

The will of the nation instead of
the dictatorship of the oligarchy!

NATIONAL MANIFESTO

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1. The Nations and Oligarchy

1.1. Intervention of the Evil

The World War has not come to end with guns silenced. It has just retreated into the shadow, obscured by peace-loving oratory and compassionate intentions. The aggressor has changed his strategy, replacing physical extermination of nations and states by annihilation the soul of the people, mental power of politicians, brains of thinkers, faith, fidelity, love and honor, everything that frames the human dignity and unites individuals into nations. By killing the national spirit, the aggressor strives to bring history to a standstill, to contain it after he has managed to vanquish and enslave the most freedom-loving and creative populaces. The aggressor's name is the global oligarchy, in essence, the global evil.

In the quiet studies far away from the fronts of both the worldwide and cold wars that dominated the 20th century, covered up by the propaganda exchanges of seemingly *conflicting formations* aimed to distract the nations from genuine problems, a new conspiracy was brought into being for the global financial and political oligarchy and its backers in the prevailing interest groups of leading world powers to ensure their supremacy by suppressing the nations and destroying the states' sovereignty.

The new world war is being waged against the nations' freedom in order to consolidate, safeguard and strengthen the dominance of the oligarchy. This is a war in which hordes of deceitful penny-a-liners and cynical demagogues turn to most sophisticated, treacherous and mean tricks under the banners and slogans of *universal values*, *commonsense* and *love to freedom*. After these virtual armies have finally exhausted their arsenals, they are replaced with financial and commercial agents tasked to wipe out the economic potential of the victimized countries. Whenever appropriate, occupational forces also become handy to apply a blood-dripping sword for reinforcing *limitless justice* in some area of the globe, never stopping to intimidate by a full-scale use of cast led.

It is not the *values* or *logic* or *freedom* that the newfangled saviors bring to the nations. Ostensibly liberated from medievalism, totalitarianism or backwardness by way of *humanitarian* interventions, during the past several decades these nations have received exploitation, poverty, lost independence, enslavement and occupation. For short-term or local action, *hot wars* are also still in practice to shore up *humanitarian* operations. But then, there are nonstop and all-out information wars to shape collective consciousness, ideology and way of life

1.2. The Reign of Bureaucracy

The bureaucracy is seizing political power, eradicating the historical traditions of civil servants who believed in the primacy of the national and state interests. Switching over from production to money lending and speculation, the top corporations turn into plutocrats who misappropriate almost the entire surplus product generated by the entrepreneurs and hired workers. By enslaving the nation, the bureaucrats and pluto-

ocrats compel the people to life without development, lasting monopoly and absurd laws. They create oligarchy, the rule of the few that crowns the pyramid of the new slave-owning system. Using all kinds of coercion, the oligarchy unites with the small number of liberal intellectuals to make nations recognize their supremacy and to succumb to globalism, their new ideology.

Neither monarchy nor republican form of government could resist the rebirth of the public service and rebuff the attack of this latter-day caste on the key government mechanisms. In essence a politically organized society, the state cannot do without government. Within a natural system, the self-governing structures of the society remain independent and self-sufficient and do not meddle in the affairs of the supreme state institutions. But with the governing class weakening, the bureaucracy rushes to fill the gap, whereas the self-governing institutions decline and evaporate.

It so happened that the nations, produced by civil solidarity, self-government and *daily plebiscite*, were first thrown into the grinder of the world wars, and then, after the elite had been exterminated and the faithful sons of the nations slaughtered in combat, the bureaucracy seized power and opened the way to formation of the global oligarchy. The 21st century has demonstrated that nations can be enslaved both under liberal and socialist slogans. Differences between regimes smoothed and the global oligarchy became a reality.

If a government official uses his powers for personal enrichment, ignoring the nation's ideals and interests, if the bureaucracy becomes a corporation with in-house *ethics* and solidarity different from nation-wide standards, all forms of government boil down to the bureaucratic rule. Affected by the virus of corruption and treason, the bureaucrats strive to monopolize the power and evade the responsibility to the

nation, popular representation, national elite and the sovereign. In the 21st century the most cynical bureaucrats monopolized management of the state assets and converted them into their own property.

The two world wars and the *cold war*, which lasted over 50 years, engaged every state of the planet and brought the process to the logical outcome – the formation of the global oligarchy. While the nations were exterminating each other in large and small wars, the bureaucracy was working in a clandestine mode. During the *cold war* the emasculated nations were made to exist in permanent emergency. The bureaucracy used the situation to grow in number and minimize the role of popular representation. The nation fell into full dependence from administrators. Quite the contrary, credit institutions gained unthinkable independence, took priority over producers and turned from servicing into dominating institutions. While the bureaucrats were bridling the nations, the priests of the *golden calf* built a global financial system that paralleled the creation of the current global oligarchy.

After disintegration of the socialist system, communist bureaucrats who embezzled the national wealth of former socialist countries strengthened the globalists' camp. Actually, the world oligarchy is set to recruit traitors with any kind of ideology. The collaborators were betraying the national interests and created *open* economies, easily pilfered by the globalists, just to join the global oligarchs' *club*. The more zealous was their breach with the nation, the faster was the rapprochement with the global oligarchy.

Liberation of big business from national control, merger of bureaucrats and moneylenders, and creation of an incredible propaganda machine, which has engulfed the mankind in the complexes and fantasies of liberal scholars, has brought

about the most potent and cruel force – the alliance of globalists who believe that establishment of their primacy means putting history to a halt and institutionalizing the current order till end of days.

1.3. *The Cult of the Oligarchy*

Since time immemorial the *golden calf* has been generating lures to enslave people. And the 20th century, having destroyed the traditions and moral norms in the fire of wars and revolutions, has changed the sectarian worship of the *calf* into an openly practiced *religion*. Nations and states are convinced that affluence is affordable through management of money flows. Those unwilling to worship cash are now depicted as savages or diehards.

Development of communications has given the newfangled priests incalculable opportunities to propagate their *faith*. And the mass media has turned into their chief weapon. Freedom of speech has sunk in the torrents of praise to the *golden calf* and in damnation, mockery and lies for those reluctant to surrender. Freedom of speech has developed into the freedom to serve the rulers who pay back in cash and signs of respect. Casting aside sentimentality and decency, bureaucrats and the *free press* establish new standards of human behavior required for building the oligarchic capital. Money is becoming the sole criterion for success and dignity.

Oligarchs have invariably leaned on leftist, either socialist or liberal, ideas to tempt people by the theoretical opportunity to equally share the national wealth and meanwhile appropriate its incompatibly greater portion in various private quests. In both cases the lure is in less work and more consumption. As a result, the nation is producing less, with the lion's share of consumption going to the oligarchic clans. In the meantime,

the propaganda machine is turning citizens into serfs unable to manage their destiny. And all those defending national interests and trying to safeguard and build up the nation are accused of preposterous and repulsive ploys like extermination of humans or unleashing wars for the whole mankind to perish. The crook yells “Stop thief!” to distract attention from his own doings.

Controlled by plutocrats, governments of free powers and their executive committees, the mass media is consistently and permanently discrediting and defaming priests and philosophers, academics and writers, politicians and public figures, essayists and military leaders, doctrines and parties – in fact all those who overtly defend the nation’s honor and dignity and everything that holds up national self-consciousness. Any means are good to do the trick – silencing, intimidation, partial or complete exclusion from public life, concoction of absurd charges, putting insurmountable barriers for access to the press, TV or radio.

Bureaucrats, plutocrats and oligarchs find it practical to support and promote only those public figures that serve their interests and bamboozle people by hopelessly outdated and empty political slogans, ideas, concepts and dogmas. Nations are served by freshly packed political theories of the 19th century, ultimately disconnected from the reality and aimed just to mislead the audience.

1.4. Methods of Enslavement

The main enemies of the world of the global oligarchy are peoples and nations with their religious and cultural uniqueness and national interests. Oligarchs prefer to deal with disconnected individuals not capable for self-organization and, moreover, for resistance to their enslavers. Hence, the oli-

garchy hates any manifestation of national originality, ideals or interests. This is to explain their drive to encourage any kind of migration in order to *dilute* settled indigenous nations, which have created their own states and governments, with migrants of a different culture, demanding tolerance from the natives. Meanwhile, tolerance means rejection of one's own national identity and absorption of a certain *universal morality* acceptable for the oligarchs. But what kind of morality may belong to those immoral in principle?

The oligarchs' enemy number one is the state preserving its national identity and political independence, defending its sovereignty and economic independence. While the enslaved countries build aggressive coalitions and unleash wars against sovereign states, the subservient media delivers campaigning and propaganda to substantiate and justify the raging injustice.

The Renaissance promised a free world to everybody but only the few obtained freedom. Election systems have turned into a tool of the bureaucrats that offer to choose between *bad* and *appalling* candidates. This is their version of freedom.

The same happens in the economy. Laws have been created to enslave nations via suppression of their economic and political advancement. Developed by international organizations, the *global rules of trade* are suppressing national business. Preferences are given to corporations that dilute the national nature of property and national borders. Movement of cheap labor has brought about depression of national industries, undermined the moral basics of entrepreneurship and the employer-employee relationship, and destroyed the labor ethics.

Unsophisticated and unproductive, the slave labor is combined with monopoly to use up-to-date equipment that leaves scientists, engineers and craftsmen out of the production process. Entire industries are slain in favor of *screwdriver*

manufacturing. The oligarchic transnational corporations abuse the artificial intellectual property rights to appropriate all technical achievements and prohibit their use, thus impeding progress.

With such arrangement of economy, politics inevitably becomes a farce. In order to convince the nations that the governments defend national interests, the oligarchy incessantly initiates patriotic public campaigns and launches local wars with premeditated outcomes, excusing their actions by patriotic rhetoric and demands for freedom and justice for all. At that, legitimacy is given to puppet regimes, always obedient to the *golden calf* sect and interests of the oligarchs that steal the riches created by the sweat and blood of the enslaved nations.

The nations are kept in humility by means of an ancient hoax, i.e. satisfaction of the masses' lowest demands. *Bread and circuses* is a time-proven formula. Gladiators have given way to sports and gala performances in stadiums and on TV screens. A man with a full belly thinks no one is hungry, in belief that hard times may never come. And the hungry one, receiving his helping of bread, is ready to forget that this is a sop to buy his right for disposal of the riches belonging to the current and future generations, and to deprive the nation of the minimal chance for dignified existence. Corruption of the nation by material lures brings about cultural and economic degradation, demographic catastrophe and lost state.

1.5. Illusions and Surrogates

The circle of those who have access to immense resources – in fact everything created or discovered by the mankind on the Earth – has closed. Capitals are augmented by lending and speculation in goods and resources. This circle run has consol-

idated the global oligarchs that either themselves or via their agents in seemingly democratic countries move alongside with their capitals, converting power into money and buying power.

Fake democratic procedures are imposed on nations, whereas behind the curtains of the political stage, actually a road show, there mushrooms the oligarchic rule that entirely ignores the nation's opinion. The illusions of the *free market* and *democracy* are meant to institute legal forms for plundering national property and enslaving the producers, who are forced to transmit the entire surplus product to lenders, middlemen and speculators. The oligarchs see the economy's real sector as something foreign they have to put up with for some time. But on any occasion pinpointed laws are enacted to deprive the modern *serfs* of everything they have managed to accumulate or earn.

While hating the victim, the robber would publicly shed affectionate tears to enlighten the public around TVs, ready for regular brainwashing and unable to distinguish the truth from lies, on how hard he tries for the common good. Availability of production capacity, national independence and sovereignty turn to be of less value than promotional surrogates – affluence of goods in shops, an illusion of democratic policy by the *ruling party*, material signs of growing individual well-being... All these exist in the leading countries and may tumble down at once, as it already happened in the history of the world, so that the pillion drivers could curse their enemies and restart their game.

1.6. The Alternative

Events of the 20th century have pushed the mankind to give up the illusions, which had been enchanting it during the past three hundred years. Enlightenment, capitalism, socialism, lib-

eralism and other phantoms have scattered into ashes. The period is over, having raised problems of a *different time* for the human communities. There are irreconcilable differences between oligarchs and bureaucrats, on the one side, with their greed, self-interest and vanity, the drive to global dominance, and peoples and nations with their objects of worship, commandments, legacies and vital interests, on the other. This is a world-wide conflict in which nations face an all-out information war unleashed by the oligarchy under the banner of globalism. The only way out for the nations is to fight back.

Some nations are on the way to realize the malignancy of the current system and try to step aside from the oligarchic globalism. They develop a real economy for the population to advance material and spiritual culture and to convey it to the future generations. In other nations only minor groups of businessmen and intellectuals have seen the light, pondering over the causes of enormous hurdles rising to block organization of the simplest economic institutions. These are just the sprouts of the new, the harbingers of a massive liberation process. A test of strength is underway, as well as a search for a basis in political and religious concepts and for novel managerial decisions. It is becoming more and more obvious that banknotes become harder and sometimes impossible to convert into functional products. It is only paper or electronic records! If someone has learned to manipulate them to his advantage, it does not mean that this process, containing nothing but speculation, would last forever. Sooner or later a new economic and social model, alternative to the oligarchic pattern, will be successfully presented to the mankind and demonstrate its vitality. Then it will be taken up by the nations that retain the will for freedom and sovereignty.

In the beginning struggle, where the strategic heights are human consciousness, feelings and moods, it is the national

ideology that will make the most effective and crushing weapon. It should emancipate the nations – their labor and capital, honor and dignity, creativity and spirit.

This Manifesto is aimed to equip national patriots with understanding of the present and with the tools to defeat the oligarchy.

2. On History of Political Teachings and Economic Practices

2.1. Possessing the Future

Forecasting the future is a primary task of the human intellect attempting to comprehend the laws of nature and society. In order to plan their lives, people have always desired to know the future, withdrawing it from the logic of history and everyday experiences. The more fundamental is the forecast, the deeper it tracks the coming events and the more successful are those who obtain a profound understanding of current events, causes of human behavior, the spirit of the epoch and patterns of historical processes.

Theories of social development have always tended to set forth a certain concept, which, similar to classical physics, becomes a set of unquestionable ultimate truths not subject to revision except for some exotic cases.

The future is logically derived on the basis of universal principles and laws. A huge array of historical events is compressed into several brief formulas taken up by politicians and public associations. Further compression of the theory by political practitioners drives out rationality, preserving only adherence to the current situation, an appeal to emotions and intended impression. For cynics of every epoch (beginning from ancient Cynics), theory remnants of the serve just one

purpose – to make a lure by which the politicians are trying to attract the public expecting miraculously prompt enrichment, and slander to attack the opponents. As far as the scholarly truth is concerned, it is usually sidestepped to serve the interests of various groups and clans. The scientific and systematic grounds are pushed aside when the propaganda machine is called to implant ideas to somebody's benefit.

The open confrontation of liberal and socialist ideas in the 20th century has generated an illusion that there is no alternative ideology to seriously compete with these two approaches. Tradition and nationalism seemed to have sunk in the past, with only two global systems, capitalism and socialism, struggling to establish their versions of the future. Everything else was described as *dark medievalism* and vestiges of the past epochs. Even nations and states, which emerged in those epochs, were presented as pieces on the chessboard where the grand confrontation should shape the world.

The grandmasters of the *new age* believed that all prior games were worthless, as they lacked mastery, system or academic approach. In fact, the confrontation of the systems resulted in the neglect of their fundamentals – the *Declaration of the Rights of Man and of the Citizen* and works by the founding fathers of liberalism, on the one side, and the *leftist* idea of the *kingdom of liberty* for the workers who have overcome alienation from the means of production, on the other. Even the very social *architecture* of nations and states, where those ideas had been nurtured and gained popularity, was found archaic.

2.2. Evolution of Freedom

We know liberalism by its slogans of today but similar catchphrases do come up from ancient times. In those days some scholars regarded democratic states as a realization of

the idea of freedom from any kind of regulation, including family and morality, while others saw chaos, confusion and inanity. Slaves made the portion of population deprived of any sort of morals and covered by only most primitive legal norms. If the role of slavery was minor, there emerged regimes that could now be called *totalitarian*. If Plato generated his theory of an ideal state proceeding in greater part from the experience of Sparta, for many of his contemporaries and later thinkers the experience was unacceptable since it was suppressing individual freedom. Until now Plato is seen as a *totalitarian* philosopher for his ideas that integrated the Tradition and experience of his epoch.

In antic times Aristotle analytically singled out oligarchic states founded on the rule of the few who govern in their private interests and place their riches above aristocracy, military courage, wisdom and civilian bravery. In oligarchies, the power of the money overwhelmed the power of Tradition, which illustrated not the struggle between *democratic* and *undemocratic* parties but a more profound ideological confrontation between the cult of money and the cult of heroes, ascetics, men of wisdom and hard workers. According to Plato and Aristotle, an ideal state should exclude both oligarchy and democracy. Plato rated democrats as libertines, misers, smart alecks and profligates, slaves of their whims who live to satisfy their vile desires. But he also regarded oligarchy as the worst form of rule, giving preference to aristocracy and monarchy. Aristotle wrote that democracies in most cases degenerated into oligarchies and then into tyrannies, which he clearly saw in his native Athens. He believed that appropriate forms of state were the monarchy and aristocracy, as well as mixed patterns combining different government systems. The most viable regimes combined elements of the monarchy, aristocracy and democracy (*politia*). It was a major theoretical dis-

covery of ancient philosophers that the modern leaders have discarded preferring the rule of money or tyranny.

