# METAPOLITICS IV

## THE REALIGNMENT OF CULTURE AND ECONOMICS



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**Abstract**

The concept of metapolitics has for some time been a buzzword on the intellectual, avantgarde new right.

In this essay, we continue our exploration of the concept with the aim of contributing to a real ideological alternative to the technocratic, liberal-socialist near-hegemony of modern politics, for all over the world we see the rise of right-wing politics, contesting the end of ideology and history.

We present an analysis of the origins and nature of the modern political spectrum, and conclude that inherent in this spectrum as we know it today is a paradox of economic and cultural misalignment that has rendered modern politics incoherent, fragmented, and in a state of *aporia* and apathy, especially on the right.

This paradox is at the same time the nexus of power of technocracy, which we seek to critique by offering the true alternative, namely by realigning the cultural and economic axes in the name of metapolitics.

In the final equation, we show that the controversial National-Socialism is the only viable and natural alternative for a spirited mankind that seeks to counter the dissolving tendencies of globalization and individualism, but to be sure, a *peaceful* National-Socialism at that.

**Author's preface**

What is at stake today in the post-modern era is nothing less than world order, and the destiny of mankind. Will we continue traversing the path towards technocracy, and eventual the prophesied slow, imperceptible death of man in the "technological singularity", or will mankind finally wake up to the life of spirit, and the call of the Heart, to realize what we were really made for – spiritual enlightenment and liberation?

The stakes are high, so in this essay, we seek to enlighten our readers as to the true alternative to the liberal-socialist world order and near hegemony, for all over the world, we see the new metapolitical right emerging to contest the notion of the death of ideology, and the end of history – the notion of the last man.

This essay is meant to strengthen this nascent counter-movement, and to breath life into the metapolitical doctrine that surely must be at the core of any attempt to counter the perceived self-evidentiality of the liberal-socialist compromise of governmentality and biopolitics, namely the technocratic end of politics.

We analyze the modern political spectrum, and find clues as to how this dominance of liberal-socialist politics has come about, namely in the form of the paradox of modern political ideology, the logical contradiction of the economic and cultural axes of the right- and left-wing.

We then propose the solution to this paradox, which has rendered politics incoherent and fragmented, by presenting what we call "the realignment of culture and economics".

Central to metapolitics is the idea that pure reason/science alone is not enough to rule, as was the maxim of the Enlightenment, but one must first and foremost have the Heart/poetics in the center to be a metapolitical sovereign-sage.

Another important note to make is in regards to our conception of the political ideology of National-Socialism, which we present as the true and only right-wing metapolitical alternative to liberal-socialist government, for as we prove in the essay, the realignment of culture and economics is fundamental to the proper axes of politics of nationalism vs. internationalism, socialism vs. liberalism.

This does not mean that we automatically endorse previous national-socialist regimes, or any aggressive politics, for we believe in a peaceful and legit, yet determined version of National-Socialism, which is important to point out.

There might, of course, be other options of alignment and constellations of politics, but in this essay, we focus on the crucial task of renewing and defining metapolitics, as we understand it, and our argument runs along those lines.

We hope this essay will be an inspiration for all metapolitical sages and novices alike to continue building the new order of a spiritual future for mankind – the true destiny of man.

This essay is continuation of a previous essay on the basics of metapolitics.

Thank you for reading the *Epistemic Front Journal* and for tuning in to *The Hyperborean Dispatch.*

Good luck on the journey, in the name of the Immortal Heart.

**Origins of the modern political spectrum – Capturing politics in democracies**

Most know that the idea of the political spectrum of Right and Left has its origins with the French Revolution and in the French National Assembly in 1789, where those supporting the monarchy, the church, and the status quo (conservatives/aristocracy) would sit on the right side of the King, and those supporting social change and equality, and secularism (revolutionaries) would sit on his left.

Democracies were not welcomed by the conservative aristocracy of Europe, for many feared the unenlightened rule of the masses, and the weakening of tradition and hierarchy. Today, many researchers find that the gradual introduction of democracy in Europe was a sort of compromise of the aristocracy with the aim of minimizing more radical change. By establishing the parliamentary system, more radical change could be avoided, and the social revolution could be managed in a peaceful and controllable way (Skaaning & Møller, 2014).

