Given all the corruption by the Clintons uncovered in the recent campaign with the entire establishment nevertheless backing her, we cannot suppose that the rule of law will survive a White minority.

So the bottom line is that Jews remade America in their interests, constructing intellectual theories and media messages designed to make White America comfortable with massive non-White immigration and its own dispossession. Toward the end of Hillary's campaign, we were treated to a constant barrage of such messages on the wonders of diversity and inclusiveness. "Instead of [Trump's] dark and divisive [vision], [mine is] hopeful and inclusive. [Mine is] big-hearted, not small-minded. It is about lifting people up, not putting them down. ... It's a vision that says, and I believe this with all my heart, we are stronger together." (**Nov. 1, 2016**). I'd like to see the research showing that America has become stronger because of importing millions of non-Whites, but obviously a lot of White Americans don't think so.

But let's face it, 35–40% of White Americans still buy into it. Too many Americans are suckers for idealistic, optimistic rhetoric, full of lofty moralism and entreaties for empathy, and Jewish activists have known this for a long time. As our friend Israel Zangwill said to a Jewish audience in opposition to the immigration restriction law of 1924, "You must make a fight against this bill; tell them they are destroying American ideals" (**here**, p. 266). Again, Zangwill knew exactly which buttons to push. I am sure Zangwill would be quite happy that Israel doesn't believe in such ideals.

But this idealism is part of the psyche of many Whites, and engrained in our culture, blasted out 24/7 by the media and the educational system. Interviews with White protestors horrified by Trump's victory shows their extreme sense of moral superiority and moral fervor and their genuine belief in the glorious rainbow, kumbaya America. We have to understand these White people and convince them of the moral righteousness of our cause. We must show them that their idealism about the future is suicidal.

Multiculturalism is the contemporary version of utopian Marxist rhetoric that was pushed by three generations of Jewish intellectuals: Even after millions of murders and the incarceration of many more millions, they preached that we can look forward to the utopian dream of a classless society. Now we are supposed to look forward to a future of blissful ethnic harmony, despite the long and bloody history of ethnic conflict around the world. As with communism, these utopias ultimately fail because they are not based on scientific views of human nature or on the social science research on the costs and consequences of multiculturalism to native populations. The end result of this Jewish activism has been White flight away from diversity, the beginnings of a police state, restrictions on free speech, an upsurge of implicit White identity politics and the racialization of politics in general as the GOP becomes the

White people's party, and an urgent need to create an explicitly White politics of the Alt Right. This activism has also resulted in increased conflict — conflict that could ultimately lead to civil war. The protests following Trump's election and the banning from social media have just begun. We are entering a very dangerous period now, and we can only hope that Donald Trump will live up to the expectations of those who voted for him.

[1] Zangwill's "The Melting Pot": Ethnic Tensions on Stage by Neil Larry Shumsky *American Quarterly* Vol. 27, No. 1 (Mar., 1975), pp. 29-41.
<http://www.theoccidentobserver.net/2016/11/american-as-a-promised-land-for-jews-threatened-by-muslims-israel-and-white-identity/>

<https://www.govtrack.us/congress/bills/114/hr6208/text>
114th CONGRESS
2d Session
H. R. 6208
IN THE HOUSE OF REPRESENTATIVES
September 28, 2016

Mrs. Lowey (for herself, Mr. Smith of New Jersey, Mr. Engel, Ms. Ros-Lehtinen, Mr. Israel, Ms. Granger, Mr. Deutch, and Mr. Roskam) introduced the following bill; which was referred to the Committee on Foreign Affairs
Please be aware that the Judaica are trying to influence our legislatures to enact this bill and notice part of what it says:
(D)

"Accusing the Jews as a people, or Israel as a state, of inventing or exaggerating the Holocaust."

This free speech opinion negating bill of nonsense will stop ALL criticism of the holocaust. Do you see what is happening here? You need to follow the Judaics because they do this all the time through the back door while Americans are sleeping. What the hell does Europe have to do with America in the First place? The Judaica did this with our Constitution back in 1787. They used their influence to get rid of Loyalty Oaths and Religious Test. Check it out in missiontoisrael.com they have the online book , see chapter nine:

<http://missiontoisrael.org/blvc-index.php>

<http://missiontoisrael.com/>

The Judaica have used this anti-Semitic ploy already in Massachusetts, I discuss it here:

"State House Antisemitism resolution letter"

<http://www.voy.com/241653/40.html>

<http://www.voy.com/241653>

From: Diane King - dianekayking@hotmail.com
Sent: Monday, 21 November 2016 3:21 AM
Subject: Jews filing bill H.R. 6208 stopping criticism of holocaust

THANKS TO JOE RIZOLI, who made us aware of this (below), we can contact our Reps in Congress. So all of you Americans on this list, please locate your rep, email and then call him. This HR BILL is appalling for the reasons I mentioned below. In this new awakening, you might say, from the Trump administration that is about to be installed, we need to take responsibility for the actions of our out-of-control reps, senators, etc. They need to know how we feel (one of our shortcomings from the past).

Diane King

HR 6208 - STOPPING CRITICISM OF HOLOCAUST OF EUROPE ("Accusing the Jews as a people, or Israel as a state, of inventing or exaggerating the Holocaust.")
Dear Congressman Gohmert: I VEHEMENTLY OPPOSE THIS BILL: I find this horrendous. First of all, it's none of our business how they conduct themselves in Europe other than the egregious human rights violations, being jailed for differing opinion. If we're not going to help those targeted for persecution and prosecution for these opinions, WE SHOULD STAY OUT OF IT. Not our drama, not our problem. Secondly, I vehemently oppose ANYTHING that suppresses and oppresses FREE SPEECH! We should be championing not punishing investigation of history especially when mountain of evidence of the facts emerge. I will be calling you about this. This proposed bill is an outrage on so many levels. SO I SUGGEST HANDS OFF. Diane King

Track your bills people because the Judaica are here to file bills that take away your freedom of speech.

Trump Appoints CFR Member and Former Kissinger Aide to Top Advisory Position **November 27, 2016 renegade**

By Justin Gardner of The Free Thought Project

For all of Donald Trump's words about going against the Washington establishment, his pick for deputy national security adviser makes much of that null and void.

President-elect Trump has **tapped K.T. McFarland** for deputy national security adviser, who is a **life member of the Council on Foreign Relations (CFR)** and former aide to Henry Kissinger during the Nixon administration. More recently, she

has plied her trade as a talking head on Fox News, which regularly pushes the narrative of U.S. military hegemony and keeps Americans in a state of fear over terrorism.read on:

*<http://www.renegadetribune.com/trumpappoints-cfr-member-former-kissinger-aide-top-advisory-position/>

*<http://www.breitbart.com/texas/2016/11/22/hate-hoax-another-student-fakes-muqing-claim-trump-fans/>

Adelaide Institute's Hutten Award for 2016 – to Germany:

Ursula Haverbeck - Udo Walendy – Horst Mahler - Sylvia Stolz - Gerhard Ittner – Günter Deckert –Wigbert Grabert – Monika Schaefer – Alfred Schaefer.