The Middle Ages were restoring the rule of the Tradition after the shattering collapse of the Antiquity that came after the citizens had nothing to defend and nothing to struggle for, when the material interest consolidated the parasitical classes and destroyed the spiritual unity and the statehood foundations of Rome and later Byzantium. Afterward Russia took over the mission of the spiritual center of Christianity and opposed the cult of money. But the material interest kept corrupting people, placing material values above spiritual.

Ancient traditionalist thinkers put public welfare above individual *Freedom*. Modern times have brought about the notion of *freedom* that allegedly makes the sole craving of the society and the entire societal development process leads to expansion of freedoms. The Renaissance brought together the notions of freedom and individual, in which freedom could be supposedly fully realized. Any sociality emerging before the individual makes his choice was considered false. As a result, the history became a burden and deserved disgrace. Humanists dreamt of times when the last king could be strangled by the intestines of the last priest. The idea of Progress was opposed to the Tradition. The state was regarded just as a giant Leviathan whose power was inevitable just because people innately dream to take life from each other.

The French Revolution has shown that the *id_e fixe*, turned into ideology by propaganda, in practice boils down to a sheer inferno filled with terror and violence. Immense human victims of liberal (bourgeois) revolutions many times surpassed all casualties of monarchic and aristocratic states based on the Tradition. The *Hymn to Reason* voiced by the enlighteners sank in the roar of wars and screams of executed victims. The *Social Compact* that they viewed as the foundation of a happy

society, as well as the natural law never materialized. Liberalism only gave a new impetus to greediness, having liberated it from condemnation of traditional morality. Intellect and reason triumphed only in areas where private interest reigned to create discrimination, live at others' expense, cheat and enslave people.

Normally, liberals display great respect to Marxist methodology and borrow many of its elements. Political economy of socialism and liberalism share some sources, i.e. the idea of an international market. Socialists need it to seize power by proletarian parties, and liberals – by parties of transnational corporations. The praise of Marx and Engels to the bourgeoisie's progressive mission has become a part of the liberal theoretical dogma – the oligarchs' propaganda tool in the second half of the 20th century. The conclusion concerning worthlessness and even disutility of the state has also traveled from Marxism to modern liberal teachings.

2.3. The Failure of Justice

Freedom turned to be more bloodthirsty than the Tradition, giving rise to ideas focused on Justice. Growing opposition to flagging ideas of liberals who eulogize individual success and carpet-baggers stepping over losers' heads has brought about demands for collective freedom, i.e. liberation from the shackles of the state and the nation. Public solidarity integral to the Tradition and the State has been replaced by class solidarity on the basis of a common socio-economic status. Whereas the Enlightenment was denying Tradition, the socialist teachings came to reject the bourgeois order generated by the Enlightenment. However, the denial had no room for the Tradition or conventional morality. Plato was quite accurate to describe the relationship between the liberal oligarchy and

those whom the Marxists later named proletariat: "The riches have corrupted the soul of humans by luxury, while poverty fed them misery and drove to shamelessness."

Marxism offers socialist ideas in their extreme, as its negation of the bourgeoisie's leading role is supplemented by forecasting inevitable and natural replacement of socio-economic formations. From the primitive communal formation mankind develops into slavery, then into feudalism replaced by capitalism, after which arrives the era of socialist revolutions and construction of communism. Transition to the new formation is preceded by emergence of the progressive social class with a mission to overcome the previously accumulated contradictions between productive forces and industrial relations. The formation change means discarding previous relations that hinder the development of productive forces and establishes a new type of relationship.

This historiosophic structure contained an intrinsic flaw – the belief in possible construction of an earthly ideal society, which needs neither state, nor social hierarchy, nor nation. In this sense, Marxism was radically casting away the Tradition and even insisted that the break is a principal law of the historic process.

Marxism maintained that the next in turn change of formation is just round the corner as the gravedigger of capitalism emerged, i.e. the working class with its *proletarian internationalism*. Since capitalism failed to provide the hired workers even with slave-like existence, the proletariat *had nothing to lose but its chains*. By crushing existing relationships via a revolution, the proletariat was to destroy private property and eventually eliminate the state. At that, the *reactionary nations* were to perish in the worldwide proletarian revolution. Class solidarity made peoples irrelevant for implementation of the favorite Marxist theories. Internationalism became a key

dogma of the Marxists. The theory of the withering state has brought socialists and liberals in the same boat, as internationalism and free world markets share the common ideas of globalism.

The Marxists' propaganda ploy was in the material lure for the masses. They have been told that as soon they reject their state and faith, and exterminate the *exploiter class*, they would obtain a prosperous life and may work not more than they wish. Initially compensation was meant for labor, and under communism everyone would obtain the goodies according to needs. The criteria for *compensated labor* and *reasonable needs* never took shape. In fact, nobody was going to develop them, since Marxism was offering a fairy tale about miraculously obtained riches and idleness, about an earthly paradise for spongers. The same decoy infected not only workers but also intellectuals in a society, which was only going to become a nation and complete the development of its tradition. Instead, the society was offered dreams of Justice and Freedom.

The material lures disconnected the people by setting the class interests against each other and driving the class relationship to hatred and enmity. The battle has brought rejection of responsibility to the reigning dynasties and the honor of aristocracy. However, the bloody fight for the *radiant future* has brought victory not to *revolutionary* workers or *counter-revolutionary* capitalists and landowners but to bureaucrats who quietly took over the power.

Based of insufficient empirical substance, the ideas of Marxism proved applicable only for a very short historical period. They failed to make a theory, but rather turned into propaganda confusing peoples in search for knowledge. Revolutions of the 19th and 20th centuries launched by the communist parties (starting from the Paris Commune) refuted themselves, validating the bankruptcy of Marxism. Marxism

seems to retain significance just for criticism of capitalist bottlenecks and a methodology for analysis of primitive economic relations. It has reduced the viability of the world civilizations but has failed to prove false both the humanistic illusions of the Enlightenment and the fundamental values of the Tradition.

Mankind watched socialism to tread on the Tradition and exterminate the social layers basking in liberal and socialist myths. The victim count of the *developed socialism* has significantly exceeded that of the bourgeois revolutions. Socialism has undermined the vital forces of many nations. Finally, the socialist system collapsed, unable to step over the Marxist dogmas and face modern challenges. Scientific communism, Marxist philosophy and historical materialism – all of these proved unscientific and unpractical.

Hired workers have failed to either form a progressive class creating more efficient production relations or build a kind of unity. The world wars gave shown that it is the peoples and states but not classes that remain the subjects of history. In countries where socialism won and Marxist dogmas made a new *religion*, the working class brought power to the bureaucracy, the party nomenclature, tasked just to hinder the nations' spiritual and political advancement.

2.4. The Confluence of the Opposites

Mutation of the liberal thought in the 20th century has resulted in rapprochement between liberalism and socialism and adoption of some of its ideas. Liberal socialism, whose embryo emerged before World War II, went into full blossom by late 20th century and absorbed both concepts. Having lost its pathetic defense of individual freedom, liberalism took a socialist tint to stake on numerous social programs. Socialism

became the paramount principle of freedom, in fact, *liberalism in action* tasked to emancipate proletariat and supply a kind of *averaged freedom* to the majority. By acknowledging the importance of certain socialist principles, liberalism has become even more sophisticated in its lies about the essence of society and individual. After the collapse of the socialist system, liberalism inherited from the defeated enemy not only material resources but also ideology, which it has adapted to the needs of the global oligarchy. Democratic fictions have been enriched by the fictions about social equality and social partnership. The institutes of democratic and liberal socialism are on the payroll of the oligarchs who choose to control all ideas and social trends, buying leaders, ideologues and thinkers to castrate the public thought in its every manifestation.

Differing in declared aims and values, liberalism and socialism unite in the drive to demolish states and nations, to bring them into a single society with *universal values* common to everyone. To this end, they have to negate national and civilizational dissimilarities rating them vestiges of the past. And any kind of human versatility is described as a harmful factor subject to elimination. The two seemingly conflicting ideologies have a common basis, i.e. antagonism to the religious and philosophical ideology that reflects national consciousness.

Just like socialism, liberalism cripples the human mind. Whereas socialism creates an individual whose integrity is fully dependent on the collective and the political dogma, liberalism sees the ideal in an individual with split consciousness, a multicultural individual lacking permanent links with any human community. Liberalism and socialism disconnect a person from family, nation and morality. For a liberal, family is something temporary, nation is something you can easily give

up, and morality is a chimera. In the socialist version, family is of minor importance, nation is a transient notion, and morality is nonexistent beyond the party dogma.

Just like socialism, liberalism is devious. *Universal values* only make another propaganda scam. Freedom for all turns out to be freedom for a limited circle of subjects who have monopolized the right to move around their capital. The oligarchs need globalization to make sure that their proven model becomes universal and spreads over the world. The oligarchic capital must never face resistance to its atrocious plans. Hence, any state defending its interests and trying to practice independent policies shall be declared a foe, an *Evil Empire* or a terrorists' accomplice. Oligarchy is hostile to everything related to free existence of nations, i.e. everything that retains a traditional way of life, allegiance to the historical path and unyielding moral imperatives.

2.5. The Nation against Totalitarian Bureaucracy

Bureaucracy has always wished to obtain a lifetime right for the leading role in the state, attempting to become independent from the will of a monarch, aristocracy or people. It is this craving that has been pushing the bureaucracy to make use of flaws and deficiencies in the government structure for embedding their power. Every now and then, palace plots have been spilling over into the streets of capitals where agitated people were trying to find justice. The fruits have been inevitably snatched by the ruling clans, whereas the crowd was silenced by sops like temporary liberalization of the regime, insignificant reforms and attractive slogans. As a result, the bureaucracy has been growing in number and gaining strength, creating mechanisms for capturing the nation's property and limitless enrichment. The bureaucratic control over the government,

national property and state budget applied highly sophisticated ways to humiliate the populace.

Popular resistance could rest only on top aristocracy – the clergy and the military that make the support base for the state and the monarch striving to hand over a prosperous country to his heir. This is why bureaucracy becomes a secret ally for the revolutionary terrorist forces. Whereas the revolutionaries made a stake on assassinating the monarch and publicly discrediting the aristocracy, the bureaucracy was working covertly, trying to *steal* the populace from the aristocracy by weaving plots in the ruling circles, carrying the management complexities to an absurdity, misinforming everyone, driving reforms into a dead-end, etc. Political theories presenting this process as the class struggle only played into the bureaucracy's hand. Their utopianism was enchanting the educated population groups and confusing the mind of masses, providing the bureaucracy with a prospect for omnipotence unchained from any tradition.

The revolutionary enthusiasm of liberalism was supported by the wish to remove the aristocracy with its ethics of serving its people and the Sovereign. Using the interests of the industrialists (or bourgeoisie, as it was called in the 20th century), the bureaucracy was rushing to power in order to restructure all relationships within the society, and to justify the morality of unrestrained profiteering and misappropriating the fruits of the industrial revolution. This drive was accompanied by institutionalizing political nations. Many bourgeois revolutions were of a national character, bringing liberation from other states. Actually, the *commons* failed to realize their mission of the national leader and were unable to combine the Tradition with Modernization. As a result, the power was seized by moneylenders and speculators. Part of them was trading in money; others were reselling finished goods and raw materials. And

some found it appropriate to trade in human beings. At that, the humanistic values of the Enlightenment turned into a dogma, for which sake the impoverished groups and colonized territories were stifled by steel and blood.

Revolutions had been always opposed by certain defensive ideas, later either forgotten or used partially to fit the current political situation. Thanks to the traditionalist philosophers, liberal ideas did not become indisputable. Joseph de Maistre pointed out that universal society laws do not exist; in absence of *canonized ancestors*, the spirit of freedom brings chaos; and only the national intellect, which suppresses the individual dogmas, may bring the people happiness and wealth. Edmund Burke believed that an individual is born in the presence of the Tradition, state and the unfeasibility of adding private egotisms. Adam Muller and later Hegel insisted that the nation is the basis for any individual and any state. Fichte, Schelling and many other thinkers regarded the nation as an organic substance and the state – as a means for development of the nation. For conservative thinkers, monarchy is almost always the best form of government. Hegel wrote: “Personality of a state is real only in the form of a person – a monarch.” In the 20th century both German and Russian philosophies advanced the ideas of conservatism but did not find enough supporters to stop the wars and revolutions.

Liberals are trying to appropriate institutionalization of the Western industrial society by having invented the myth of the *free market economy*. In fact, as Max Weber has shown, the successful economic practice had religious roots, i.e. the Protestant ethics born in the peoples’ uprising against the Catholic Church. Unfortunately, at a later stage of the Reformation period the Western society discarded the Tradition, and the newborn bureaucracy imposed its will on the nations.

European states also attempted to disconnect from the bureaucracies and liberate the nations before World War II. However, the revolutionary and military adventurism, inspired by oligarchic agents, substituted the national idea with Nazism. The liberal or *leftist* bureaucracy was replaced not by national government institutions but by totalitarian bureaucracy or particracy that destroyed any kind of self-government and elementary liberties, although they make the only proper conditions for a nation to develop. The adventurism of Hitler and other leaders of aggressive regimes, as well as the ploys of global oligarchy, brought the world to the war that prevented the nations from overpowering the total bureaucratization. Oligarchs were interested in the fight between Germany and the Soviet Union, since they saw in these regimes something that hampered their global dominance. And they did not wish the sovereign states to independently overcome totalitarian trends. Western bureaucracy found an ally in the totalitarian bureaucracies, which were craving for a war to subjugate the populace. Charismatic leaders of the 20th century relied on bureaucracy and tried to override it. But the nature of a national leader is the opposite of the bureaucrat's nature. With time, leader left the arena, whereas bureaucracy invariably restored and strengthened its positions.

The victory of liberal regimes and the riches obtained by the oligarchies during World War II and the postwar reconstruction have set mankind on the wrong track. Suppressing national self-consciousness where a drive to the sovereignty emerged, the oligarchy has equaled nationalism to Nazism. The liberal West and its bureaucracy began dictating conditions to the countries where national identity was just arising. The West gave up its civilizing mission in colonies and switched over to neocolonialism. As a result, the peoples with non-existent or vanished historical experience lost their guide-

lines, allowed the cruelest tyrannies to materialize and sank in bloody civil wars for many years. Nevertheless, places intact from the reach of liberal oligarchy witnessed emergence of civilizations bearing the Tradition.

Liberalism offers no privileges to the industrial capital, whose role in the society suggests domination over financial and trading capital. With the help of liberal dogmas power has come into the hands of transnational oligarchy juggling with fictitious values. The business circles, which lost the Tradition, have turned into the oligarchy's henchmen and accomplices to a global swindle.

2.6. The History of Societies is the History of Struggle

After the national forces had been forced out of politics, time came for the *Iron Law of Oligarchy* formulated by Robert Michels in early 20th century. Any type of social organization – a party or industrial corporation or public organization – irrespective of its initial democracy or autocracy level, will inevitably degenerate into the power of the few, i.e. oligarchy. And the balance of productive forces and industrial relations has nothing to do with the problem. The only force opposing the oligarchy is the Nation with all of its historical traditions – the faith of the ancestors, historical experience, government and public self-expression skills. Discarding nations in favor of various international federations – industrial and political – the industrial capital was predictably falling into submission. Only the Nation and the Tradition are able to return the leadership to entrepreneurs, make the economy's real sector the guarantor of speedy economic development and prosperity of the peoples.

Long past are the days when the service class replaced the meek aristocracy in administration and became the support

base of the ruling dynasties. Grasping the lower government levels, service class representatives of various social origins evolved from the state support base into a parasitical group steadily separating their interests from those of the nation and the state, and social layers from each other. In absence of a mechanism for the elite change, the same *Iron Law of Oligarchy* worked. Aristocracy degenerated into stagnant regimes headed by the oligarchy, which countered any kind of progress.

Time is also gone for government officials to serve the interests of the capital, posing as executive committees protecting the economic interests of the bourgeoisie. The merger of the political power, speculators and moneylenders, who have built their international structures, made the formation of global oligarchy unavoidable. The officialdom transformed into local bureaucracies and joined the oligarchs' service. The industrial capital lost its leadership, after which began deindustrialization of national economies in leading countries, and decomposition of national sovereignties. Bureaucracy gave rise to monopoly that is killing business and industrial development. As a result, the nation is getting enslaved by moribund government officials, moneylenders and speculators. And then the question of the nation's survival comes to the agenda – either nation or oligarchy.

The entire history of mankind or History of Societies is by no means the history of the class struggle but the history of the struggle between nations and populaces, on the one hand, and oligarchy with its subservient bureaucracy, on the other. On one side, we see the drive to spiritual advancement, sovereign culture and civilization, and on the other – profiteering at any cost. Mammoth-size governments rise to defend the interests of moneylenders who wander all over the world in search of new territories to enslave and rob their populaces.

International bureaucracy serves the freedom of global speculation, slaughtering world economies for profits the oligarchy would obtain via cheap labor emerging in the *third world* countries.

2.7. Open Society is a New Marketing Trick

Actually, the golden age of the oligarchy, which began in the 20th century with the greater part of mankind consenting to live in absence of faith, morality, traditions, history and national values, turned to be quite short. Oligarchs faced an insurmountable barrier – a misbalance between its aspirations that could be realized only by a *consumer society*, and available human and natural resources. Irreconcilable differences appeared between *capitalization of air*, i.e. limitless emission of the *world money*, and actual production of goods. The world government model via trading money and money surrogates failed. It could not happen otherwise since operations with fictitious values hundreds of times exceeded the turnover of produced goods. The crisis of the bogus financial economy, depletion of natural resources and resistance of civilizations to the forcible dictate of the USA have uncovered the inefficiency and historical limits of the oligarchic system, as well as the putridity of the faith in the *golden calf*.