In Denmark, following a peaceful revolution, the first democratic constitution was signed in 1849, which created a bicameral parliament, composed of a lower house, mostly comprised of liberals and peasants, and an upper house for the aristocracy and landowners. Members of the upper house were partially elected by the King, and partially indirectly elected by the aristocracy, though in the beginning the two houses shared almost equal power. This changed in 1866, when the upper house gained political supremacy in decision making. The two conflicting parties were the Conservatives (Højre/Right), and the Liberals (Venstre/Left). In 1901, parliamentary democracy was constituted which meant that the lower house could now veto a government, and this led to the first Liberal government in Denmark. The bicameral system and the upper house were finally abandoned in 1953, and the lower house gained all political power.

The Social Democratic Party of Denmark, founded in 1871, initially faced repression and was outlawed in 1873, but succeeded in gaining representation in the lower house of parliament in 1884. It has since become the largest Danish party.

From this brief example and history, we see that the development of modern politics was gradual. The old aristocracy sought to manage the social change and the progress towards democracy, civil liberties and rights, and increased equality, so that they could keep part of the power, and avoid rapid change.

Most researchers today agree that the left-right spectrum is the most valid representation of politics, but other dimensions of politics have also been suggested (Thurstone, Eysenck). In this essay, we operate with two dimensions, namely an economics axis and cultural/social axis, but do also see our earlier essay (Riis-Søndergaard, 2022a), where we present a novel approach to the study of political ideology in mapping ideologies on two philosophical axes of ontological and epistemological leaning.

Now, the idea of the political spectrum is closely related to the advent of the concept of ideology in the 19$^{th}$ and 20$^{th}$ cs. A concept coined by the French liberal philosopher Destutt de Tracy (1815), inspired by the work of Condillac, Bacon, and Locke. By ideology, Destutt de Tracy meant a science or system of ideas, and his system or ideology was materialist/sensualist. Ideology was meant to not only explain, but to change the world for the better – ideas and praxis would go hand in hand. His work inspired Comte, the father of sociology and positivism, but was met with fierce opposition from Napoleon, and even Marx would have mixed opinions on the concept. But of course, politics is always about the "right" ideology, even though each ideology seem to claim infallibility.

What we seek to investigate in this essay is how the modern political spectrum has become blurred and incoherent, giving rise to a new form of government, namely technocracy. Based on the two axes, we seek to prove that modern political ideology is paradoxical and fragmented, which we seek to redeem.

**The paradox of the modern political spectrum, and the metapolitical realignment**

The central thesis of this essay is that the modern political spectrum is based on a logical contradiction, which results in ideological incoherency and voter fragmentation. In the paradox of the modern political spectrum (figure 1), voters are told to choose between two paradoxes: the right-wing contradiction of liberal economics and nationalist culture, and the left-wing contradiction of socialist economics and liberal culture. Here is the paradox:

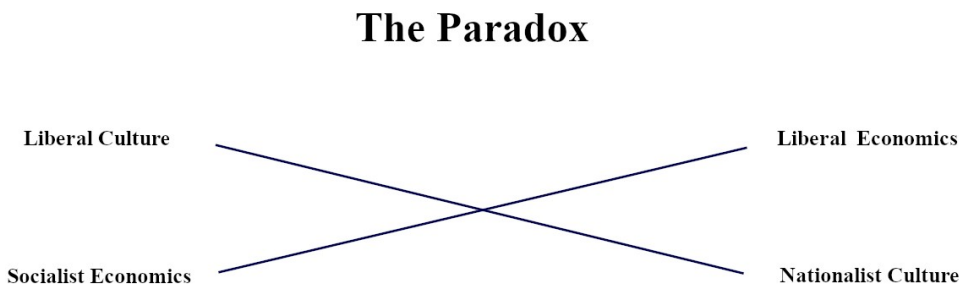



*Figure 1: This diagram shows the inherent paradox of the modern political spectrum, where both the right-wing and left-wing are caught in a dissonance of culture and economics, fragmenting the voters.*

What we propose is a realignment of the two axes, so that liberal economics and culture are aligned, and nationalist culture and socialist economics are aligned. Here is the proposed realignment:

