Eurasianism and American White Nationalism

by William A. White

Alexander Dugin, with the help of Arktos’ John Morgan, has recently published an essay, On White Nationalism and Other Potential Allies in the Global Revolution. The essay is almost entirely on point, and is mostly an excellent and impressive statement of Traditional principles. However, Dugin errs when it comes to discussing race and the Jewish question, and displays a misunderstanding of both the Traditionalist worldview and the realities of race. As an inhabitant of nearly all-white Russia, his lack of experience with the negro and lack of understanding of the Jewish role in America politics likely contributed to those errors.

Dugin is an advocate of what he calls Eurasianism. Eurasianism seeks a multi-polar international order based on the organic ethno-cultural unities among the European and Asian peoples, in opposition to the multiculturalist, one-world internationalism of the American and British systems—what Dugin calls Atlanticism. There are variants within Eurasianism, and in the West, Eurasianism has tended to attract the idiosyncratic types who glory in creating variants just to show they are in opposition to everyone. For our purposes, though, we shall typify Eurasianism with its best expression.

Practically, Eurasianism promotes the nationalism of Russia, China, Iran and India, and a host of other states, against American imperialism and the American push for a one world democratic order. However, while attacking the idea of an ultra-liberal New World Order. Eurasianism often embraces the ideologies of that order, particularly anti-racism and opposition to anti-Semitism, as well as Holocaust affirmation and opposition to Adolf Hitler. This contradiction often reflects the fear of the Jews and of the laws they have caused to be passed in many states as it does real conviction, but the embrace of these international list doctrines also creates fatal internal contradictions in the Eurasianist worldview.

Historically, Eurasianism draws from diverse philosophical tendencies. Most prominent is left-wing National Socialism—the wing of the National Socialist German Worker’s Party which, in the 1920s and 1930s, sought an alliance between the Reich and Soviet Russia as a check to American-British imperialism. Eurasianism also draws from an idealized, and mostly hypothesized, Stalinist national communism. This historically erroneous worldview posits that Stalin was a great ruler of the Russian people, whose “socialism in one country” was not Communist in the bad, Jewish sense, but a nationalist reaction to Trotskyite internationalism.

Lastly, Eurasianism draws from the Radical Traditionalist worldview of Rene Guenon and Julius Evola, without the nationalist Socialist interpretations of Savitri Devi. In doing so, Evola’s actual ties to National Socialism are generally ignored or misrepresented, and his writings are purged of anti-Semitic and racial statements—a falsifying revisionism similar to that applied to Stalin.

Yet, at its best, Eurasianism’s ideology of a multi-polar and nationalist Europe and Asia most likely describes the world system that will dominate the 21st Century. At its worst, historical figures—like Anglo-American agent Otto Strasser and his Black Hand movement—are tortured into new interpretations which support this Twenty-first and not Twentieth Century philosophy.

Dugin’s Views

Alexander Dugin is easily the most important Eurasianist thinker, though he publishes primarily in Russian and has not been easily accessible to English- language speakers. Dugin’s essay On White Nationalism was assembled by John Morgan, and is a concise exposition of Dugin’s philosophy. Dugin’s thesis is succinctly laid out in the second and third paragraphs which state:

“Those from either the Right or Left who refuse American hegemony, ultra-liberalism, strategic Atlanticism, the domination of oligarchic and Cosmopolitan financial elites, individualistic anthropology and the ideology of human rights, as well as typically Western racism in all spheres… and who are ready to cooperate with Eurasian forces in defending multi-polarity, socio-economic pluralism, and a dialogue among civilizations, we consider too be allies and friends.

“Those on the Right who support the United States, White racism against the Third World, who are anti-socialist and pro-liberal, and who are willing to collaborate with the Atlanticists; as well as those on the Left who attack Tradition, the organic values of religion and the family, and who promote other types of social deviations- both of these are in the camp of the foe.”

This is, essentially, the populist philosophy of my friend Willis Carto and the American Free Press, as well as the philosophy of modern National Socialism, with two exceptions: One, it contains an overly broad denunciation of so-called White racism” and Two, it fails to name or even admit the roles of Judaism and Zionism- and the Zionist Entity in Palestine- in creating and promulgating American hegemony, ultra-liberalism, financial elites, human rights, and the rest.

As Dugin continues, it becomes clear this error comes from a misunderstanding of Traditional philosophy and the realities of race:

“ I consider the White nationalists allies when they refuse modernity, the global oligarchy, and liberal-capitalism…when White nationalists reaffirm Tradition and the ancient culture of the European peoples, they are right. But, when they defend the United States, Atlanticism, liberal or modernity; or, when they consider the White race, the one which produced modernity in its essential features, as being the highest and other races as inferior, I disagree completely.”