The apparent success of the oligarchs' tactics lies in their covertness that conceals the interests of the rulers. It helps the oligarchy to stay away from the critical conflicts of today and spending their resources to settle them. Oligarchs do not need to directly occupy territories or spread their ideology. Roundabout actions, control of territories with the help of puppet regimes, falsification of nations' history, embedment of helpful myths – all these are the tools that oligarchs readily employ.

In the past the money centers were in the Hanseatic League, Genoa and Venice. Currently these are the US-controlled international institutions like the International Monetary Fund, the World Bank and the World Trade Organization. It is not accidental that the oligarchic capital had been wandering for thousands years around the countries and continents of the Old World but in the 20th century settled in the USA. A new state emerged to abandon the tradition of the European nations and take up the state building practices known from Ancient Rome. But even these ancient principles turned into empty slogans and good intentions.

The USA-based nation was originally free from the state and church bureaucracy, as well as from many moral bans, which normally work for centuries to make up a society. For a brief time, while the moral values still existed, the American nation displayed dynamism and attracted energetic individuals. First it helped the USA to become the world's industrial leader, and the *world purse* in the 20th century. But the Protestant ethics was spreading in the absence of the Church, and the society – without state or cultural traditions. Hence, with time all ideological quests of the North Americans boiled down to the cult of profit and money.

If the people are governed not by religious concepts and philosophic doctrines integral to national culture but by the spirit of greed and lust for money, the world turns topsy-turvy. The hideous is presented as gorgeous, justice looks stupid, the good and the evil change places, ideals and sanctuaries are attacked by mockery and desecration.

The *golden calf* has staged an ideological coup directing the people along the wrong track and made them forget about liberty and equality – the key values of the US founding fathers. Some time later numerous interventions have been launched from the world money fortress. In order to satisfy

global oligarchic interests, American oligarchs initiate wars and revolutions using up-to-date weapons, plant ideological viruses and stage massive information campaigns. Lies and amorality are the main components to make this policy successful, and also to cause its inevitable collapse.

Dreaming of global dominance, oligarchy may exist only by way of appropriating tangible resources and pay back in electronic records or water-marked colored slips declared *world currency*. Oligarchic capital would never recognize state borders whose demolition has become its *id_e fixe*, thus burning its own bridges because national economies face degradation and decline. Hiring political accomplices, oligarchs prevent institution of a national authority and therefore organization of production using up-to-date scientific achievements and effective national economy as a whole.

In order to suppress any significant attempt of a nation to free from the power of money, the oligarchy employs the bureaucracy to establish laws and rules that stifle national capital via arbitrary administrative deeds. Subordinate to the oligarchic interests, the government activities are aimed to suffocate and subdue any business that dares to oppose bureaucracy and display independence. Hence, the bureaucracy pounces upon the nation-oriented strategic enterprises and other major entities, which are eliminated via absorption by transnational corporations. As for small and medium businesses, these are subjugated by methods ranging from outward crime to raiding with help of administration and courts.

If the money becomes an item of trading and fails to serve the purposes of accounting and tangible turnover, it loses its natural functions, breaking the link with real-life production and national economies. And the leading role goes from Business to money-grubbing. The class of businessmen, whose inventiveness supports the wealth of the nation, erodes

to give way to unabashed moneylenders and speculators who justify their operations by *universal values*. The promised equal access to the pecuniary delights transforms into destruction and prohibition of everything beyond the cult of money. And here lies the inevitable death of the world oligarchy.

Invention of new financial surrogates, establishment of new regional currencies and gambling with credit rates only extend the agony of the liberal oligarchic rule. If you do not have a tangible commodity equivalent matching the entire paper money supply and keep rating the *cut paper* imitating the commodity equivalent as money, there is no chance for productive relations between functional nations or for an effective national economy.

The *marketing wars* of today are as deadly as machineguns, and destroy the environment, spread drugs, alcoholism and pornography. It is not a reasonable production activity satisfying everyday demands of the nations but speculation in tokens of value or their surrogates that make multibillion fortunes unconnected with production processes. This is nothing but an aggression of the minority against the majority. This is nothing but a proof that liberal dogmas may materialize only in favor of such a minority. If you glance at those who grab blood money, you will see the enemy of the nation.

In the 20th century many states protect their sovereignty by technological progress and nuclear weapons, frustrating the oligarchic plans. That is why oligarchs shift their vicious strike to corrupt the self-consciousness of the nations by imposing the doctrine of the *open society*, which has neither national border nor protects national business.

2.8. Nationalism as the Path to Freedom

No matter how broad are the differences among human communities in climate, nature or history, the psychological

types prompt identical ideological complexes that unite or divide people more than belonging to various social or political groups. Today these types are incarnated in three ideological doctrines – liberalism and socialism both striving to level all humans, destroy civilizations and culture and kill the nation by red tape, and the opposing nationalism for which the Nation and its civilizational achievements constitute the supreme value. Time will show what nations accept the suicidal compromise with the oligarchy and what nations will assimilate the lessons of history and take their destiny in their own hands.

The mean craving of the minority to eternally enjoy the fruits of somebody else's labor is depicted as the basis of the liberal ideology. This may come only through the collapse of civilizations and degeneration of the world's most talented and proud peoples. Self-sustainable populaces are eliminated by the oligarchic hirelings who create ineffective economic mechanisms and arrange confiscation of all national possessions. The antinational upbringing and education system is aimed to complete the process of obliterating the memory of the generations, traditions, culture and morality. Annihilation of the nations' historic memory and century-proven notions of the good and the evil causes impoverishment of the spiritual basis inherent in the human nature. Eventually, physical degradation arrives.

It is only the national model of social organization that is able to counter the chaos imposed by the *Iron Law of the Oligarchy*. Only the nation with its traditions is able to restrain the administrative domination, suppress bureaucracy and prevent emergence of oligarchy. Only nationalism may ensure the optimal combination of the Tradition and Modernization, and remove the grounds for social revolutions, at the same time creating conditions for a revolution in science and technology. If priority is given to national interests, life is in full swing, economy is dashing and people return to full-fledged activities.

Nations, which will lead in throwing off the oligarchic dictate, are to obtain a powerful impetus for development and speedily overcome the degrading *golden calf* economy. Riddance from the oligarchy will restore the imperial power of traditional historical nations and their global leadership. And minor nations will regain their dignity and sovereignty. Historical nations will unite civilizations under their patronage and set the cultural and national limits in a way to build a respectful dialogue. They will stop the conflict between civilizations and guarantee their free development. Instead of the universal prescription to wind up history by worldwide adoption of *liberal values*, the world of nations and civilizations will get history on the move in its diversity of faiths, cultures and economic models. And on the contrary, nations that choose to remain under the oligarchic heel are doomed to emasculation of their economies in gambling with the fictitious values, to conspiracies instead of public law, to deindustrialization and cultural collapse.

Currently, nationalism is the most promising ideology that leaves behind the 20th century with its liberal and socialist experiments, which resulted in ruthless annihilation of millions of people and dozens of effective states. Nationalism is fully capable to bring mankind back on the path drawn by the centuries – the path of cultural and spiritual freedom for nation-state organisms that form the global symbiosis of diverse civilizations.

3. Nationalism and its Ideological Foes

3.1. *Concept of Nation*

In all times states have been built and maintained by those who perceived citizenship and allegiance as duty and honor. It refers to the city-states of Ancient Greece, the largest empires and national states of today. And the sense of belonging to the destiny of the Fatherland is something we now call *national self-consciousness*. Tribal, cultural and political commonalities unite people in an association that we qualify as *nation*. A nation may embrace various peoples, various political views and various cultures. But there is always a core – the key populace aware of its kinship and cultural dominants and the predominant political idea supported by this populace. Regarding the generic basis and related norms of life, we apply the word *ethnos*. But speaking of the cultural and political fundamentals of a community we use the word *nation*.

Sometimes the term *nation* is applied to peoples with no significant contributions in the world history, either in state building or in culture. This approach is handy for those who strive to destroy states by advancing the principle of self-determination. The strike is primarily targeted on nations that have created empires uniting many populaces, with national origins propped up by the imperial foundation.

Smaller peoples, who have selected the way to self-determination not for objective reasons but following oligarchic instructions in return for pay, become separatists and oppressors of the core populace.

Western scholars offer two different concepts of *nation*. The French proceed from the idea of a free community of citizens in a state founded on political choice, and the Germans – from culture and common origin. In 1694 the French Academy defined *nation* as the aggregate of all residents “of the same state and the same country who practice the same laws and speak the same language.” In 1882 French theologian Ernest Renan put forward the idea of the common will emerging from the sense of previous and future victims and the previous and future glory. In contrast to this concept, in Germany national consciousness has been more culture-oriented because national identity faced a controversy. On the one hand, Germans had to associate themselves with minor principalities or cities, and on the other – with the empire. Hence, nation was placed above state, above citizenship and allegiance, acquiring a cultural and spiritual dimension. Johann Gottfried Herder contended that peoples were the thoughts of the God; government forms depend on the peoples’ originality; each populace generates its own legal norms and has its own notion of happiness. In the German view, the state was a derivative of the nation.

In modern conditions the two approaches seem to have been converging. Both do contradict the power structure in modern states that ignore the citizens’ will and national interests. And the cause for replacing them with bureaucratic dominance is found in the political dogmas and interests of the oligarchy.

The Marxist tradition offers an approach that defines a nation through enumeration of certain qualities – common lan-

guage and territory, specifics of culture, consciousness and psychology. While recognizing existence of the nation, Marxists negate its value and prefer international class commonality to sovereignty. Thus, Marxism turns into an enemy of nations and national self-consciousness. The modern liberal idea is similar – nations make a barrier to formation of arbitrary and constantly shifting federations of individuals. Opposing the notion of nation, liberals even negate tribal unity of human communities and nation as it is.

The Russian philosophy treats *nation* as a form of human association determined not only and not just by interests but by an idea, based rather on world outlook than on politics. Nation's task lies in the search for its own destiny adequate to the national idea and serving as the Fatherland Project. A nation means spiritual unity created and maintained by common culture and spiritual content of life, inherited from the past and alive in the present. Nation will vanish if citizens stop thinking about the causes of their commonality and solidarity and about their national mission, if they stop worrying about weakened national self-consciousness as if it were their personal hazard. In this case, the people turn into primitive population, lose the sense of commonality and fail to define those around as their kinfolk.

In the 20th century amalgamation of the social and national roots became the subject of research for a group of scholars known as followers of the *conservative revolution*, among them Oswald Spengler, Arthur Moeller, Ernst Jünger, Karl Schmitt and Julius Evola. In Russian philosophy the idea of the nation was developed by Ivan Ilyin, Nikolai Alexeyev, Nikolai Danilevsky, Nikolai Berdyaev, et al., as well as outstanding publicists of the time like Mikhail Katkov, Mikhail Menshikov and Ivan Soloneyevich. Much of the old conservatives' heritage is still valid.

The conservatives' ideological and theoretical quests were discarded in the era of world wars and revolutions, when adepts of liberalism and Marxism came to power. In both cases the concept of state suggested just bureaucratic manipulation of the population, disregarding the value of the nation as a generic, cultural or political community. Instead, the political theories of liberals and Marxists employed the term *society* that implies the activity of individuals beyond the state institutions opposed to this *society*. At the same time, they took up a deceitful theory declaring societal *control* over the state. In real life, this kind of control only legitimized the bureaucratic clout, creating conditions for suppressing the nation and fostering oligarchy.

Modern nationalism is believed to have engulfed the masses only in late 19th century, when a concept emerged that each nation matches one state and vice versa. Although this formula determined the entire subsequent political history of Europe, many Western scholars demand denationalization of politics. The underlying cause of this bizarre statement is in the belief that after World War II and especially after the fall of the Berlin Wall the world has changed so immensely that state is losing importance, as well as nationalism with its state-building function, placing a barrier towards progress.

Trends indicating the indisputable rise of nationalism are explained by the specifics of the East European mentality (implying its similarity to Asiatic mentality). In reality we may see signs of a latent historic process. If non-European countries respond to globalism by localization of public institutions, Europeans have every ground for their nationalization. Whereas in the first case one may speak of unwrapping ethnic nationalism, for Europeans it rather goes about civil nationalism of political nations.

3.2. Nation and Empire

In France, Great Britain and the USA the nation was initially regarded as a community of citizens. Since there seems to be no intermediate structure between a citizen and the state, government could rest on centralized and unified basics. At that, cruel assimilation was to be carried out to eliminate the generic consciousness of territorial communities and minor populaces. Nevertheless, history has proved that forcible centralization is essentially frail – bureaucracy employed it just to disconnect citizens, weaken and formalize national self-consciousness.

There was a different approach to state building that accounted for historic memory retaining the symbols of the pre-state tribal and territorial unity of smaller communities. In this case more admissible for the nation was the imperial model. Almost always there was a tribal territory able to exercise state sovereignty, which became predominant within the integration process (Prussia in Germany, Castilla in Spain, Piemonte in Italy, and Moscovia in Russia).

The unifying imperial idea absorbs cultural achievements of the peoples and civilizations within vast territories and time periods, amalgamating them in a complicated and thus durable hierarchic system capable of development. On the one hand, every able subject of the empire feels his belonging to the smaller motherland, its language, views and traditions. But on the other hand, he also perceives himself as a subject of the Emperor. As a result, the tribal feeling of national minorities (populaces that do not attribute themselves to the core nation) shall not contradict the state idea but sustain the imperial nation. The imperial model of the state building will also become the supreme form of the nation's self-organization. This is the reason why agents of bureaucracy have been so

fiercely attacking the empires, whose destruction in the 20th century gave rise to the unprecedented bloody conflicts.

Nation is not something frozen. This is a constantly changing and developing integrated organism. An Antic nation is connected with a city-state or an empire consisting of numerous city-states united in a province. A medieval European nation encompasses countries for the first time linking a nation with vast territories and making it possible to build a *politia* (according to Aristotle, the optimal rule combining monarchy, aristocracy and popular will), where government decisions are delegated to a social layer as per the act of confidence. In later empires (Arab Caliphate, Russian Empire, Ottoman Empire) the nation is integrated by common tasks, written language and religious tolerance (with the leading role of one religion). Finally, a modern empire is connected with the state, either unitary or imperial.

Not every populace happened to evolve into a nation, i.e. in a community where unity matured up to the perception and materialization of a political communality. Not every populace has acquired at least some form of a nation. Population of most states beyond the European World is often fully devoid of any kind of national self-consciousness. Their sovereign is not a nation and even not an archaic monarchy but tribal clans, military juntas, or covert foreign oligarchs presented by puppet politicians. However, in the European World there are nations (both mature and in the making) that face the threat of destruction and transition into the pre-national state. This may take place via breaking links with the state (bureaucratization, tyranny, oligarchy, and anarchy), cession of sovereignty (globalism), separation into tribal or sub-cultural communities (federalism, multiculturalism), dominance of the individual over national interests (liberalism), supremacy of economic commonality instead of national solidarity (socialism).

Fragmentation of empires, decomposition of large states and formation of puppet regimes skillfully managed by the oligarchs never provide a basis for affluence. Instead, they entail neo-slavery whose greatest danger is in the accompanying set of propaganda tools that relieve a nation of the sense of enslavement. And it is nationalism that opposes these processes and places the nation above egotism of private persons.

3.3. National Self-Consciousness is the Battlefield for the Good and the Evil

Liberals attempt to present nation as a parable, labeling it an *imaginary commonality*, an *ideological construction* and an induced myth of common origin. Sometimes the nation is depicted as a result of advances in modern communications. Radical liberals prefer to see the near future – their *communism* is the *postindustrial world* in which diverse minorities prove to themselves and people around their right *to be different*, whereas nations must fall into oblivion. The creative potential of individuals is set off against production of *public values* and benefits. Bureaucracy welcomes this approach, retaining control over certain aspects of its slaves' behavior, homogenizing and leveling people with help of bureaucratic procedures on the global scale. The bureaucracy's rituals of loyalty shape a consciousness insensitive to the past and irresponsible for the future of the country and the nation. As a result, there comes a fake idea of a certain *world civilization*. Allegedly, a mortal danger lies in deviation from the *main track of mankind* presented in the tepid standards of the *consumer society*, which is hostile to any kind of creativity, insensitive to injustice and indifferent to the Truth. Countries and peoples are compelled to obtain *primordial mentality* still found in savage tribes, in order to oust national

self-consciousness. The nation's common sense is substituted with the *common sense* of the bureaucracy, and freedom is ousted by parables – the slavery of slaves who take no heed of their disgrace.

In the 21st century nations fiercely resist the dictate of liberal bureaucracy, which attempts to decompose them into *minorities* and at the same time unify in their loyalty to the ruling oligarchies. Even crushed by wars and revolutions, centers of the world empires and world cultures do retain national spirit, historical memory and traditional faith. The bureaucracy wages an irreconcilable war against them, either eliminating the centers of resistance to their omnipotence or infecting them with the virus of bureaucracy and reliance on the *golden calf*.

Diverse propaganda and financial structures arise to decompose national self-consciousness. They own a global media network to bamboozle mankind by planting spiteful or false ideas. Entire continents reek with victims of the information war, with damaged mentality and destructive behavior.

Liberal media zero in the nation's basics of life, promoting oligarchic capitals. They have shaped a set of permanent targets – no supreme power over oligarchic groups, no patriotism or a fake one in the society, and suppressed national business. Enormously unruly slander is directed against national heroes who have brought the Fatherland's glory. Hordes of forgers interpret their biographies as a collection of grimy anecdotes.