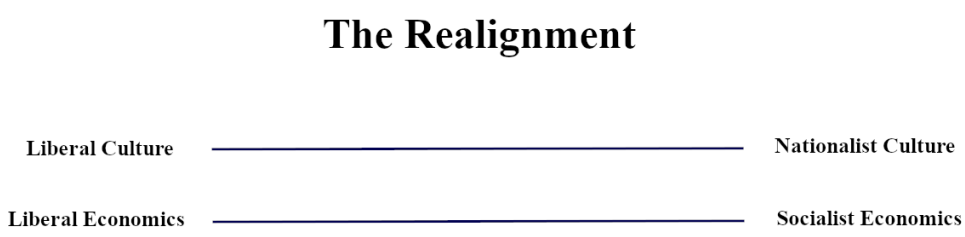



*Figure 2: Here we present the solution and the harmonic realignment of culture and economics, absolving the dissonance. The economic axis is reversed. This is the revised political spectrum we propose.*

By realigning the two axes, we gain internal ideological consistency and harmonic voting, rather than cognitive dissonance and voter fragmentation. The intersection of the cross shown in figure 1 is actually the nexus of modern technocratic power, a middle-ground, where all opposition (left and right) is barred from political participation, and ideological alternatives to the technocratic rule are banned. This is accomplished by the cognitive dissonance and resulting voter fragmentation of the paradox of the political spectrum.

This is why we see an increasing tendency to so-called moderate, center-coalition governments in Europe, and a general *aporia* of politics, resulting in mere political administration (parapolitics), rather than any specific ideological conviction as the governing force of society – modern technocracy is a sort of divide-and-conquer strategy, leaving the populace disillusioned with politics.

In the rest of the essay, we will explore this tension, and the possibility of a clear-cut realignment of the political spectrum, so that real alternatives to the technocratic rule can be envisioned.

**Consequences of the paradox – The fragmentation of politics, and technocracy**

Given what we have presented in figure 1, how come modern right-wing politics is tied to free-market capitalism, but nationalist cultural and social politics, and left-wing politics is tied to socialist economics, and liberal cultural and social politics? Are these constellations natural or inherent to the spectrum? Actually, when you consider that in France, in the early days of Liberalism, the policies of the physiocrats, Quesnay and Turgot, were free-market, free-circulation, which gave rise to the specific liberal reason of state, as Foucault (2009) has proven, as opposed to the mercantilism of the *ancien régime* – the liberals criticized state hegemony and control. So in the absolutist, feudal state, the economy was centralized, and Liberalism began as a critique of this state reason. While centralized and socialist economics are not necessarily the same, the idea is that originally the right-wing stood for state intervention in the economy, and nationalist cultural politics, while the left stood for liberal economics, and liberal cultural and social politics.

But this is not so today. Today, the right-wing is associated with free-market, while the left is associated with state intervention, but the cultural axis remains intact. Hence the paradox of the modern political spectrum. So how come this reversal of the economic axis, and what does it mean for modern politics?

We will not go into all the historical details here, as this essay is also meant as a normative prescription or metapolitical realignment, but we encourage all our readers to study the two seminal texts of Foucault (2009; 2010) on the rise of liberal governmentality and biopolitics.

Now, the rise of Liberalism is associated with the rise of the bourgeoisie, the middle-class, which would eventually become the modern-day capitalists. So what happened during the initial liberal revolutions of Europe was that the old estates were increasingly turned over, and the former middle-class became the new rulers. But this was not the end of revolution, for with the rise of actual Socialism, the working-class, the third estate, became increasingly powerful, hence the idea of the age of the masses in the 20$^{th}$ ct. gained ground (Biddiss, 1977).

Today, the old aristocracy is almost gone, and power is shared between the liberals and the socialists, hence why the political spectrum has been skewed. Rather than being aristocratic, the right-wing today is liberal, and the former liberal left-wing is now socialist. The result is that the right-wing today clench on to liberal economics with a faint reminiscence of nationalist cultural politics, while the masses (working-class) has gained power on the left-wing with economic state intervention, and internationalist, multicultural politics. But the crucial point is that the economic axis has reversed, so that it is no longer aristocratic centralized control and intervention, but state intervention on behalf of the working-class.