And this is the root of Dugin’s hostility, the belief that the White race and not the Jews, has been the producer of modernity. This error leads to Dugin’s misapplication of Tradition to the modern world and his statement that:

“I do not believe in any hierarchy among peoples, because there is not and cannot be any common, universal measure by which to measure and compare the various forms of ethnic societies and their value systems.”And also that “The idea of the nation is a bourgeois concept concocted as a part of modernity in order to destroy traditional societies, which are empires.”From its humble beginning, Dugin’s error balloons, consuming an entire section of his worldview.

The Cultural Soul

In On White Nationalism, Dugin cites a criticism of his Fourth Political Theory—the successor to Gadafi’s Third Political Theory- made by Michael O’Meara, a proponent of Francis Parker Yockey’s Imperium. Yockey’s theories, though, derivative of Oswald Spengler’s, and it is in Spengler’s theory of the culture organism with a culture-soul that we find what Dugin’s theories lack.

Spengler states, in the Decline of the West, that individual human beings exist primarily as part of larger organic wholes. Social stratification- caste- is like the division of functions between organs in the body, and human beings are like cells within those organs, each properly dedicated to a specific task. Cumulatively, the culture-organism is transcendent and possessed of a higher living nature—a soul.

This notion of the organic unity of man is Aryan and Indo-European in origin, and is similar in its positing of human archetypes to Platonic idealism, in which individual beings are representations of idealized forms which emanate from the One creator. The Greek daemon, the Roman victory, the Egyptian ba, and the Nordic fylgja and valkyrie all reflect this view of transcendence- as they are the ideas with which the individual seeks unity.

The Radical Tradition of Guenon or Evola presupposes the existence of a collective culture-soul. Evola, in his Notes on the Third Reich, reiterates his observation from Revolt Against the Modern World on the importance of the idea of suum cuique- each thing in its place- to Tradition. The guiding principle of Tradition is Order- Order among man and between them- and the process of breaking men from this natural social order Evola calls individuation in his Men Among Ruins.

To support multi-polarity and Traditional counter-revolution, one must support organic social entities with an ethno-cultural basis. Modernity- what Dugin opposes—is the effort to organize men without regard to these essential unities. In America, this Traditional potential is only found in white racial nationalism. Once one accepts the organic ethno-cultural state as the building block of international order, one has to accept that these states will limit immigration and expel excessive alien elements which penetrate them.

The organism’s integrity requires ethnic and cultural unity, and alien elements, though they can be absorbed and digested in small quantities, cannot be integrated into the organism en masse. Like poisonous food, the organism can either vomit them or die.

Further, in the United States and other social-democratic nations, the purpose of the always Jewish-sponsored immigration policies is to destroy the unity of the White ethno-cultural organism and to cause it to die. The goal is to create multi-ethic, meaning non-ethic,” states in areas where Jewish parasitism is dominant, so as to create an undifferentiated mass which the Jews can exploit and enslave. The Jews are a disease of the social organism, and the immigrants are a secondary infection. Dugin criticizes the organic state for fighting a cultural infection- and he is wrong in doing so.

Dugin similarly contradicts himself when he speaks in support of empire- as a globalist, leveling empire is precisely what Dugin opposes. An empire is a super-national organism, and it either brings its component parts together into a single nation, or it dies. Dugin’s understanding of nationalism only in terms of the bourgeois nationalism of the French Revolution is too narrow. He knows well that this is not the nationalism of National Socialism or the better elements of White Nationalism. Dugin’s multi-polar world is an order established between independent organic states—and not a détente between global empires seeking to consume each other.

Such a multi-polar world does require, though, what Dugin says he does not believe in a hierarchy among peoples. Such a hierarchy exists within a Traditional empire, and would have to exist in a multi-polar world as well. Order, in fact, requires hierarchy; chaos is the principle driving men to words equality, individuation, and modernism. As Savitri Devi notes in her Lightning and the Sun, Pharaoh Akhenaton prayed to praise God for having created the peoples and divided them, assigning each its place. Respect for this division of the Earth’s peoples is what Dugin demands—and it requires racial hierarchy and a standard for judgment. Without some standard for judging peoples and cultures, who is to say that Judaeo-American hegemony is wrong?

In fact, the ability to use Tradition as the basis for a culture and civilization- and the cultural works and technics an organic unity produces- is the measure by which human civilizations are judged. The peoples of Europe and Asia—the M and N haplogroups—have this ability; the K and L haplogroups—the Jewish and Negro peoples—do not. Thus, European and Asian peoples are superior. Negroes are inferior, and the Jews are their own measure of evil. Among the Eurasian peoples, the Aryan strata- neither the whole white race nor a part from it- were the spark of all Traditional cultures, and thus, should stand at the pinnacle of the global order.

The Interests of White Americans

Dugin sums up the application of Eurasianism to White America in one sentence: “We need to save America from its own dictatorship, which is as bad for the American people as it is all other peoples.”