Hired by oligarchs, media mudslingers qualify patriotism as a *refuge for scoundrels*. They describe nationalism as inhumane enough to be unmasked and equaled to the direct inheritor of Nazism and racism. Liberal media portray producers either as obedient personnel of oligarchy or swindlers, whereas oligarchs are presented as big businessmen who make the economy work. Modern production is allegedly unfeasible without large corporations. Hence, their creation and existence

should justify any crime. Liberal essayists are redirecting all grudges from oligarchs to the real economy producers who bear the burden of the oligarchy-created tax system, sub-purchaser monopolies and the administrative racket. Liberal media are intolerant to all who try to defend national producers and pour torrents of slander on nationalists, the producers' natural ally.

Under the oligarchic rule, defamation follows national businessmen and national politicians everywhere. And media offer the main smear weapon. For nationalists it means that a key task is to have all major media nationalized and diverted to restoration of national self-consciousness.

Currently they are trying to impose a most destructive social project on behalf of *progress* and *universal values*. They stir up the lowest instincts and proclaim most awful sins to be natural. The slaves of oligarchy are instilling the lust for money, dreams of a lucky chance, life without labor and responsibility to the future generations. Their only workable societal model is the mythologized West, with its minuscule flash of prosperity in the second half of the 20th century glorified by glossy magazines and numerous deceitful movies.

Showing pictures of carefree life and sweet idleness, oligarchy generates lures and substantiates its right to *save mankind* from its own history and culture. In fact, this salvation turns into carpet-bombing of cities, napalming residential areas, tortures of war prisoners, ravenous executions of political rivals, hysterical arms race, destruction of sovereign states, and demolition of national history monuments.

To make their scam true, oligarchs hire the best fluent pens and the most cynical directors, use them to stage massive promotion campaigns in order to disconnect the society from its national history, which becomes distorted, vulgarized and

ridiculed. They try to deprive a human of soul and to make him an oligarch's slave, who would obsequiously expect a sop and his regular injection of the information narcotic. The virtuoso liars pose as intellectuals and imagine they are makers of history. In reality they remain miserable mercenaries from the workshop of corruptors and vulgarizers with the most disgraceful role in this and the other worlds set forth by the God and History.

The opposing national idea will not only save the mind of the nation but also the souls of people attacked by the devilry. This struggle occupies the realms of history and politics, and even private life of an average man, becoming a battlefield between the Good and the Evil.

3.4. Real and False Nationalism

The nationalist would not reject other peoples but only elements of their mentality that disagree with his culture and faith. Nationalism is the drive to national democracy and powerful state. Genuine nationalism is the force mobilizing the nation for self-development and defense of sovereignty. Patriotism is a derivative of nationalism, love to one's home, state and traditions. Bureaucracy implants imitation patriotism that boils down to loyalty and maintenance of an order that excludes nationalists and deprives the nation of a future. If nationalism gets firmly established in politics and becomes intrinsic to civil self-consciousness, the populace becomes capable of mobilization during a crisis and to adaptation to novelties emerging on the globe. Nationalism means the sensation of strength that allows being open to the world without inflicting damage on national self-consciousness. Openness to achievements of all nations provides one with a deliberate perception and understanding of the world, filling patriotism with

substance. And mentality oriented towards traditional values does help to find proper solutions.

Real nationalism acts primarily in the interests of one's own populace, whereas false nationalism only assists oligarchy. Protrusion of ancient tribal myths deprived of historical authenticity and their conversion into *textbooks* that justify modern claims for isolation by past accomplishments, disregard of experience of other nations that have been jointly building a single nation and a single empire – all that is false nationalism. Oligarchy employs it to emasculate genuine nationalism, to undermine the spiritual unity of the people and to weaken the state. False nationalism transfers the criticism of liberal regimes on the state that it is attempting to destroy. Behind the curtains, oligarchs readily applaud this amalgamation of liberal and Marxist anti-state ideas.

False nationalism exists in anarchic, antireligious, nihilistic and criminal manifestations. It features just the morbid lust for dominance based on the inferiority complex, where hatred ousts everything else – love, reason, honor and conscience. Having no idea of valuable generic links and often unable even to create their own family, these people name themselves nationalists but prefer to substitute the spiritual commonality with zoological substance. Having no idea of the real nature of kindred and scientific methods, they dare to determine the likelihood of human features and assess national belonging by sight. Deliberating on *blood brotherhood*, they have no idea either about *blood* (genetic kindred) or about spiritual commonality. Such zoological characters are favored by liberal media ideologues, who present them as typical nationalists concealing real nationalism and its followers from the public.

A nationalist can be neither an anarchist nor a nihilist working against the state. In contrast to their opponents, nationalists have always supported strong centralized authority

and personal leadership resting on popular self-government, which would control the administration and thus prevent formation of oligarchy.

A nationalist is alien to social revolutions and favors revolutions for science, technology or national revival. Brutal revolts of petty bourgeoisie demanding a guaranteed ration from oligarchs have nothing to do with the healthy force of national self-consciousness. A nationalist would never struggle against the authority. Instead, he struggles to come to power and to create a rule based on supremacy of national interests over clan aspirations.

3.5. Oligarchy and Aristocracy, Demos and Ochlos

Oligarchy wants no Fatherland that imposes commitments they would like to evade. Shirking civil obligations, oligarchy is ready to drain blood of the nation for the sake of its interests, and even to destroy it if its interests contradict the nation's existence. An aristocrat, on the contrary, cannot see himself beyond his nation. His status and prosperity are inseparably linked with the nation's destiny and success.

Nationalists are opposed to the concept of a *jural state* that equalizes all legal statuses of citizens irrespective of their merits and capabilities. Nationalism demands new forms of aristocracy – aristocracy and status by services to the state.

Sovereignty of a nation presumes that *demos* (responsible citizens) in all cases comes out against *ochlos* (the crowd), and aristocracy in all cases comes out against oligarchy that pilfers and destroys the nation. Due to this reason, oligarchy always relies on *ochlos* (currently, stupefied TV viewers), whereas real aristocracy – on *demos*, the responsible citizens. This is why oligarchy is by no means alien to ideas of socialism that keep *ochlos* in obedience. This is why national-

ism is devoid of any socialist component with its egalitarianism and as well as liberal one with its hatred of aristocracy.

Nationalism is connected with the notions of hierarchy and rank. In a nationalist state, the person on the pinnacle of power should not depend on oligarchic capital and is able to defend interests of the entire populace – either an irremovable supreme arbiter or a national leader that arranges the advent of the latter.

The prerequisite of national success is in recognition of the national leader by the populace. Ideally, it should be a hereditary monarch who embodies the nation and its entire history. If the nation finds other variants of the hierarchy, no external force may interfere and impose a different understanding of national interests. However, in any case the entitlement to power must be indisputable and historical in continuity. Only continuity of entitlement, established by special laws, shall prevent impostors from coming to power through manipulation of elections and media.

A nationalist shall not recognize equal status of citizens, as some of them work in the interests of the nation, whereas others pursue only egotistical goals. A full-value citizen is obedient to law and ready to defend the Fatherland in combat, works hard for national welfare, knows national history and seeks to obtain family and children for nation's future. The law must elevate the status of these people through a ranking system that would allow participation in solving critical national problems, representing the nation and occupying government posts.

A person of any parentage may deserve this right. Indisputable citizens shall be those who shed their blood in defense of the state, businessmen establishing advanced manufacture and providing the nation with quality goods and employment, intellectuals creating cultural values within the tradition and making scientific discoveries.

And on the contrary, spongers and ignoramuses shall not obtain full civil rights and shall not participate in the nation's political life. The same will refer to those who wish to live abroad, dodge military duty, spend available wealth on luxury and entertainment, want no family and evade taxes. Citizenship and determination of comprehensiveness of civil rights shall require strict criteria in order to lawfully discriminate between those who live the life of the nation and those who work against it or prefer isolation and privacy.

3.6. The Constructive and the Destructive

Acquiring power, Marxism and liberalism primarily try to eliminate the nation's link with its past. The nation becomes deprived of the key factor, the connection with ancestors and homage to their legacy, which is followed by repression of generic self-consciousness of the core populace, up to *racism per contra*. Finally, the nation's cultural life is undermined. Media disseminate the cult of violence, money and libertinism. The Church becomes a bureaucratic institution. *Civil religions* emerge to organize rituals to demonstrate bureaucratic loyalty.

Marxism defines nationalism as the product of petty bourgeois conscious and narrow-mindedness, as a prejudice to be overcome by the liberated proletariat devoid of fatherland. Modern liberal scholars largely regard nationalism as revival of primordial tribal mentality, and a manifestation of barbarity and savagery. The conservative traditionalist school of thought interprets nationalism as a natural manifestation of national spirit and historical self-consciousness of the populace, as well as an instrument to protect its vital interests. Productive nationalism aims to defend its own possessions, whereas the false and destructive versions attempt to grab somebody else's property.

The oligarchic rule exterminates nationalism by every method available. Primarily, they use defamation and ascription of all vices generated by liberal forces and oligarchy – fascism, Nazism, racism and anti-Semitism. Nationalists are depicted as obscurants, criminal characters and *authoritarians*.

In fact, nationalism has nothing to do with isolation from the ambient world. The advancing nations strive after a plentiful spiritual life and acceptance of achievements of other peoples and civilizations. The openness of nationalism differs from bureaucratic imitations of international *exchanges*. Nationalism is agile, whereas the bureaucratic diplomacy is limp and inert, except for the instances when it comes to some kind of robbery. Nationalism is full of creativity, whereas bureaucracy fears any novelty. Nationalism defends its project with the account of other opinions, whereas the bureaucracy strives for averaged views and elimination of productive differences.

3.7. Lawfulness

The written law cannot describe the entire versatility of life. Separated from traditions and sense of justice, the formalized law runs counter to reality. Wherever nationalism is not able to block bureaucratic manipulations, the law is losing its value.

This feature is most vivid in international treaties and activities of international bodies subordinated to the interests of the global oligarchy. Their *international law* is deadly for nations, has nothing to do with justice and is treacherously changeable. Serving the ideas of globalism, the existing international organizations aim to assist global oligarchs in undermining national interests and cannot be seen as the ultimate authority.

The principle of lawfulness, compulsory for a national state, cannot make the ideological basis for nationalists if sovereignty is under question and bureaucracy has mutilated the law. Those who see their duty in literal observance of the law often directly help oligarchs to rob the populace and commit heinous crimes against the people – treason and genocide.

Following the bureaucratic precept of *executing instructions* and *obedience to superiors* without thinking about the law's essence and often without a glimpse at its statutory wording makes injustice, which every honest citizen is obliged to withstand, even greater. By doing so a citizen becomes an accomplice in the plundering scheme directed against his nation, set forth by the antinational law and international agreements, hostile to the country and the people but signed at the oligarchs' will.

The nation's law means correlation of the legal precedent with principles of justice imbedded in the popular self-consciousness. Such law will be gracious towards an accidental offender and merciless to the nation's enemies.

Whenever the law disagrees with the Truth, it cannot serve as the nationalist's guideline. The nation is above the law.

3.8. National Hierarchy

Nationalism insists on fair distribution of national income – no privatization of earnings from exploitation of mineral resources; division of all national economic risks in proportion to wealth; guaranteed distribution of earnings from exploitation minerals resources among families; direct material rewards for services to the nation.

Nationalism places the producer above the trader, and the trader – above the financier. Hence, nationalists shall upturn the existing hierarchy that leads to deindustrialization and

converts the producer into a victim of economic chaos, the trader – into a speculator, and the financier – into moneylender. An end must be put to cultivating the latter-day standards of the *consumer society*, which is living in debt; eating away the riches accumulated by previous generations, and is frantically wiping out the planet's resources. To replace the dogma of the *world division of labor*, nationalism demands strategic independence of national economy from foreign supplies and investment. A nationalist shall consider a crime orientating the economy to predominant exports of raw materials to cover the imports of consumer goods. Foreign participation in national economy must limited to development of up-to-date technologies.

3.9. Demographic Problems

Civilizations have been created by settled population with strict restrictions on immigration inflow. It has been the only way to work out the common values and save them from dilution by foreign notions of behavior and sacred symbols. Nationalism demands lowering immigration to the reasonable level. Guest workers discredit the nation that openly admits a lack of capacity for self-sustainability.

Nationalism rejects the existing practices in city planning and distribution of the population. Concentration in megalopolises drives mankind into a concrete maze with the *Stone Age* ethics and morals. But megalopolises are ideal to create conditions for breaking human souls and corrupting people by the fruits of *universal civilization*. Megalopolises do help to cut the birth rate.

Formerly a community of intellectuals, craftsmen and factory workers, the city has degenerated into the community of entertainers and money surrogates circulated by the

bureaucracy. This parasitical association requires enormous personnel to rob the country blind, and hires guest workers for menial jobs, now rated *dirty* and *paltry*.

Contradictions between nation-orientated economy sectors and oligarchy with its hordes of bureaucrats, guest workers and ethnic criminals generate a conflict that shall be resolved in favor of the national producer. Medium-size and small cities with traditional lifestyle must defeat the cosmopolitan megalopolises. The nationalist must defeat the egotist (liberal and socialist). Otherwise, the current nation's vegetation will carry it to demise.

Love for the Fatherland begins with the love for *fathers' coffins* and love for one's family, the parental family and children. Egotism, the liberal scholars' propaganda ploy, brings about disintegrated family, lower birth rate and lost stimulus for labor. There is no future for the peoples who tolerate sinking into the *consumer society* and corruption of the youth by brutal entertainment and idleness. If the nation becomes subdued by liberal values or Marxist dogmas, sooner or later it loses independence to vanish from history forever.

For nationalist, the Fatherland means not only historical legends, symbols of faith and code of honor, but also the fathers' tangible heritage, i.e. a patriarchal family. There is no patriotism without a healthy family, the foundation of the society. In absence of the family, the demographic crisis will raze any prospect for the nation's development, soon putting an end to its existence. But the family is the foundation of the nation. For this reason, family receives the hardest punch from socialist and liberal doctrines and practices that serve oligarchy.

Nationalists come out for higher birth rate, a healthy family, protection of the nation from libertinism, *sexual revolution* and *free love*. Countries simulating democracy tend to have just one child per family, which means delight for parents and

devastation for the nation. But nationalists see the nation's future only in orienting the entire social policy towards restoration of the family institution, family values, and love of children and attractiveness of multi-children families.

3.10. The Bedlam of Globalism

The globalist ideology, using either liberal or socialist dogmas, is working hard to conquer the world, lay its hands on all peoples, and steal sovereignty from those who still possess it. Globalists attempt creating puppet regimes that serve the interests of the global oligarchy. Talking about civilization, they implant barbarity. Suggesting peace, they unleash wars. Praising humanism, they proliferate cruelty. Promising progress, they bring spiritual and physical degradation, annihilation of humankind.

Globalism, with its false ideology and barbaric practices, will inevitably collapse because people will never give up their families and their kin. Understanding of kinship will make people comprehend the national values and the preciousness of a sovereign state that defends all citizens. The fear of death will prevent the demise of states and with them the demise of the elementary social order that organizes the society and holds back crime. National sovereignty turns to be the unobtrusive guarantor of the human-oriented legal system, now supplanted by the liberal dogma of *human rights* that renders a person indefensible against tyranny. Destruction of nations is opposed by the human nature that derives purports not only from newspapers and TV baloney. The human being roots oneself in ancestors who spread out the sacred tradition, pride for one's people, and emotional elevation from the feeling of national unity. A spiritually free person sees no benefit in the globalists' propaganda. He knows that he has been born for

labor and trials. He has been born to become a hero and an ascetic rather than a consumer and an idler.

Nationalists have no right to become a shapeless bunch split into groups leisurely discussing world problems over a cup of tea. They must fight for their rights, for their interests in ideology and politics. Fight is something indispensable to resist the enemies of the Fatherland and mankind. Nationalists will become the liberators of countries and peoples from the oligarchy, the bureaucratic captivity and the globalists' bedlam. Nationalism will definitely prevail, since we are on the verge of life and death, and the choice of nationalism will mean the choice in favor of life. The turmoil of *consumer society* is coming to end. Time has arrived to overcome globalism, to liberate the nations, to constructively work and create.

4. National economy

4.1. Free Market

The human communities, i.e. the nation and the state, entered the third millennium with fabulous, in terms of quantity and quality, material, technological, intellectual and cultural wealth. It would seem that the amount of goods produced and exchanged through efforts of the whole mankind, offers a variety of products that can easily provide the vast majority of people on each developed land plot with decent living conditions and prevent social miseries, such as mass unemployment, famine, homelessness, and epidemics. However, life realities testify to the contrary. Sophisticated technologies and machinery made it possible to produce the amount of goods and services, which has increased manifold against earlier periods. Nevertheless, this rise has failed to improve the quality and standards of living and meet the vital needs of people. Instead, it has only accumulated wealth in the hands of the few and established consumer slavery.

Since early 21st century the gap in income of the rich and the poor has dramatically grown. The division of the global community into the groups of those who luxuriate, and those who live in slums and languish in poverty, lacking food, water, medical care and access to education, has become outrageous.

Wars and revolutions have changed nothing. At the expense of merciless exploitation of the rest of the world, Western countries managed to maintain their own systems of social security, but they did not last long and at the beginning of the 21st century started to burst at the seams: migration flows create new strata of paupers ready to crush the historical nations.

Economic reports on the agony of some countries and the extraordinary prosperity of others, despite their joint adherence to seemingly the same ways of development and criteria, testify to the impudent trickery: they mechanically sum up real and fictitious values; genuine material and spiritual wealth and financial *bubbles*; money retaining its inherent properties and its surrogates worth nothing. These reports offer an inadequate reflection of the actual picture of the economic processes dominating the world, and practically ignore the replacement of real economy with the virtual one, i.e. stock phantasmagoria.