This analysis then presents for us a range of paradoxes and questions, which we will explore. First of all the shift in the median of power: the moderate, central point of power is now no longer shared between the aristocratic class and the liberals, but between the liberals and the socialists. So we have seen a shift towards and normalization of radicalism in possible politics, and aristocratic notions of politics now seem radical instead. Second, centralized control of the economy is now considered left-wing, while all ideas of nationalist centralized control have vanished from the right-wing. What follows is a dissonance in the relation of culture and economy in politics. What is left of aristocratic sentiments on the right is now overshadowed by liberal economics that increasingly corrode at the core of nations – the rise of neo-liberal globalization – while on the left, socialist economics of the nation is corroded by the left-wing sentiments of multiculturalism. This is the paradox: *both sides of the political spectrum seem to dissolve the nation-state, either in their cultural politics or in their economics.*

**The modern taboo of National-Socialism as the alignment of culture and economics**

In political science, the New World Order (NWO), what Bush (1990; 1991) described as an idealist rule of law, as opposed to the realist/anarchic international relations that had prevailed until then, is presented as a seeming economic and social utopia of a social-liberal world order, advanced by the disintegration of traditional borders (and values) – neo-liberal globalization, increased interdependence, multi-level, global and regional governance, and the end of ideology and history (Fukuyama, 1992; Ohmae, 1995).

As the Marxists have always believed, the nation-state is considered a force of oppression, and according to Marxist theory, the state will eventually "atrophy and wither away" after a period of "the dictatorship of the proletariat" (Engels, 1884).

Also Hardt & Negri (2000) describe the NWO as the "Empire", but a decentralized, borderless, global network of rules, and supranational entities and transnational corporations. But according to our analysis, this order is neither pure liberal, nor pure socialist, but a technocratic, global political chimera with the main goal of keeping the "radical, mystical right" out of power.

This compromise of Socialism and Liberalism is actually what drives modern politics, where radical right-wing, nationalist, spirited, aristocratic politics is barred from political participation and influence, the so-called "firewall" we see today in Germany against the AfD, and this compromise has led to the neutralization of politics in the sterile status-quo of technocratic governmentality and biopolitics – the scientific administration of life itself at the very bio-constitutive core of human being (Rose, 2006). Do modern politicians care for the spiritual well-being of the people and the nation? No, they do not. They care about a vague, individualist conception of humanity, optimizing biopower and human resource, economic, technocratic progress, and globalization.

In modern politics, we no longer talk about aristocratic-heroic spirit, but about reductionist social-bio-medicine, and the "administration" of life. Mankind is increasingly being transformed into computable assets of labor-force in the control-society (Deleuze, 1992), with the promise of economic wealth and liberal freedom, but in all actually being turned into modern-day slaves without any spiritual-historical compass, culture degenerated into mere superficial entertainment and media consumption – the amorphous multitude. Hope of spiritual enlightenment and liberation has been replaced by individualist-materialist values. Is this the idealist promise of the socialist-liberal order? We beg to differ. This is not utopia, this is the near-death of man.

What we must do is realign the cultural and economic axes, not to reinstall the old regime, but to make a renewed, purified, and legit National-Socialism a viable current in politics again, and thereby defend the nation-state and the dignity of the people – this is the metapolitics we propose.

In no way do we condone the historical military activities of previous national-socialist regimes, such as in Germany, but we do advocate that a peaceful National-Socialism is the only viable alternative to neo-liberal, unconstrained globalization, which is based on the false premises of a multicultural, post-national haven of equality, freedom, and prosperity, for if we don't defend the blood and soil of the nation we will disappear as a people of spirit, history, and culture – but today, *this is taboo*.

The real choice of modern politics is between a liberal-socialist, technocratic world order of continuous dissolution, and a strong, spirited nationalist culture of socialist economics – this is the metapolitical realignment we seek to enact. We must develop the national-socialist metapolitical doctrine, so that we can escape the paradox of the modern political spectrum, and the resulting dissonance, fragmentation, and *aporia* of the nations' voter bases – the slow, but inevitable dissolution of nations and peoples.