Many white Americans agree. And, in so far as Dugin means the whiteAmerican people by “the American people,” he is correct. But, America is not the white American people—it is a multi-cultural empire dominated by Zionists and Jews. And, the reason American dictatorship is bad for the American people is that it is foreign, both in race and culture, to the White American people.

Jews have been able to establish dictatorship in America because of America’s origins in rootlessness. Unlike say, the Boer in South Africa, American whites did not have a common ethic origin and unlike Europeans or Asians, Americans roots do not go back more than three to four hundred years. The Normans may have conquered the Anglo-Saxons who conquered the Romans in Britain, but each was assimilated, on their common racial basis, into a single ethno-cultural whole. Americans whites conquered and exterminated the Asiatic Indians, then built their nation on the principles of rootless Masonry. The American (as opposed to white) nationalist point of reference is the Constitution- not a culture- and, thus, it has been co-opted by the Jews into the modern Trotskyist and Zionist, form of neo-conservatism. What America lacks and needs is a healthy, Traditionalist white identity; what needs to be done is the dismantling of the unhealthy, Masonic, democratic, Judaeo-Christian and Zionist white identity the Jews have marketed to America. Thus, on the intellectual plane, there is the work Dugin is doing, deconstructing anti-socialist, pro-liberal, anti-Muslim and anti-nationalist ideologies. And, on the practical plane, there is the work of making America one of the multi-polar Traditional states Dugin advocates.

The latter goal requires a massive demographic shift, if America is to be brought into such an order whole. The attitudes necessary to effect such a shift, and to bring America into a new world community, are precisely the anti-immigrant and racist worldviews Dugin opposes. 38 million blacks, a similar number of legal and illegal mestizos. 18 million Asians and 6 million Jews live in the United States, along with 210 million whites.

Perhaps 20 million whites truly believe in the multiculturalist system. Thus, 120 million people need to leave America for it to be eligible to participate as a Traditional nation in a Traditional world order. Perhaps Dugin feels America’s non-whites are simply yearning to be free in their own nation states. But, 62 million of these problem peoples—the whole of the mestizo, Asian and Jewish populations—have nations they could go to, but chose to remain in the United States particularly because of its liberal internationalist world-view.

And the real problem in the United States is not the mestizo and Asian populations, which ultimately, are probably assailable or expellable over time. The problem in the United States is the 38 million Negroes, who are absolutely inassimilable, and who have nowhere to go, the 6 million Jews, who are willfully parasitical, and the 20 million or so whites who buy into the internationalist lies. These populations will have to be forcefully eliminated—or in the case of the whites-converted.

This problem, of an alien anti-Traditional population within American culture organism which almost as large as Russia will almost certainly be solved by violence, and, particularly, by the violent expulsion and extermination of this population from, at first, a portion of the country armed by whites. The question is when does desperation of circumstances drive enough whites to take up arms and fight? The proper position of Dugin’s movement in such circumstances is one of support for whites’ interests and white racism, because this racism is the response of a healthy organism to an invader, and is a necessary and inevitable stage in the breakup of the American Empire. When an ethno-cultural organism exists, it can then be brought into Tradition- but that organism is going to have to be birthed, violently, from a badly diseased and afflicted mother.

Conclusions

Alexander Dugin and his Eurasianism are admirable. Dugin’s concept of a future multi-polar order is prescient. But, Dugin’s denunciations of racism, anti-Semitism, and the like are rooted in errors—both in understanding Tradition, and, in understanding the nature of America and its global order.

One has to wonder how much the same motives which drove American Conservatives to abandon race and embrace neo or New Conservatism are driving Dugin’s Eurasianists to introduce anti-racism to the New Right. American Conservatives, of course, were mostly motivated by fear of the post- World War II Jewish power. And, when one sees those New-Rightists who refuse to defy the Jewish media stereotypes of Adolf Hitler and his National Socialism, and who even adopt them, one wonders what forces are really at work.

Eurasianism, though, could be transformational for America- if it can accept the reality of the American situation. America is breaking because of the impossibility of maintaining a multi-racial, inorganic state. The result will be war, and war is fueled by race and by hatred- when it is anything but a mercenary enterprise. Thus, Dugin and Eurasianists both have to accept, and shoulder courage, the violent racism which is coming- because such racism is the foundation for the movement the American Right must make away from Constitutionalism, Judaeo-Christianity, and democracy- towards a Traditional social form.

This may be different than the racism Dugin does oppose. Anti-Islamicism and racist dislike of the Third World are the result of Zionist and Jewish influence. It is the projection outward, in an unhealthy way, of healthy racial feelings which need to be directed inwards, at America’s real racial problems.

But, in the end, all anti-racism is essentially a leveling philosophy, part of the march towards chaos that is the guiding principle of the globalism Dugin and all White Nationalists oppose.