Sacraments of the few economic centers with their cash rituals and financial sacrifices are no longer concealed. They do not compromise anybody any more. They are put up for show like prostitutes in brothel windows of Amsterdam. Financial fraud and tampering have assumed enormous proportions and are committed in the interests of the oligarchy, whose personal assets are protected by some 500 corporations and 100-150 transnational banks. Each financial oligarch family possesses as much cash as 20 million other inhabitants of the planet. It goes without saying, that such wealth could not have been accumulated either by laborious work, or even result from the notorious *primary accumulation*, which took place in the times of industrialization, geographical discoveries and piracy. Now wealth comes from administrative abuse, stock market frauds and heinous crimes, which consolidate bureaucrats and financial wheeler-dealers. It is no secret that the world market, governed by the bureaucracy and controlled by the oligarchy, rests

upon the profits derived from trade in oil, arms, drugs, precious metals, pornography and money. All other items, such as food and medicine, are insofar traded as well, since they also bring considerable profits to oligarchs and the mankind has not learned to do without them.

Like the ancients believed that terra firma rested on an elephant standing on a huge turtle, a man in the street now has no doubt that spiritual, social and economic processes have only one unshakable foundation, i.e. money. In the postwar years this dogma arrayed itself in monetarism formulas – money worship bordering on insanity.

Contemporary money priests do not differ much from the priests of ancient times, who set up their views on the world order for the indisputable religious revelation. The desire to confine the economic role of the state to care for the money circulation only is one of the pillars of globalization – the new religion with the dogmas and idols of its own.

The lure to supply the economy with money through bureaucracy controlled structures brings about rampant inflation. And after the inflationary shock, which wiped out all people's savings, monetarists resort to *reduction of money supply* that actually deprives production of the working capital, and deals the final blow to the solvent demand. This financial activity is akin to robbery – enterprises that managed to survive the shock and struggled to their feet become the loot of creditors, the big money bags. Having seized enterprises, they do not care about production and launch a new financial cycle, in which material values are subjugated to fiction. The entire economy turns into a sheer monetary speculation.

Only a simpleton could believe that the *invisible hand of the market* will solve all the problems, provided that the money supply is being controlled. The lured governments that followed this strategy emptied national budgets and ruined its

populations. It happened because the world currency was controlled by other decision-making centers, on the one hand, and the government no longer cared about the welfare of the country and its citizens, on the other. Governments that pursue the policy of monetarism, without being world currency emission centers and maintain open economy with a *free market* become murderers of the national economy.

4.2. Money and Goods

Development of material production brought about a diversified world of things, unknown in ancient times. Trade has made things a visible temptation, and the possession of things became a cherished dream of weaklings. Monetary circulation gave birth to the new idol – money. Items, testifying to the status of a rich man or the ruler, have become fetishes, while money turned into the symbol of potential possessing any property and an instrument to make any wish come true. For many people, pieces of metal, stacks of banknotes and current money substitutes and electronic records abstractions have become the criterion and purport of their lives. This explains the emergence of different economic theories and management practices, which are void of life and based on cash transactions only.

Money fetishism, endowing money with powers of the universal and omnipotent product that is exchanged for any goods and values, turns the whole world into a market, while all human relationships reduce to trade. Commerce, merchants, intermediaries, seaports and cities-fairs acquire exorbitant significance, forcing into the background anything else. The oligarchy has launched an unprecedented propaganda campaign around the world, persuading people and entire nations to worship the *golden calf*, which possesses mysterious powers.

Submission to this power provides the oligarchy with an obedient and controllable army of slaves.

For the greater part of its history money featured commodity content. And the notion of money in the minds of the people did not go beyond the world of things. Money seemed just another thing – one of the products, which, for some inherent properties, happened to perform a function of the universal trade article. Paper money owes its emergence in the form of banknotes to the passion of fetishists, who were willing to possess if not the most universal item itself (gold coins or ingots), then at least a receipt, certifying their right to this possession. However, banknotes, coins and ingots reflected genuine wealth, and money helped not only moneylenders and profiteers, but facilitated the exchange of goods and cost accounting.

The banking system benefited from the invention of banknotes by concentrating scattered resources of investors and pushing forward the development of the industry. But with the course of time, the money fetishism affected the financial system, in which new financial instruments made the production of real commodities unnecessary. Finances split from production, and dragged all the riches of the world in the game with fake values, sinking them in semblances. There appeared a new way of gaining real wealth – by financial transactions, making a clean sweep of the assets of plants and factories. Having lost its inherent relation to the commodity production, money has become the *blood* of the financial system. And the latter has turned into a way of appropriating wealth, prestige and power.

The assertion that the *gold standard* is the best way to ensure the stability of money circulation is beneath all criticism. It is substantiated by the fact that the flow of gold into Europe after the discovery of the New World brought to

a dramatic devaluation of the coin. It staggered the commodity exchange but the latter survived. However, when coins were replaced with bank and treasury notes, many governments could not resist the lure to emit more money than its circulation required in reality, which undermined the stability of the economy. First came open inflation and then hidden inflation followed to make nations hostage to their respective governments and their underhand actions with paper currencies.

Gold standard, in which paper notes were convertible into gold and other assets of the state, has always been a fraud, because there was never real exchange of banknotes for gold. As soon as such an exchange became a reality on a mass scale in relation to the dollar, the United States eliminated the gold standard. Thereby, the money finally renounced its commodity and representative functions both in the world trade and in most national economies, and became an instrument of extracting profit out of the turnover, whereas it was intended for production development.

When debt instruments in the form of promissory notes started to circulate equally with the money, bankers occupied the dominant position ousting producers to the background. As a result, banks have obtained control over the distribution of profits, leaving in the hands of entrepreneurs an insignificant income at best. The real sector of the economy has become dependent not on the needs of life, but on the needs of the financial system. The entrepreneur, whose creative activity is aimed at production, becomes a slave of the system, blackmailing him with a threat of bankruptcy. The financial system has pushed aside the state, eroding its monopoly on money emission.

Money surrogates captured not only the current production, but the returns of future generations as well. Putting new money substitutes in circulation, the financial oligarchy oper-

ates as a counterfeiter, whose aim is to appropriate the values, produced in kind by people, and acts as a thief in relation to future generations.

The technological revolution with its invention of personal computers and magnetic cards delivered the final blow to losing by money of its commodity function. There appeared two economies: a virtual new, and the commodity old. However, the retention of the commodity status of the money and the latter's compliance to the rules, applied to goods, – quite natural and arising from the nature of the people as a producers of wealth and the need to exchange – have led to the degradation of economic mechanisms. Being just the manifestation of introducing rational relationship, the money is posed as a universal product free from any reasonable regulation.

The uncontrolled money circulation beyond the state monopoly on setting the rules for economic relations has given birth to a variety of money substitutes. The source of economic crises, ruthlessly deteriorating the life conditions of people, which previously resulted from overproduction of goods, now lies in the glut of money surrogates, circulated by owners of *freak money* with their fake economic relations, rather than by commodity owners. This relationship, implemented by means of the financial system, allows the oligarchy to misappropriate all the results of economic activities, as well as maintain its dominance through corrupting politicians and generals, financing wars and revolutions.

The actual production and turnover of material and intellectual values, on the one hand, and the production and circulation of surrogates, on the other, are doomed to the irreconcilable confrontation. Nations need material production and turnover of real values, while the oligarchy needs the rule of the financial system and the circulation of fictitious values, exceeding the trade barter itself by hundreds times.

To break free from the slavery of the financial oligarchy, nations need to restore their authority over economic relations and settle them in such a way, that the financial system becomes again submitted to the needs of production. The pyramid of economic relations in the national economy should be turned over, placing commodity manufacturers at the top. Trade flows should be managed without unnecessary intermediaries, without separating trade from production, without distribution centers and affiliated retailers by which monopolists blackmail producers. Production and trade should be served by financial institutions, deprived of the opportunity to derive profit via interest-free money circulation.

The deprivation of financial institutions of the right *to trade money* and receive loan interest rates would deliver a decisive blow to the oligarchy. The banking system may retain such functions as investment and getting the investment return; mutual settlement of accounts among enterprises; savings and consulting. However, the savings' function should be performed exclusively by the state, protecting the citizens' deposits against inflation by securing them with gold or crediting their savings accounts with accrued interest to make up for inflation. Banks must become allies in key areas of industrial developments and receive a profit share rather than an interest on invested assets.

In order to prevent the negative phenomena arising from the adverse properties of *freak money*, which is the motherland of all cosmopolitans, it is necessary to renounce the single global currency, playing neither commodity nor representative role and bound to the single emission center of the world's money that is supported by multiple centers of monetary surrogates' emission. Free nations have to meet the challenge of defining the new criterion of value that invariably should reflect its genuinely natural origin, or else human nature will come up

with inventions of new *equivalents*. Today, despite the elimination of the *gold standard*, countries are still trying to make their savings not only in the currencies of other states, but in gold as well, creating gold and foreign currency reserves. Therefore, there already exists a natural equivalent, the amount of which is not determined by the decisions of various emission centers, and it is bound to last long enough.

The results of the development depend upon free nations themselves: how they shape the competition rules for producers and oppose monopoly; what laws they adopt regarding foreign trade and the capital flow outside the state borders, how the commercial production will be linked to the financial system. There exist many recipes, and every country should make its own choice with the account of national specifics. But the common cause of all free nations is to win independence from the financial oligarchy that has enslaved them.

4.3. Protectionism

World trade has always sought to capitalize upon the advantages of the highly developed economies over the less developed ones. In the course of time, global trade has become a system of unfair exchange, which robbed the countries unable to protect their sovereignty. Global oligarchy compels the states with crippled sovereignty to exchange their products to their detriment, and shapes their economic mechanisms to make them part with the lion's share of their national heritage to be appropriated by others.

The basic principles of relations between a nation and foreign economic agents were defined more than 200 years ago by Fichte, who noted that the state should be closed to foreign trade and establish “the same isolated trade body as it already makes use of in the sphere of legislation and politics”. Nations,

intending to restore their economic sovereignty, have to put an end to unfair exchange of goods with other countries.

It is as simple as this: one exports more processed goods and imports less processed goods! In this case, one gets high compensation for the work performed and there is no need to waste natural resources that belong to future generations. This is what Friedrich List and Dmitri Mendelejev wrote about in their works on protectionism to shield domestic markets from foreign goods. It is to these measures of prohibitory duties, that the United States resorted to early in its history to launch an unprecedented economic boom. Great Britain did the same at the times of its formation as a maritime power by imposing its own form of protectionism in the framework of the Navigation Act and complied with it for two centuries. The subsequent renunciation of closeness gave the leading powers trade and financial instruments, with which they began their usurpation of wealth around the world. But it also opened their markets and gradually deprived their production of competitive advantages as measured against the goods produced in former colonies since cheap labor enabled production of cheap commodities.

These examples testify to the fact that only economically strong and independent countries can afford to compete on the open market. However, the existence of *open economy* is fraught with losing competitive advantages, abates economic expansion and leads to the loss of economic sovereignty. We can see examples of this in emerging deindustrialization of the United States and the apparent withdrawal of Great Britain from leading positions in the industrial world.

Creation of a *closed trading country* necessitates imposition of protective tariffs on foreign goods and protection of domestic producers. At the same time, protectionism can not be overall – otherwise domestic producers lose any incentive for

development and innovation. Foreign goods on the home market should be generally available but more expensive than the home produce due tariffs imposed on them. This creates a healthy competition and gives an impetus to the development of national industries.

The state must ensure production of the greatest possible variety of goods to satisfy the needs of the nation, rather than resort to the growth of imports. Any dependence on imports provides a loophole for the world oligarchy and globalism, which enslaves the nation. The state has to encourage import substitution, supporting producers who use the latest technological achievements.

As domestic production gains momentum, it is necessary to reduce taxes and tariffs in an effort to include other markets in the sphere of one's own influence. However, the significance of foreign economic goals should not be overestimated. If production facilities are orientated to foreign consumers, sooner or later they will fall into dependence, fraught with bankruptcy. Focusing on outside customers only is dangerous because national production may be affected by possible crises of other economies, which the national government can not adequately withstand.

Any country, wishing to protect itself from plunder, is doomed to some kind of isolationism, putting barriers to unfavorable economic trends infiltrating from abroad. But any reasonable and sound economic policy will never resort to the establishment of the *iron curtain*.

International exchange of goods is inevitable, because of the need to buy equipment and natural resources that the country lacks or is short of. Food products that cannot be produced locally because of climatic conditions can also be bought from abroad but they should sell at a higher price than the local produce, and in future should be replaced by some

domestic agricultural production. Exchange with other countries can be necessitated by crop failures and natural disasters. However, one should bear in mind that without protecting economic autonomy it is easy to lose political sovereignty. The state of the national economy is determined not by a balance of trade surplus, but by the capacity of national industry and agriculture, their openness to new technologies and management innovations. The safety of the nation is ensured by the supremacy of producers' interests, when bureaucrats are not allowed to interfere with private businesses and hinder production process; by simplicity and clearness of laws and tax system; by qualified and responsible personnel brought up by the education system. In this case, balance of trade deficit reflects exchange rate fluctuations only. The production is will not reduced, and the nation will live in prosperity.

4.4. Nationalism and Globalism

All markets and economies independent of the oligarchy face the threat of aggression. The historical legacy offers many reasons for intervention that could be used as *casus belli*, for example, the unresolved status of the territories that previously changed hands several times (Kosovo, Kuwait) or the geographical openness (southern border of Russia lacking the necessary facilities). In such cases, economy becomes part of geopolitics and economic nationalism is challenged by oligarchic globalism.

To ensure stable economic development, each country should seek to confine itself within its natural boundaries and build a sustainable system. There should be no contradictions leading to wars between nations or other states, which try to return their occupied territories. Natural boundaries are defined by geographical and cultural unity, which has

appeared in the course of historical developments. If a nation does not perceive these boundaries, it loses its strength in wars and quelling mutinies.

Nationalism and globalism face irreconcilable contradictions. Nationalism provides the sovereignty of the nation and freedom of the individual within the framework of this sovereignty, which protects against the banditry of the oligarchy and transnational corporations. Globalism, on the contrary, refers to the concocted *universal* laws, and acts to the detriment of countries' national interests, substituting cooperation among nations by their denial, the dialogue between cultures – by internationalism, national culture – by multiculturalism. Nationalism protects its economy by customs duties, providing all economic operators with equal access to international trade, while globalists and bureaucrats create a quota system for personal enrichment.

Nationalism supports the nation and the real commodity production, whereas globalism seconds oligarchy with its phony capitals, which destroy the real economy. Globalism tries to appropriate something belonging to others through bribing the criminally minded people and those inclined to treason of national interests, while nationalism defends its own and protects the independence of the nation.

4.5. National Economy

One cannot develop the country's economy without working out traffic patterns of goods within the state boundaries and assessing the possibilities of different regions in accordance with their climatic and geographical conditions. The government thinking in terms of the nation would proceed from the country's genuine needs, rather than *generally accepted standards*. Where the winter lasts longer than six months, the state

must strive to reduce energy costs. Countries with vast territories should strive to reduce transportation costs, so that remote regions do not degrade and their inhabitants could enjoy the same living standards as in the developed ones.

The national economy must produce goods rather than money or accounting reports. Only real commodity exchange is important for the welfare of the nation, not financial flows. If the government can count only money and sees its main task in collecting taxes, the economy collapse is just round the corner. If the government reports its activities in terms of foreign investments volume, it testifies to its inability to ensure production development without resorting to foreigners and the world oligarchy. If it sees its success in placing *foreign currency reserves* outside the country, then it cares of someone else's economy instead of its own.

Countries that strive for *open economy* sooner or later come into unsolvable contradiction with the world trade and financial systems. Fluctuations in supply and demand on foreign markets threaten to crush an economy, orientated to foreign consumption, while free flow of capital can deplete its resources in no time. Therefore, the national economy should operate as an independent system, ready to provide the country with everything it requires, even if no goods at all are imported. In doing so, the home market should be protected from takeovers by foreign markets. But restrictions on the free flow of goods and capital outside the country can be imposed only if their circulation within the country is guaranteed by stable and fair rules of economic activity and a fair judicial system for settling business disputes.

The same applies to the workforce. If unpretentious guest workers – these contemporary nomads ready to wipe out any civilization encountered on the way – are incessantly brought to the country, one can forget about developing modern pro-

duction and regions of the country. After all, the entire nation's economy depends directly on labor incentives and responsibility of workers, as well as their cultural level, and standards of communal conduct learned from childhood. To curb immigration flows, it is necessary to create appropriate incentives and cultural standards for the native population of the country; it is necessary to save the nation from low-skilled labor and to ensure a decent remuneration for menial jobs.

The state has to pay close attention not only to the incoming labor force, but also to emigration of its citizens for work in other countries. If one ignores the *brain drain*, then the best skilled workers and scientists would be outbid by the world market, and would lay the foundation of economic prosperity for other countries. At the same time, closing borders for creative people would mean extinction of intellectual and spiritual potential, which flourishes on the cultural dialogue and scientific exchanges with other countries. To save the intellectual potential, a nation must create competitive living standards, offer ample opportunities for creativity, provide access to the treasures of the world culture and world databanks, rather than impose restrictions.

Private interests of individuals are inseparably linked with the achievements of the state and its national economy. Welfare for the majority of the population can be achieved only if there are national cooperation and division of labor, as well as mechanisms, protecting personal accomplishments together with a possibility of sharing national achievements and advantages. Small countries face more problems in achieving prosperity since they cannot do without regional and inter-state cooperation, on which rests their real economic success. If people have to fight on a permanent basis, economic development is bound to come to an end and give way to destruction and poverty. If the state enforces law and order,

protects the wealth, accumulated by generations, and cares for its citizens, the wellbeing of individuals cannot but increase.

