

New tablets bear the writ of the new age:
Let greybeards revel in their heritage;
The distant thunder does not reach their ears.
Stefan George 1913



National Bolshevism 1933 – 2025

Stefan Gillies

The events of the past five years have trained the popular mind to focus on world geopolitical events. Even the uninterested populace is now stirred by necessity. The hard line of old ideologies has fallen by the wayside unable to fulfil earlier promises, insufficient to rise to the modern challenges ahead.

Anyone with their finger on the pulse long enough has witnessed partial solutions to humanities pressing problems in syncretic formulation of concepts in a dialectal format of antithesis challenging thesis to bring on the evolution to a new point of vision.

Civilisational shifts of tectonic proportion are bringing to the fore new paradigms to challenge the old established order. The Prophet Samuel of the Hebrew scriptures played a key role in the bridging of an early stage in civilisational change from the loose confederation of tribes to a united kingdom under one King and ‘when they said, “Give us a king to lead us,” this displeased Samuel; so he prayed to the Lord. And the Lord told him: “Listen to all that the people are saying to you; it is not you they have rejected, but they have rejected me as their king.’ (1 Samuel 8:6 NIV). From those early stages, through the whole evolution of the rise and fall of empires, to neo imperialism and on to the liberalistic global elitism of Free Market Capitalism espoused in Western Atlanticism we now see a challenge to this latest attempt at new world order of unipolarity in Xi Jinpings ‘Belt and Road Initiative’ working within and in conjunction with the BRICS multipolar vision which is ever expanding into BRICS+.

The successes of China bear testament to this and in many ways offer a hindsight to a forward-thinking synthesis offered via a manifesto in 1913 by Karl Otto Paetel. Glimpses of this combination strategy could be found recently in Imran Khan’s comparison of the early Islamic welfare state, Riyasat-e-Madina with China’s ability to significantly reduce poverty.

“We recapitulate: we are socialists.

That means: at the moment of revolution, we demand:

1. Nationalization of land and soil.

Distribution of the large estates: all land-ownership in the future will be the mandate of the nation.

2. Transfer of all large-scale and medium-scale enterprises of industry, banking, department stores, mineral resources, mining, and transportation into the hands of the Volk.

3. State-planned economy with a monopoly of foreign trade.

4. Weapons in the hands of the whole: establishment of a Peoples' Militia”

Socialism, Kael Otto Paetel - The National Bolshevik Manifesto 1933

The fundamental error forwarded by Marx was the enlightenment period reductionism. The classical era philosophy of causality was robbed of half of its essential content and Francis Bacon's empiricism was the trumpet for the scientific revolution with mortal man assuming the lofty position of the divine. This was the catalyst for a problematic Marxist worldview, incomplete due to the lack of integral dialectical doctrine made apparent by modern scientific findings and ultimately the cultural needs of humanity: incomplete due to missing half the classical formation of philosophical foundation.

This reductionism espouses theoretical problems going forward in what is primary and in relation to that, what is secondary in how we view our reality. Is material the precursor for ideas or vice versa.

“The religious transformation of our Volk and of the entire Western world goes side by side with its political restructuring: the priestly people responsible for the first, the heroic for the second.

Both are a task set before the men of our type. Each man must feel the call, that which calls to him above all else.

And those who have a sense of both should not lose sight of the autonomy of both these processes; otherwise they will end by betraying each one. As Max Weber says, and his is a practical conclusion which demonstrates this realization for everyday life: All ethically oriented action can be classed under two different maxims, it can be an 'ethic of ultimate ends' or an 'ethic of responsibility.' (That is, it can be dictated by the 'Kingdom of God' or by the 'Kingdom of this World'!)”

The New Faith, Kael Otto Paetel - The National Bolshevik Manifesto 1933

The civilisational diversity of our Abrahamic cultures founded in the principle of monotheism is the bond that holds the 'traditionalist' project together all of it rooted very firmly in the western classical philosophy of Socrates and Plato.