The government mechanism should establish a human feedback based on understanding of invariability of rules, protection of property, goodwill and dignity. The creation of such a mechanism is a precondition for a successful national economy. If the feedback is interrupted, welfare becomes dependent on arbitrary verdicts of a bureaucrat, deciding who is worth enjoying public patronage and who should be reduced to the slave status. If the feedback crosses state borders, it enslaves the nation as a whole, and links local bureaucrats with the global bureaucracy, depriving the national administrators of any ties with the nation.

The national economy should be orientated to the average person, to the citizen, rather than the officialdom. Economic freedom is not a dogma born by the liberal thought. It is a demand to eradicate bureaucratic dictate from life and enforce equal opportunities for economic activity. By contrast, liberalism creates freedom only for the select, subordinating the nation to the *Iron Law of Oligarchy*. Nationalism insists on never-ending activity of the state in protecting national producers from the bureaucracy, and the national economy – from the global financial system. Thus, the *iron law* gives way to the *iron will* of the nation. Preaching *openness* of the economy, liberalism lets international speculators and unscrupulous competitors instill the oligarchy and humiliate national entrepreneurs.

Marxists believed that only workers and peasants could be regarded as produces, while the national economy includes in their number engineers, artists, scientists, physicians, as well as teachers. All of them make their contribution to the big *production* that is the creation of the nation. The might of a nation is determined by its people rather than machines. The wealth

of a nation is the people rather than in goods. Some manufacture everyday items, while others promote culture, bring up the future generation, serve in the army, and govern the state. The national economy is inseparable from the nation and represents the means of existence of the nation and the state rather than its purpose per se. This understanding of the economy does not fit into either liberal or communist doctrines.

4.6. The State Structure

The national economy must be based on the leading economic setup that, in its turn, shapes the power system. In the times of agrarian relations the state structure was similar to an estate all its functional elements, as if the shape of a single noble fiefdom was expanded to the whole country. In the industrial epoch there appeared two more types of states, one focused on trade, while the other – on production.

Country-market was as heterogeneous and noisy as the marketplace, and at first glance seemed to be governed by supply and demand. However, a close look revealed handling of goods under the counter, corporate groupings, vigilant policemen with truncheons and nimble pickpockets. Later this type of the state developed into a *country-supermarket*, lit by blazing signboards and striking showcases. This supermarket produced little, but sold a lot and recreated. Such a state has eventually become a huge shopping and entertainment center.

Country-enterprise looked like a big factory with lots of workshops. Here no effort was spared to minimize administration costs, everything was subordinated to the tasks of production and concerted actions of all the elements. At a simplified level, this model was realized during the Soviet industrialization, but later bureaucratized management impeded the establishment of a high-tech country-enterprise. Nevertheless, the

adherence to the country-enterprise model turned the Soviet Union into a leading economic power, which was able to win a war, maintain a nuclear-missile shield and explore the outer space.

Country-patrimony seemed to have retreated into the past, but today the oligarchy is trying to restore slavery, as it seeks to ensure that nations accede to living in the *country-plantation* with only three categories of inhabitants: owners, overseers and servants. Modern slaves are prescribed to stare at the showcases and watch TV, as well as consume forgeries of prestigious and expensive goods. Ordinarily, their work is no longer needed. They are only to recognize the power of the oligarchy as legitimate, democratic, humane and binding upon the entire world.

A truly modern national state (*country-community*, *country-corporation*) corresponds to a different type of industrial relations, which can take advantage of all scientific and technological achievements without turning individuals into machine cogs, on the one hand, and preventing them from degrading into primitive country-supermarket consumers, on the other. For its development the nation requires a state in which work brings joy, children are in good care, honesty, love and friendship are in fashion, losses and gains are equally shared, neighbors enjoy help and assistance, and, if necessary, where all and sundry take arms to jointly defend their homeland. All citizens are united by the joint project of creating a country-empire, which represents the supreme form of self-organization.

4.7. Taxes and National Income

The work of people who are engaged in economic activities, either as private entrepreneurs and business owners or as employees, constitutes the main source of budget revenues in

any country. They do it by paying taxes. Property taxes, notes emitted by the state (inflation emission), customs fees, etc. make other contributions to the budget. Yet the national income is formed primarily by labor and creativity. Therefore, normal economic functioning requires creativity and desire to work. If the tax system suppresses labor and creativity, bureaucracy flourishes and oligarchs get enriched without any constraints. Consequently, it is the tax system that either enslaves the nation (which the bureaucracy and oligarchy strive for), or emancipates the nation and destroys enthralling factors, restraining its development.

For nationalists it is of primary importance to simplify the tax system to several easily calculated taxes and impose them not on businesses but on individuals only. In this case, the conflict between the employee and the employer will be eliminated. The employer will no longer be suspected of getting enriched at the expense of the employee. And every employee will see a statement of how much of his earnings goes to the state system to support the government, military forces, social security, etc.

The whole system of bureaucratic coercion and subjugation is built on withdrawal of all or nearly all income earned by an individual, no matter whether this individual is an employee or a company owner. In a bureaucratic system, funds collection for the state is based on two-level tax transfers: first, the company pays a part of its earnings, and then a citizen does the same. Apart from that, the company is obliged to pay turnover taxes as the end user (for example, VAT - value added tax). All this is aimed to disguise the extortionate withdrawal of the company or employee earnings. What is left at the disposal of a natural person is exempted later through indirect taxes in the form of various fees for registration of certificates, licenses, entering property ownership, etc.

Oligarchy has always sought to reduce the cost of labor and minimize outlays for national and personality development. Therefore, it will always be an oppressor of freedom, turning people into *labor force*. Nationalists, by contrast, want to set people free from the power of money and make them conscious and educated members of the single national body. Should the interests of the nation prevail, the tax system must be radically simplified, pressure of taxation reduced, and enormous amount of bureaucrats dismissed from the fiscal bodies and transferred to the manufacturing sector of the economy.

If the nationalists regard every citizen as a free and creative personality, the subject of taxation should be just the individual, while the legal entity will perform only the agency function for the tax base calculation. If employees pay tax on their earnings as well as turnover tax on purchased goods on a monthly basis, and the owner of the company pays an additional tax on his income, the real picture of tax burden would be reflected in payrolls and make no secret for anyone.

Transparency is beneficial to citizens (both employees and entrepreneurs) and unprofitable for bureaucracy. The individual, who realizes oneself as a full-fledged subject of economic activity and appraises the contribution he makes to the state organization through taxes, becomes a natural enemy of proliferating bureaucracy and globalism.

Only the individual can combine means and instruments of production, knowledge and software products, capital and innovation. In the process of production it is the individual who represents the source of creative energy, concentrates material resources in the desired sphere and converts them into useful items, and other commodity products. There exist two factors impeding this process: the monetary grip that generates perverted conditions to hinder production, and a bureaucratic layer between producers and the means of production, which

distorts industrial relations. As long as industrial relations are hampered by fictions, and parasitic bureaucracy maintains its dominating role, citizens cannot unite into a genuine nation, and the economic system will fail to develop into a fully sovereign national economy, free from robbery of global oligarchy.

Taxes should be simple to calculate and transparent in essence. A tithe of the income or turnover offers a vivid example of a simple and transparent system of taxation in the past. The simplicity of tax calculation cuts down the number of officials and diminishes corruption among state administrators. Against this background, the bureaucracy is unlikely to survive. Any complication generates the appearance of innumerable taxation *experts* in governmental bodies and courts, who are not engaged in developing the country, but hunt for errors in financial statements of entrepreneurs, distracting the latter from productive activities. The confusing tax legislation compels business to hire a staff of specialists and pay off bureaucrats, haunting them with their paragraphs of instructions and elucidations of tax authorities. In so doing, the employer and his employees are bound to become slaves of increasingly growing bureaucracy.

Simplification of taxation will reveal its relationship to the national income, making it clear and *transparent* and the leaving less ground for enslavement of manufacturers by bureaucrats. The simplicity of the tax system will reduce the overall tax burden by eliminating supplementary payments to inspecting officers. The less administrators may redistribute, the easier it is for the nation to increase the national income and diminish expenditures, on the one hand, and put a restraint on the officialdom on possibilities to allocate money from the state budget on ambitious project, which promise them additional corruption fees, on the other.

Bureaucracy is seeking to confuse not only entrepreneurs but all citizens as well, by offering bogus criteria for evaluation of the government. In a bureaucratic system, statistical data as well as elections have become a sophisticated form of deception of citizens in order to enrich the oligarchy and manipulate the public opinion. It has become fashionable to report back to the *electorate* in terms of foreign investments and growth of the GDP (gross domestic product). But they conceal from the public that investments received from abroad are encumbered with payments of income to foreign investor, and that foreign investments are repaid by streams of wealth turned to other economies. They conceal that neither the investment nor the GDP reflect the wellbeing of the nation. If the calculation methods change in such a way that the income of the country arbitrarily includes a variety of services and intellectual *capital*, which has nothing to do with the real economy, the economic indicators turn into propaganda material and deception.

National income is the genuine criterion for assessing the level of wellbeing. It consists of income received in the sphere of material production as the aggregate value, created anew and designed to meet the vital needs of citizens. National income is a newly created value, formed by the difference between all the proceeds for manufactured goods delivered to the consumer, and the entire costs of their production. Manufacturing *for stock*, entertainment and private life services, personal expenses of the employee and the employer should not be heeded. When the accounting takes into consideration the newly created value only, one has a clear idea of the development level of the national economy as well as the amount of resources that could be spent on personal consumption, economic expansion and public bodies' maintenance. The growth of national income, resulting from new productions

and reduced unit costs, reflects the dynamics of the national economy. If a nation confines its spending on social projects and state needs to what it actually earned, it lives within its means and creates the necessary prerequisites for the full-scale development without burdening future generations with debts.

For nationalists it is not the size of the state budget, manipulated with by officials, that really matters, but the national income size and its growth rate. The increase in national income can be achieved by lowering taxes. Even ancient Chinese noticed that *crippling taxes enrich the enemy*. The nationalists' enemy is bureaucracy, which seeks to control the largest possible share of the national income and national wealth. Therefore, nationalists are unwavering foes of bureaucracy and offer a fundamentally different economic system, in which taxes are low, tax system is extremely simple, and the national income to the great extent bypasses officialdom. In such a system, the citizens know exactly how much each pays to maintain the armed forces, social programs and state machinery. As to the personal earnings, people will be able to make use of them at their own discretion much better than any official.

4.8. Property, Land and Production

The legitimacy of property rights is a key principle for the development of national economy and the strength of national unity. The integrity of citizens' community can rest only on legal acquisition of property, while the law – on the primordial notion of justice. Backroom conspiracy of bureaucracy and yesterday's thieves, who have now turned into *well-respected oligarchs*, has no time limits for prosecution if it violates the principle of fairness in the eyes of the nation. Even a law that covers up stealing cannot guarantee thieves lack of jurisdiction

in future, when the national power abrogates such a law. Property rights make no sense if the current system of property relations impoverishes the majority. If for some individuals property is available, while others are denied any access to it, the society reaches a deadlock and splits into clans, waging war to the knife.

Manufacturers occupy a special place in the national state. They should be granted free access to markets and raw materials for their production as well as free sales of produced goods. The liberal system, based on the capital flow, defines antipodal goals. Raw materials as a speculative commodity become more expensive due to bank interest on loans and multiple brokerages, while networks shrink markets, depriving producers of the entire extra cost created by them. Bureaucracy contributes to this process (liberal monopolization) by imposing various procedures of licensing and quotas (bureaucratic monopolization), making the production even more vulnerable. Liberals call for minimizing the role of the state in the economy. Nationalists call for minimizing the role of bureaucrats and arbitrary decisions; they see the role of the state in promoting major production innovations and in control over strategic industries, where the risk of monopolization is too high, while the commercial risks are too precarious. The state is obliged to plan long-term development of the nation, which is beyond the resources or economic interests of private entrepreneurs. The role of the state should manifest itself in placing government orders for the strategic products and in introduction of advanced technologies relevant to the development of the national economy as a whole.

All this will bear fruit if and only the bureaucracy is bridled and subordinated to the nation. Officials by themselves, even enjoying full power in the administrative and economic

management of the country, cannot ensure economic efficiency. The Soviet system, based on bureaucratic egalitarianism, offers a striking example of this. It created advanced production but failed to provide the living fabric of the economy as a whole, since it suppressed private initiative, creativity, the responsibility for the results of one's own work, while new technologies sank in the process of bureaucratic co-ordinations.

The oligarchic economic model, on the one hand, and the national model on the other hand, display different approach in regard to private and collective ownership in agricultural production. Liberal monetarists deprive the state of the regulating role in agriculture, leaving rural producers face-to-face with wholesalers, who form market purchase prices and force to sell below cost. Low food prices ensure good spirits for city dwellers and their loyalty to the government, but ruin rural areas.

Bureaucracy creates tension between the city and the countryside, where rural producers enjoy no insurance to maintain production and decent living. To prevent villagers from moving to urban areas, all sorts of barriers are being erected, such as the high prices on city housing. These *serfs* of up-to-date rural economy are deprived of land through mortgage and are left without any means to support themselves. The nation splits into the urban majority and the helpless rural minority in danger of extinction. Only the richest countries can afford to cope with such imbalances by enormous subsidies, which make agriculture profitable despite alienation from economic realities and overall dependence on the bureaucracy.

The agricultural enterprise can coexist successfully only on condition that the areas are not split up ad infinitum and the state pledges to defend the interests of the nation by setting guaranteed prices for produce if there is no private buyer at a

higher price. This policy is a prerequisite for the normal functioning of agriculture and produce processing. In this case, other operators are not excluded from the free market, but their purchasing prices cannot be lower than the ones set by the state, thereby ensuring the profitability of agricultural production. The influence of the state in shaping agricultural policy has to be determinative. The land cannot be the subject of mortgage and part of bankrupt's estate. Arable land and rural areas are as significant to the state as the minerals. Barbaric exploitation of land, transfer of arable land and forest resources to housing development, acquisition of water protection zones illustrate bureaucratic squandering and plundering of national assets.

The state should care for preserving agricultural production just as it cares for its army and soldiers. One can punish an administrator, caught embezzling, or bring to trial a cowardly soldier. But the national interests demand full state control over the strength of the army and land allocation. No change of ownership, no difficulties in land tenure should hinder the process of agricultural production. Country requires food every day, and there can be no excuses justifying the cessation of agricultural production. It is the joint responsibility of both entrepreneurs and civil servants.

Modern means of production, technologies and communications make it possible for everyone to own land, work it and enjoy city life conveniences, while enjoying spaciousness farmland, fresh food, pure air and amenities of nature. Allotting land to people allows city dwellers to settle out of megalopolis – those crematoria of the national spirit – and to ensure the necessary balance of population. Spacious living quarters offer enough room for big families, whose members may have a job in the city or cultivate their own land, since modern highways and communications provide access to rural

and urban occupations, national and world culture. It is this *sense of ownership*, which a dependable national government should cultivate in regard to homeowners, if it cares about the future.

4.9. Pensions

Pensions often give rise to political battles between liberal and social parties, offering different ways of financing pension funds in an attempt to win the retirees over to their side in election campaigns.

While the nation is young, generations of able citizens may easily support the older age group. However, with life expectancy on the rise and the working age unchanged, the burden of able citizens is growing.

European and some Asian nations have long been facing difficulties in maintaining decent living standards of older generations, which were initially set too high. Now these countries try to change pension legislation, shifting responsibility onto private pension funds. It is assumed that people should *save for their own old age* and develop various forms of disability insurance. In so doing, the state levies another tax upon its citizens, which is collected for future use and exists in the form of cash not secured by future production of goods.

In the national state there is no need for compulsory savings. If the nation builds up its national income as a comprehensive whole, then the whole nation can reap the benefit. One part of this income should cover the state needs, while the other – social needs, in which public pension plan plays a major role. Instead of fixing the size of pension in terms of cash, it should be calculated in terms of percentage of the national income. The budget must envisage expendi-

tures it can afford to spend on retirees. These expenditures solely depend on what the nation has earned over the past year.

The openness of the national income, tax system, the proportion of the budget allocated on pensions, gives each generation a motive to maximize the national output by supporting producers, improving the efficiency of labor, suppressing bureaucracy, sponging and theft.

4.10. Wealth and Poverty

If wealth is understood as material welfare and access to a variety of services, quite true seems to be the evangelical assertion that it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. Such a wealth comes only to the detriment of the individual. However, understanding of poverty solely as a lack of material welfare is erroneous as well: the poor may then only dream about robbing the rich and occupy their place, infringing upon the rights of those who failed to carry out such a seizure.

To bridge the social gap between the rich and the poor, it is necessary to understand that poverty is a common problem affecting all layers of the society, and private wealth serves good purpose if it is used to eliminate poverty per se. In other words, wealth is justified if it becomes a source of increasing economic power of the nation and contributes to its moral and physical strength. If wealth parasitizes on the money shortage and inadequacy of the financial system, it is one thing, if it gives a start to production, reproducing labor force (including the labor of the entrepreneur) and manufacturing systems, it is something else. Clipping coupons is one thing, creating a production is another thing. The former sig-

nifies parasitism, while the latter is a decent, well-respected activity.

Wealth is a lure, enticing entrepreneurs to give up work and become parasite rentiers. It is fraught with moral lapse, degradation, spiritual delusions and disintegration of personality. Accordingly, entrepreneurs are exposed to that risk among others as well. But our assessment of entrepreneurs must be based on whether this or that particular entrepreneur has anything to lose spiritually. If they lack conscience *a fortiori*, they have nothing to lose, since they are spiritually poor in the first hand.

Rental sentiments resulting from dreams of miraculous enrichment are dangerous, because they cripple the economy. Businessmen are not organizers of production but financiers manipulating with virtual values and abstract substances. Rental moods oppress love for work and drive people towards financial swindlers and masterminds of various lotteries and marketing pyramids. Numerous able-bodied people rush to the service industry, which swells up out of proportion, to deliver luxury and sophisticated services, also becoming either rentiers or their service staff.

Oligarchic state model provides for economic activity primarily in the servicing of annuities, mediation and primitive speculation. Rent inhibits work and makes business dependent on numerous parasitic structures. National legislation should introduce barriers to withstand this evil and additionally tax renting and luxury to make servicing of idleness unprofitable and unattractive.

4.11. The Economic Basis of the National Elite

The 20th century witnessed a shift in the system of values, and the elite began to recruit the rich and the rulers regardless

of their moral qualities and fruits reaped of their labor, rather than heroes and men of wisdom. Formation of *elites* in defiance to the intellect and rendered services resulted in degradation of public institutions and provoked crises in all spheres of human activities.

The alienation of public service from the interests of the nation and state constitutes a major problem for modern societies. The destiny and prosperity of public officers depend only on their rank and capacity in bribery. In addition, the civil service is not formed by the national elite. After the collapse of aristocracies, elite is made up of oligarchs, rather than the best people of the state who are related to it by blood.

Degradation and betrayal of elites have always led to the collapse of the state. The state may withstand various threats, if the elite fits in the economic model and occupies its rightful place accepted by the nation. Liberal bureaucracy creates *elites*, which are incorporated into the economy through corruption, and preservation of such *status quo* is provided for by a brainwashing propaganda persuading the society that such a setup is proper. These *elites* are not interested in the welfare of the nation and use it for their own lucrative purposes.

For services to the sovereign and the state, the old aristocracy received not only positions but also land, property, servants, and slaves. Its wellbeing depended on the faithful service and feats of arms. If an aristocrat or nobleman was killed in action, his family did not live by begging, but enjoyed all the gained benefits. If a representative of the aristocratic elite retired due to age or sickness, he would not become poor and could support his family thanks to the land granted for the service. Industrial revolutions deprived aristocracy of economic stability, while taxes on property and inheritance completed impoverishment of aristocrats. They

were ousted by bureaucrats who in the times of hardship have always valued their own lives above the interests of the state. It is for this reason that powerful empires lost strength and eventually fell.

Today's public service offers no guarantee in terms of the place in the elite. Families of officials and officers are not protected either. The incredibly abundant administration personnel make such guarantees impossible. Therefore, administrators crave for a place in the *elite*, turning their service into a business, where corruption is an integral part of the position.

Bureaucracy prefers to reproduce itself, promoting less talented executives to higher positions. As a result, the country's administration reaches a deadlock within two or three generations. The rule of timeservers eventually finds itself unable to support not only the country but the bureaucracy as well, and bureaucrats display more and more cruelty towards the people and become all the more cynical in trampling on the interests of the nation. There appear fewer constraints hindering the enrichment at the expense of the national betrayal. Since bureaucrats do not rely on quiet and well-to-do old age, they strive for immediate and speedy enrichment.

To be worth shaping the genuine national elite, public service should not rest upon financial incentives, but has to incorporate administrators in the economic life of the society, and make their wellbeing dependent on its efficiency. Restoration of links connecting public service with the national economy and dramatic personnel reduction of the state machinery staff would encourage the formation of a new national aristocracy that would enjoy a worthy status and proper remuneration for its service.

The elite members, which have brought substantial benefits to the nation, should be *tied* to shareholders' equity and granted *golden share* with the right to receive income but without

the right to interfere with the enterprise management. This will make this new aristocracy interested in the development of the national economy in general and specific national enterprises in particular, reinforce the desire to serve the state, which, in turn, will take care of the aristocratic elite.

Revenue from businesses allocated to officials should be established only as a small fraction of taxes within their existing framework. There should be no participation in the management of enterprises, no distribution of *bonuses*, no any other rewards. These benefits should not cover all officials but apply to the national elite only, since it is the modern form of aristocracy with greater earnings and greater responsibilities. Betrayal of national interests and abuse of power must become intolerable while faithfulness to the nation should be brought up from childhood and be backed up by the fear of inevitable and disastrous material losses and legal incapacitation, in case the personal interests of such individuals prevail over the public ones.

4.12. Reliance on Nationalism

Talking about the German economy, Max Weber laid down a generally valid principle: the goal of the national economy is to ensure the priority of high-tech industries over retail nature of *bazaar*, as well as over financial and commodity speculations with their never-ending corruption.

Victory of high tech over low technology, on the one hand, and of advanced industrial relations over less sophisticated ones, on the other hand, can be gained only if the state plays an active economic role and protects small and medium-sized businesses against the invasion of foreign competitors, suppression by domestic monopolies and lawlessness of officials. Removing the state from this activity will inevitably result in

the collapse of the nation. Therefore, economic policies should be based on nationalism.

The national strategies of economic development are defined by traditions of productive activities, national engineering and scientific schools, the resource potential of each country. Beyond common sense, there exist no universal economic laws. Any pre-assigned pattern carries the features shaped by the specifics of the national economic model, where the mind and the will of the nation triumph over the oligarchs' greed and passion for lying.

5. Service to the Good

5.1. *Oligarchy and Religion*

Through faith individuals perceive absolute truths, the meaning of life (reason to live). In philosophy they try to grasp general notions about themselves and their character (how to live), and in science obtain fundamental and applied knowledge of nature, society, individual (way to live).

World religions gave birth to world civilizations. Modern civilization is trying to discard this fact and implants the worship of money in the consciousness of people, replacing with it the question about the meaning of life: *what do we live for?* Militant atheism and pocerante absenteeism are the instruments of the nations' subjugation by bureaucracy and oligarchy. National identity, deprived of ancestral faith, is unable to see the difference between freedom and slavery.

Ideas can be conquered only by other ideas. Therefore, the global oligarchy launches an attack on world religions surreptitiously by introducing substitutes for religious identity, turning sacred rituals into the show, replacing the mission of serving the truth with enslavement to the allegedly infallible authority of the leading clerics. The clergy and believers are encouraged to recognize *the harmony* with rulers wallowed in vice, claiming that *all power comes of God*. However, they

keep forgetting to specify that power can be not only God's grace but God's punishment for sin. And the latter should not be treated as a gift from God. When exhortation does not help, it is replaced by threats and repressions, providing loyalty of those who are inclined to give way to oligarchy, if only to continue to perform religious rituals.

The example of many ascetics shows that Truth can be found in the individual act of salvation. But this is the way of very few and not millions. And today, instead of consolidating the nation by common faith, people are encouraged to make individual spiritual choices, in which they are looking for answers to questions of existence *ad arbitrium*, without associating themselves with the fate of the country and its history. The same perversion of spiritual life is true in regard of the clergy that has lost touch with religious foundations and meaning of the ministry. Dividing their lives into private and public, they proclaim the eternal truths for others but do not trouble to follow these rules. Against this background, oligarchy encourages and cultivates the yearning for material wealth and luxury. If any minister of church stands up against this tendency and speaks in defense of canons, he is accused of apostasy and ostracized.

Materialism brought to fetishism has become a religion, which the oligarchy embeds everywhere, undermining world religions that laid the spiritual foundation of historic nations. There appears *harmony* between the church and the state bureaucracy, in which the clergy is offered a disreputable role of mollifying national forces and propagating a nation-free world. Another testimony of degradation of world religions is the imposition of a cult of violence, which runs counter to the essence of faith and replaces religious identity only with hatred of *infidels*.

An emptily worded faith dies in the soul. Words are still flow but the doctrines are no longer respected. It is for this

reason that the religious rhetoric added to the armory of nationalist organizations, displays no impact on people. Empty words without asceticism touch nobody.

People misled by religious leaders are unable to get rid of the cult of money and slip into the abyss of vulgarity, violence, dishonesty and shamelessness. Devoid of culture and history, people turn into a kind of biomass that makes fun of selfless life, presenting it as religious fanaticism. All these *individuals* repudiating the faith of ancestors, the cultural, political and tribal communities, constitute a *suicide club*, having sold their soul to the oligarchy. They do not live but rot in hell that they have created themselves on earth. Selfless ascetics form the last bastion preventing the whole mankind from the triumph of hell, the final end of human history and supremacy of the kingdom of sin.

5.2. Faith and the Idea of Progress

Humanity had to go through bloody revolutions and wars that took millions of lives before social and geographical space has been cleared for the rule of money, and religious ideology suppressed. This journey started in ancient times, when certain rebels denied non-material and calumniated history and tradition. All their ideas could be brought down to the notion of progress and the articles of Enlightenment. Due to the progress of natural sciences, Europe has managed to grasp control over the whole world, capture huge colonies, and create a system of global trade. And the illusion gained ground, that besides science and technology the mankind needs nothing, and this is its *nature*. European enlighteners revised the mere essence of communal life and generated the crisis of religious ideology in Europe and provoked bloodshed, unthinkable in the past centuries. Guided by ideas of the Enlightenment, the world

entered the era of devastating wars and revolutions. Against the background of growing material prosperity, the sunset of modern civilization became apparent.

A propaganda catchphrase was introduced by liberals and communists to announce the Middle-Ages as the times of obscurantism – *the Dark Age* with inquisition fires everywhere. In reality, it was the time when the civilizations of today, covering countries and continents, took shape under the influence of world religions. It was the time of formation of distinctive spiritual world and original methods of production peculiar to these civilizations, which predetermined their development. It was the time when social and political communities began to emerge and finally created great countries and great nations, which still bear the main burden of global economic development and preserve the world culture.

Various declarations, stemmed from ideas of the so-called humanists, gave birth to the ideology of liberalism. It put forward slogans of liberty, equality and fraternity, which distorted the true purports and offered diabolic lures, feigning care for the people. Exposing the evils of bourgeois liberalism has led to the emergence of a new lure, that is proletarian internationalism and communism, which ideologically reiterated many of Enlightenment ideas, modifying them after their own fashion and glorifying the collapse of nations and states as a prologue of the *bright future*.

Having declared war on bourgeois property, bourgeois society and exploitation on behalf of the international proletariat party, communism, just as liberalism, was referring to the pursuit of earthly comforts, by which it understood satiety and idleness. But, unlike the liberal slogans and appeals to establish the realm of the just national government, which proclaimed *democrats* starting their journey around the world in search of happiness, this time proletarian happiness was seen

in the future worldwide association of individuals, in which *free development of each is the condition for the free development of all.*

What have the ghosts of liberalism and communism, born by the rebel consciousness of nothingarians, brought to the mankind? After the proclamation of liberal slogans it took less than two centuries for the oligarchy to capture the commanding positions in the countries where liberalism gained ground. It took a hundred years of the communist rule in the countries where people were inspired by communist ideas, and the power in these countries was grabbed by the party bureaucrats. Is it worth reminding what happened to the liberal ideas of happiness under the regime of oligarchs? Or to what ugliness were driven the ideas of proletarian happiness under the rule of communists?

Neither liberals nor communists managed to oust the religious consciousness by science. An attempt to replace faith in God by faith in the political idea devastated the souls of people and did not lead to anything reasonable and lasting long enough. Science without a system of *values*, tested in centuries, has been exhausted. Ideologies have degenerated into dogmatic formalism of fake values and fictitious procedures, imitating the popular support for abuse of common sense. The autonomy of the individual from God has failed the test of time. It has only separated individuals from religion, morality, family and nation, which had come to their rescue in the preceding epochs.

Societies that are not united by a heroic act of faith, contemplation of tradition and historical past, common understanding of the sin and the virtue, are foredoomed to inevitable collapse. The future belongs to those for whom faith, Fatherland, nation, honor, duty, love are above all earthly blessings and life itself.

5.3. Faith and Knowledge

The greatest scientists of the world, the founders of classical and modern science have almost all been believers. And only those who sought to overthrow the traditional society set faith against scientific knowledge. In reality, faith and knowledge complement each other. In the minds of people they do not exist separately, because knowledge is extracted by revelation, insight, and an act of creativity. Religion provides a creative impulse and a moral incentive to scientific research. Religion creates conditions for love of knowledge, respect for learning. It is not accidental that monasteries were the centers of knowledge, and theology was compulsory for study in the early universities. Classical education implies understanding of religion foundations. Traditional moral principles were passed on to the younger generations by families through religious rituals and basic articles of faith. Modern times boast of existing level of education and knowledge of the world. In fact, separation of education and science from religion has led to moral degradation and lower cultural level. The number of scientists creating and maintaining the current level of technology is rapidly decreasing. Leveling democratic procedures threaten to deprive most of the people of the depth of knowledge. And this will result in the collapse of not only moral principles but also of the entire infrastructure of civilization, which provided a more prosperous and safer life than in the days preceding the industrial and scientific-technological revolution.

Oligarchy seeks to separate education and science from religion, to take apart the paths to God and to the world cognition. It is interested in handling semi-literate slaves, forcing people to consume mass media *products*. Thus, oligarchy is filling the minds of citizens with *barren rock* of its propaganda and

deprives them of basic knowledge about the world and about themselves. Under the leadership of oligarchs, the world is rolling into the abyss of ignorance and failure of all the achievements of humanity in the past centuries.

Life and the human's world have always been the arena of struggle between the good and the evil, and the history of mankind offers innumerable examples of it. But an individual often fails to draw the line in the battle and distinguish between the good and the evil. Wandering in the darkness, the individual can find oneself in the camp of the enemy of God. And today this happens more often than ever, since the truth is revealed neither on the battlefield nor in the cells of men of wisdom. The enemy of mankind has become astute and cunning and invented new lures, offering sophisticated philosophizing and fame of scientific titles instead of the truth, honors due to position instead of the feat, money and entertainment instead of fruits of labor. Mass media implants life stereotypes that destroy personality and immerse people in vice. The values concentrate not on God, or moral perfection, or spiritual feat and feat of arms, but on whims of corrupt nature.

Rejecting religion, liberals and communists parasitize on the past achievements of thought and activities of scientific schools established in previous times. While their forecasts, political and economic strategies keep proving wrong, they cynically explain all the problems and crises that have accompanied their activities by objective reasons. Bureaucracy, having absorbed two ostensibly alternative but in fact kindred concepts, uses them both to fool the voters, inviting them to choose between the *left* and *right*, while changing nothing in essence. In fact, such a choice deprives citizens of an opportunity to mediate upon the meaning of life and subjugates them to the fatal policy of *golden calf* priests. Only spiritually cleansed and enlightened knowledge allows seeing through the

party games and noticing oligarchy intrigues. This is why the task of nationalists – both as individuals and as their organizations – to obtain faith and knowledge personally and incline others to follow suit. This is one of the most important components of shaping a national ideology and fighting against the dictatorship of the oligarchy. Ideas inspired by faith make the future and protect the nation from destruction.

5.4. Soldiers of Empires

Religion does not preach submission to evil and non-resistance to it. Religion demands humility before God. This made it possible for world religions to create empires. Nations, which retreat into themselves, which do not pose worldwide targets and turn aside from finding allies in the public and cultural development, are quickly relegated to oblivion. The nations that set themselves the task of shaping the world determine the future of mankind.

The ideal state in the eyes of nationalists is a state-nation and a state-empire. Empire is the supreme form of kingdom, uniting within its borders the major part of the original civilization, embracing kindred nations. Empire is the earthly kingdom, built on the covenant of God.

Globalists want to achieve the unity of the world without nations. They want to build their Empire, in which the national core is replaced by the satanic sect worshipping *the golden calf*. To prevail, globalists seek to discredit the very idea of Empire, presenting it not as a custodian of civilization and a disseminator of faith, knowledge and culture, but as oppressor of the people. They want the nations not to unite and rally, but to incessantly split into smaller parts until the global oligarchy could be challenged by lonely and pathetic individuals only. A world without empires is a

world of universal slavery, dying nations, cultures and civilizations. Such a world has no future.

Globalism seeks to break the ties of peoples with their spiritual and cultural roots. It needs chaos, while empires prevent crushing the mosaic of nations and dividing them. Thus empires impede fatal processes, which are so advantageous to the world oligarchy.

Any person with a God-given talent can become a soldier of the empire. To be a warrior is the destiny of the people of fortitude, who can withstand diabolical lures and lures, who love their neighbors as themselves and who devote their lives to the cause for which they are ready to die. Charity and fortitude make the honor of the imperial soldiers; resistance to evil by force is their moral duty.

The true nationalism is aware of supreme values. It understands the world order and follows God but not the clergy. This service illuminates the path to all nations and peoples. Anyone who tries to simplify his life, shunning responsibility of serving and self-education, sooner or later is deluded and turns off the path, leading to the good of the nation and supremacy of eternal verities, to find oneself on the road beaten by Satan for the lazy, incurious and stupid. This is followed by the loss of identity, nation, and state.

There is no room for neutrality. One cannot avoid the battle that is underway in one's own heart. Nonchalance displayed in regard of the battle as if the latter happens somewhere else is akin to sympathy for the evil.

We can tell friends from *foes* by their deeds. Some people serve God and the nation, while others do not serve them. Some people risk their lives, prosperity, and career and spare no effort to achieve results. Others substitute the result with promises that are never met, with lies to conceal their true purposes. Foes are exposed by the barrenness of their contribution

to the good of the nation and extraordinary activities in regard of personal enrichment.