The syncretic answer to our modern dilemma is not in a reversion to old prejudices on one side or the other but in a rising of merging of these protocols to manifest new horizons. The Conflict theory of Structuralism needs the understanding of Phenomenology to root it into a culturally significant understanding acceptable to every race, ethnicity and theology that feeds into the human experience. Lenin, himself, famously stated "We must know how to supplement and amend old 'formulas', for example, those of Bolshevism, for while they have been found to be correct on the whole, their concrete realisation has turned out to be different" (Lenin: The Dual Power). The failure of Korenizatsiia first implemented under his watch to address problems identified above thus led to Stalin later "suppressing the counter-revolution" and "many counter-revolutionaries deserving punishment were duly punished, but at the same time there were innocent people who were wrongly convicted" as stated in 'On The Question Of Stalin: Second Comment on the Open Letter of the Central Committee of the CPSU' (Selected Works of Mao Tse-tung)

We look back in hindsight to learn from past mistakes.

We look back further to the success of Rome's Imperium being hinged on its cultural diversity. "O humanity! Indeed, We created you from a male and a female, and made you into peoples and tribes so that you may 'get to' know one another" (49:13 Quran). There is a beauty in diversity not in a one size fits all liberal multicultural dilution that attempts to dissolve all foundational features of human culture like what the philosophical materialists attempt in the bland revisionism of history. In the Holy Quran we find a whole Surah dedicated to Rome: Ar Rum and it speaks of two victories, one historical and one yet to manifest. "Rum was defeated in a land located close-by; yet, notwithstanding this defeat which they have experienced, they will soon be victorious, – with victory coming within just a few years. Victory will take place twice in consequence of Allah's command, both previously as well as to come; and on that day when Rum is victorious the believers will rejoice in Allah's assistance through which he delivered victory." (Quran, Ar Rum 30:1-5)

When the Quran referred above to Rome, it was the Byzantine Christian Empire which was based in Constantinople thus defeated in Syria by the Persian (Zoroastrian) Empire, and that the prophecy was fulfilled when they defeated the Persians a few years after.

The victory to come ...

In A.D. 988 Prince Vladimir made the Byzantine variant of Christianity the state religion of Russia, after the fall of the Byzantine Empire in 1453, the Russian Orthodox Church evolved into an autocephalous branch of Eastern Christianity isolated from the West and as such Russian Orthodoxy was virtually untouched by the 'enlightenment' of the Renaissance and Reformation.

We could look back in hindsight at a proposition put forward in the National Bolshevik Manifesto in 1913 as an opportunity lost in the moment. The errors of Philosophical Materialism manifested as eugenics and racism via the social Darwinism of the Nazi Party at one end of the scale whilst the problems posited above ultimately gave rise to the Liberal defeat of Soviet Communism post Stalin. But in a historical twist, we now see the essence of National Bolshevism emerging as 'traditionalist' forces challenge the materialistic manifestation of Philosophical Modernism and liberalism via Russia's current resistance of Western Hegemonic Atlanticism. A significant feature of this challenge is reinforcement of classical values through the emphasis on the family unit harking back to the concept of subsidiarity formulated by Pope Leo XIII in *Rerum Novarum*, the Catholic Church's response to the social conflict in the wake of capitalism and industrialization which had provoked socialist and communist movements and ideologies. Xi Jinping very recently stressed the importance of this concept in the Chinese nation which has always valued the family. It emphasises the importance of family civility, virtues and efforts to make Chinese families an important foundation for the country's development, national progress and social harmony.

The challenge here is to recognise the essence of this dialectal manifestation we stand on the threshold of: to embrace, as a precursor, the National Bolshevik Manifesto launched in 1933 and help to apply it to the reality of contemporary events as we see them unfold. The position we take in the political, economic and cultural geography of the era coming into view will determine whether we as individuals, merging as joint units in family bond ship becoming then part of the structural whole of society, will be in assistance of or a burden to the new world synthesis. In a message from history to the 'old ideologues' - "Let us not push the Revolution on further, but instead the ideas dormant within it which it itself does not understand. We want to combine revolutionary ideas with those conservative ideas which are eternally re-establishing themselves to make them conservative-revolutionary; so that we can attain a set of conditions under which we can hope to live again ..."

(Arthur Moeller van den Bruck)

2nd April 2025

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