The oligarchy all over is imposing callousness and disregard in order to eradicate in people the very idea of good and with it any thought of God. *Pragmatists* begot by oligarchy are sluggish and boring if compared with those fighting for the faith and the Fatherland, who sincerely strive for good and wish their close ones well: family, kin, nation. Resisting evil is the way a warrior. Only a warrior is free and does not submit to the dictatorship of the oligarchy. This life position has nothing to do with revolution. The first revolutionary was Satan. Soldier of Empire is not of the same kidney and lives by commandment *save and protect*. To restore rather than destroy, to settle rather than ravage one requires not only the spiritual impulse, but also a high degree of professionalism, knowledge and discipline, as well as the ability to bring people together, making use of their strong sides. The unity of the spirit is stronger than any party formalities, but the spirit derives strength from orderliness and cooperation with those who share the same ideas and forbear from futile dreams.

Hope for the rebellion can never bear any fruit. Only a failed state is weaker than the revolting crowd, and that testifies to the extreme degree of its decline. State power has to be stronger than any other force so that it can defend its sovereignty and prevent adventurers from undermining it. When the army, police and officials display reluctance to confront their own people for the sake of few oligarchs, it will signify a transfer of power to nationalists without devastating riots and loss of statehood.

Soldiers of Empire have no need to drag people to the barricades and call upon a civil war. Victory comes to those who lead the people by heart and understanding without resorting to lies and deceit. To lose power oligarchy should be deprived

of support in the eyes of most people, whose work maintains the state. The word of truth undermines injustice much stronger than the rebellious crowd, which cannot draw the line between the good and the evil, and only takes revenge indiscriminately. If the nation discards deception of the oligarchy, it is bound to win. And this victory will provide the nation with rulers who are capable to make it great and shape its future.

To become a soldier of Empire implies entering the terrain with an ongoing battle for the Truth. It is a struggle primarily with one's own lures and prejudices. The first victory to be gained is the victory over oneself. It will open the eyes to distinguish between the laws of God and the ones imposed by the bureaucracy and oligarchs, who are accomplices of Satan on earth.

The battlefield is the human soul. It is not easy to look into one's own soul and relate oneself to the absolute, eternal values. The spiritual work is carried out through overcoming oneself, through the efforts applied by the thought, and through work. To give up trying, scared by the scope of challenges facing the mankind and the individual, means to surrender. Nationalist must be a soldier of Empire and act accordingly, urging himself and others to do good and just things. By getting profound knowledge, we understand each other better and can operate in unison. And then the soldiers of Empire unite into the army to assert genuine truths in the earthly existence of nations and states.

Sooner or later, the pursuit of personal wellbeing leaves people out in the cold, showing that what appeared to be a success turned out to be a failure, and what looked like a triumph happened to be a voluntary acceptance of slave branding. Only grasping the meaning of life and struggling for the Truth makes people free and capable of winning.

6. Where the Nation Rules

6.1. Eradication of Oligarchy

Oligarchs will never voluntarily give up their positions, even if some of them recognize the malignancy of their role and participate in liberation of nations. Until its demise, the oligarchy will strive to maximize the consumption of material comforts and step up seduction of souls by material lures. They are sure to resort to any kind of malicious or atrocious action to preserve the vicious system. Even on deathbed, the oligarchy will attempt to drag the populaces and states into oblivion, leaving behind only a dark void.

All that means that the nations will have to hold out a most brutal war waged against them with help of the state-of-the-art weaponry aimed to alter the human consciousness, and to turn a cheerless slave into a cheerful idiot who is quite happy about his status. As for the nations, they may fight back using the force of the Truth and the Good, plus networking of those who intrinsically reject the oligarchy and its mode of life, those who are ready to oppose the oligarchy both by the word and the deed.

Above all, the oligarchy must be overpowered in the financial area, which they seek to make their primary stronghold by setting up their own infrastructure to enslave the nations under

the cover of democratic slogans and fraudulent economic language. We need an economic system where trading in money and its surrogates is prohibited, with the financial institutions servicing only the real economy. The minimum list of urgent measures shall include a ban on deals lacking goods, requisition of usurious and speculative capitals (beyond the investment process), partition of monopolies and transfer of state-forming enterprises under national control. Elimination of oligarchy inside the state also means protection of home markets and natural resources from monopolistic seizure. Erection of even slight barriers to free circulation of goods and services (except those under state regulation, i.e. narcotic substances, weapons, etc.) shall be regarded as encroachment on the citizens' liberty. The takeover of markets with help of *low-priced* foods (that use surrogates instead of natural produce) shall be regarded as damage to the citizens' health.

Elimination of the oligarchy in specific countries shall depend on the willingness of the nations to resist their enslavers and the degradation level of the international oligarchy. Each nation will take its own path to liberty.

6.2. Debureaucratization

Bureaucracy is more difficult to defeat than oligarchy. Bureaucrats find their strength in human vices, which acquired licentious dimensions in the 20th century and have obliterated the moral standards of entire generations. Bureaucracy would never be made feasible unless numerous individuals were willing to serve them with a hat-in-hand glance riveted on the eyes of any official.

If the society evolves, if it is economically free and sustains its tradition by protecting public institutions and if collective decision-making remains intact, the public service will never

degenerate into bureaucracy. But as soon as the society becomes fractured and disagreement arises about the distribution of the national economy's product, the bureaucracy will immediately come back. While left-wingers wrangle with right-wingers and conservatives squabble with reformers, the bureaucracy will flourish devouring all opposing sides.

The laws established by liberal and *leftist* parliamentary parties merely imitate justice, making real only the tyranny of the administrator who has lost the essence of his service. Only nationalists are able to revise the absurd law and replace it with a sound legal system. At that, the public servants should be deprived of legislative leadership concerning political and economic organization of the society.

In strategic perspective, the struggle against the bureaucracy requires an authority fully free from public servants. The nation should fill the top government position with either a monarch or a supreme ruler representing the entire populace, or a popular college. All these variants are non-contradictory and may be combined within the same state structure and government. The powers of the popular representation should be unquestionably greater than the authority of any official.

In order to rule out bureaucratization of the popular representation system, we should primarily overcome the dogma of direct and secret ballot, which ensures election of persons about whom the voters know nothing and have to consume the myths imposed by the election campaigns. All kinds of voting must be open. Electors authorized by members of the lower representation level must choose the supreme representative bodies.

Norms and rules for local self-government, as well as political and economic competition shall be established without participation of public servants.

The second precondition to prevail over bureaucracy is separation of the public service from the society and drastic reduction of its manpower. Modern communications and computerized management make possible a lean government, dozens of times smaller than the current administrations built at the expense of the citizens. Reductions in public service must be supported by strict rules for their activities i.e. a public servant must act strictly to the law, with execution of an unlawful instruction regarded as complicity in an offense. On the contrary, compulsory shall be laws and assembly decisions that establish the norms of communal life. Determinations of executive bodies shall be issued only for public servants and never refer to the citizens. The public servant shall be authorized only to execute decisions and instruct only his subordinates, only in accordance with the law. Decisions shall be taken by those empowered by the people. Public servants shall be strictly forbidden to participate in the law making process.

Precondition number three is elimination of all public servants' corporations, even those imitating public life. The public servant must perform his function and never interact with colleagues, except for relations set forth by their duty regulations. Kindred relationships and business contacts in the government and other national administration systems shall be completely ruled out. The public servant shall have the right to possess property only in the amount required to sustain a certain living standard. All assets beyond that level shall be transferred to specialized institutions for storage or utilization.

Elimination of bureaucrats' corporations should begin with abolition of the professional corporation of judges, which has used the liberal dogma to find itself beyond criticism and the law, turning into a handy tool to serve the interests of the oligarchy and bureaucracy. An environment like that makes fair justice absolutely impossible, since the popular perception of

justice will never find a way to the consciousness of judges, now independent from the populace and its traditions. The system of justice should be formed by adequately experienced and knowledgeable citizens, whom the society would call upon to participate in the legal process as a part of their public duty. Administration of justice must become the privilege of respectable citizens, with the court composed for each trial in the same mode as the jury. Business disputes shall be resolved by arbitration tribunals made up by the conflicting parties and business associations.

Expedient and fair judgment can be made possible only if the law is simplified, codified and precedent-oriented to make it adequately associated with life. We shall have to revise thousands of ineffectual and even destructive laws. Examination of conflicts and appropriate determinations should be made the competence of local communities.

Suppression of bureaucracy and the crackdown on public relations that impede the development of the nation shall be accompanied by restoration of broad political rights and liberties of the citizens who will participate in open discussions and frankly express their opinions. To this end, the law enforcement and military agencies must be deprived of all political functions and tasked to repel exclusively criminal and external threats. Mass media, principally national TV channels, shall be nationalized and placed under control of public advisory boards.

Within such a system, the government will serve the society, whereas every public servant loyal and devoted to the nation, as well as his family, will be guaranteed adequate standard of living both on duty and upon retirement.

With exposure and disassembly of the bureaucracy in progress, its members and prot_g_s will use every brazen trick in order to preserve its authority. Bureaucrats are ready to

build relationships with other oligarchic countries, so that their armed forces could come to their rescue and use *humanitarian interventions* to withdraw sovereignty from a liberating nation. Hence, national forces fighting against the corporation of bureaucrats will require resolve and readiness to contain their joint action against national interests.

Eradication of bureaucracy and prevention of its rebirth will require daily effort on the national level. The law of supremacy of the nation over bureaucracy is the law of the nation's advancement.

6.3. Neutralization of Intellectual Nihilism

If the nation is solid and able to utilize economic and social innovations for creative purposes but not religious or ideological disputes, it progresses and becomes stronger. But if the emerging contradictions between innovations and traditions cannot be made constructive, centrifugal forces arise to tear apart the national standards and disconnect the society. These forces are shored up by the global oligarchic clans, which employ cosmopolitanism and disoriented social groups that no longer see bearings in national history, tradition and faith. And the oligarchy invariably provides resources to promulgate nihilism.

Nihilists emerge in all societies to reject the existing norms and traditions. But in the 20th century their freedom for destruction became extraordinary. In the 20th century many intellectual forces found their societal niche with help of exclusively destructive slogans, propaganda of antinational theories and the faith in the *golden calf*.

The era of national liberation must drive these unsound and dangerous visionaries into informational reservations and liberate the society and the state from their pernicious influence.

Only those related with their populace via family, faith and service, as well as land and property engaged in the reproduction of the nation shall have the right to select the ideas for propagation by mass media.

There are forces that see their benefit and mission in splitting nations on religious and social grounds, and incessantly work to this end. Hence, the nation's spiritual health must be reliably protected and mass media should not spread arbitrary private opinions contradicting morality and tradition. The society itself must monitor its condition and nip in the bud the attempted splits of the community into intransigent groups. The nation should elect its most respected representatives for censorship committees tasked to stem the propaganda of non-traditional cults, avarice, egotism and immorality.

For the same reason the national forces must control the education system. This system should include the major mass media whose functions should be set to inform, enlighten, educate and bring up the population. Jointly with the family, the school education system must develop a child into a valid citizen able to exist without assistance and be responsible for his deeds. It is the education system that should augment the human consciousness with understanding of responsibility for the condition of the nation, unacceptability of shirking public commitments and concessions to the oligarchy. The education system should provide the schoolchildren with checked-out standards for religious, historical, literary and scientific knowledge, as well as skills required for unassisted life. University and college students should receive the most excellent scientific knowledge and key methods for their creative use in practice.

Reproduction of the nation may take place only if a new class of educators arises, formed by persons that have a penchant to this profession and possess the required knowledge

and skills. Enriched by national ideology, this class is able to reconstruct the nation that would have no *lost generations* or desolate social groups or nihilists that hate their country since birth. The schoolteacher and university professor must develop the bunch of disoriented adolescents and young adults into the new-era nation, the nation of creators and workers guided by the national elite.

6.4. Accretion of the Nation

The nation's future rests upon its spiritual and physical vigor, unity, number, health, intellect, quality of life, creative potential, economy, defense, strategic government decisions and efficiency of everyday management.

Those gifted by God to see the depth of social and economic processes and possessing the required knowledge shall acquire higher responsibility to the people and the nation by joining the civil or military service, participating in representative bodies, and ensuring justice in court acting as a delegate of the people. The nation will never stay alive in absence of service.

Public service utterly contradicts the interests of the oligarchy, bureaucracy, as well as groundless and unattached intellectuals. These enemies of the nation are quite noticeable in the structure of modern societies, with belonging of certain individuals to these forces identified at a highly reliable level. Hence, nationalists will find it easier to identify their enemy and accumulate their forces. Everything that weakens the nation and strengthens the oligarchy and bureaucracy, everything that helps to distract the nation from urgent tasks and capture the human consciousness by ideas and images challenging the nation's interests means collaboration with the nation's enemies and complicity with the forces of evil.

Should private interest prevail over national benefit, beyond his home every person will face horrifying realities – raging crime and poverty, lawlessness and slavery, deceit and amorality. Even preserving a better world within his quarters, the citizen will have to plunge into life full of anguish. His descendants will be doomed to undergo the suffering laid out by acquiescent concessions to the nation's enemies. Therefore, protection of the nation is a common cause directly linked with the interests of every individual able to comprehend these interests.

As soon as the nation fails to see the uppermost goals of its earthly existence in consolidation of the good and the justice, instead it will be given passing, unworthy and merely detrimental goals. The nation is to fall under the control of the oligarchy that will sweat it to the last drop. For that reason, those willing to live in a successful country must join the national forces and render them adequate assistance in protection, preservation and development of the nation. By aggregating the nation and concentrating its spiritual, creative and working potential, nationalists generate the conditions for the nation to acquire liberty and its enslavers – to suffer a shattering defeat.

7. National Unity

The history of mankind first united people together in numerous tribes, and then in several thousand populaces that existed on the continents of the Earth. By merging or keeping aloof from others, these populaces created a political form of organization, i.e. countries. Nations appeared when public affairs became a common ground. The relationship between the peoples was maintained through great cultures that united many nations in civilizations. Historical nations, which predetermined the path of humanity, created great states and great empires. Global oligarchy destroys empires by erasing national borders from the map of the world, making cultures featureless and not worthy of attention, trampling on historical achievements of nations.

The history of mankind consists of collisions among states, while global politics reflect the clash of interests among rulers, backed by the pillion drivers. The 20th century was the epoch of wars among nations, who contrary to their will had to fight each other in an all-out war. The appearance of weapons of mass destruction has forced humanity to reconsider many forms of rivalry and abandon the idea of an all-out war. But the emergence of the global

financial system and the world oligarchy has led to new forms of warfare, which is now waged not between certain nations, but against all the nations. Degradation of moral foundations of society, cultural decadence, ethnic riots, government treason, undermining economic independence – these and other techniques of the oligarchy are aimed at submitting nations to outside management only.

The era of clashes among nations has provided the oligarchy with handy tools for their enslavement, namely the bureaucracy, while the Enlightenment gave birth to cosmopolitan intellectuals united by hatred for the Tradition. Practical materialism of earlier historical periods in the system of governance, education and upbringing was transformed in the total utopia of uniform management of mankind on the basis of universal principles. The main principle, concealed by humanist rhetoric, turned out to be the principle of outrageous lies and immorality, corrupting national identity.

Oligarchs, bureaucrats and cosmopolitan intellectuals are horrified by the free thought, which they keep slandering, and intimidate those pursuing national interests by police or judicial violence.

To enslave nations, they isolate them from traditions and knowledge and resort to daily brainwashing. To reach this goal, oligarchs spare no effort and allocate enormous resources, collected through plunder, corruption and abusive financial practices. However, nationalists enjoy the power of truth, which is bound to gain victory in the battle for the minds of the people. Despite the coercion of global oligarchy, the consciousness of nations is much stronger than the power of money, and the system based on this power devours itself. It tries to take with itself to its grave the whole mankind. And nationalists are the only force opposing

this universal *end of history* and opening a new era for nations: the era of freedom, dignity and prosperity.

What can opponents of nationalism counteract with?

To counter the power of ideas, they resort to the tyranny of doctrinaires, to counter the rule of law – to despotism of bureaucracy. They try to defy duty and honor with a merciless and bloodthirsty dictatorship of moneybags. That is the true nature of the political, economic and spiritual relationship, imposed by the oligarchy.

Impudence, cruelty, cunning, dogmatism are the main features of modern bureaucracy, which stamps out national interests and grows rich on treason and corruption.

Cynicism rather than faith, *progress* rather than culture, *art nouveau* rather than tradition, barbarity rather than civilization – these are the substitutes of *post-modernist* cosmopolitan intellectuals.

What are these priests and overseers of *the world order* after? They want to muddle up peoples, abolish the state, make national sovereignty a fact of the past, destroy genuine culture, vulgarize human relations, and deprive people of the spiritual world. Their goal is universal slavery administered by an international oligarchy.

Nationalism undertakes to defeat the oligarchy, take away its economic and political foundation, suppress the bureaucracy and make it serve the nation and protect religious freedom from pathogenic concoctions of intellectuals without kith or kin.

The war unleashed by the oligarchy against nations should give impetus to national consolidation and joint struggle against the enslavement of nations. Association of oligarchies must be offset by a union of sovereign nations, while globalism must be countered by nationalism.

Oligarchy is not constrained by any moral or legal restrictions. It is a cruel and treacherous enemy, which knows no

mercy. It spares no one, and therefore deserves no mercy itself.

Nationalism will extirpate this global scourge. Angels have blown the horn, noting the beginning of a new era – the time of the struggle of nations for freedom.

**The will of the nation instead of the dictatorship
of the oligarchy!**

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