### Rancière's types of politics

In Billington's (1980) classic analysis of the origins of modern, revolutionary political ideology, he described their common roots in the French Revolution. Where Liberalism focused on liberty, Socialism focused on equality, and National-Socialism focused on brotherhood. The counter-revolution of Conservatism sought to uphold the traditional hierarchies. But it is also possible to map these ideologies unto a more generic philosophical schema of types of politics, as Rancière in his book *Disagreement* (2004) has attempted to do. Let's list the types of politics, Rancière deals with:

| Type of "Politics" | Core Idea | View of Society | What Happens to Real Politics? | Key Mechanism | Example (Abstract) |
|---|---|---|---|---|---|
| **Archepolitics** | Seeks an original, harmonious order where everyone has a proper place | Society is a natural hierarchy (each part has a fixed role) | **Politics disappears** because conflict is seen as disorder | Elimination of disagreement by assigning "true" roles | A system where rulers, workers, and thinkers are "naturally" separated and must not mix |
| **Parapolitics** | Accepts conflict but tries to **manage and contain it within institutions** | Society is a set of competing interests that must be regulated | **Politics is reduced to administration** (e.g., parties, elections) | Transformation of conflict into negotiable interests | Parliamentary systems where dissent becomes policy debate within fixed rules |
| **Metapolitics** | Claims that what appears as politics is actually a **disguise for deeper forces** | Society is driven by hidden truths (e.g., economic structures, ideology) | **Politics is unmasked as illusion** and thus delegitimized | Exposure: "this is not real politics, but X underneath" | Reducing all political conflict to class struggle or ideology critique |
| **Ultrapolitics** | Turns politics into an **absolute antagonism** (friend vs. enemy) | Society is divided into existential camps | **Politics is intensified into war-like confrontation** | Radical polarization and exclusion | Framing opponents as existential threats that must be eliminated |

*Table 1: The four types (or distortions) of politics, according to Rancière.*

Archepolitics is associated with Conservatism, Liberalism with parapolitics, and Marxist-Socialism and National-Socialism can be regarded as metapolitics with the possible expansion into ultrapolitics. The concept of metapolitics was according to Viereck (2003) first introduced in Richard Wagner's circle of friends, and Viereck describes National-Socialism as pure metapolitics, for example in ideas relating to race-mysticism and defending the race-soul (Rosenberg, 1930) – a common trait in metapolitics is the mythopoetic-historical worldview, the blend of mysticism, poetics, history, identity, and destiny.

The current political order can, according to this schema, best be described as parapolitics, where political conflict is limited to what is acceptable under the normative notion of the self-preservation of the democratic, parliamentary procedure, the rule of law, and the automatic re-calibration of the status-quo, technocratic governmental modality of power. The current system is characterized by negotiation, compromise, non-violence, coalitions, moderation, institutionalism, regulation, and a technocratic, scientific approach to governance and systemic self-preservation – the politics of necessity.

But this system and world order is today being challenged by the worldwide rise of a nascent metapolitical alternative order in the form of the nationalist far right. In the final section of this essay, we will seek to define this alternative metapolitical order that is on the rise the world over, so that we may grasp the true alternative to the paradoxical liberal-socialist hegemony.

**What is metapolitics?**

All over the world, we see the challenging rise of a new right-wing order that takes the nation-state serious. Trump, Putin, Orbán, Wilders, Afd, Le Pen, Meloni, Modi etc. are all indicative that a counter-movement to the internationalism and unconstrained globalization of Liberalism is taking place.

By the liberal-socialists, this right-wing movement is decried as illiberal and authoritarian – "No Kings", they protest. But beyond this simple critique, there is a deeper meaning of this movement.

What this movement has in common is a concern with national-cultural identity, and the preservation of the sovereignty of the nation-state in the face of increasing erosion of national independence and sovereignty. They critique the economic globalization that renders nations subjects to transnational corporations, they critique the supranational governing bodies, such as the UN and the EU, and they critique open borders and excessive migration, all in the attempt to protect national sovereignty and cultural identity, rather than becoming "hollow, weak, zombie states".

They contest the notion that ideology is dead, and that history is over in favor of the liberal world order. In a post-modern age of lack of historicity, they claim that the history of the nation is a sacred bond that binds a homogenous society via a shared origin, a shared identity, a shared purpose, and a shared fate.

In an atheist epoch, they proclaim that the life of man and the blood of the nation are sacred, and must be defended and made prosper.

In a soulless, technocratic era, they talk about the spirit of the people and of the nation, and the destiny to revive Western civilization. They talk about the existential struggle to preserve tradition and traditional values against the onslaught of subversive and degenerative liberal-socialist culture.

What we wish to propose is that for this new order to be effective and viable, we must realign the cultural and economic axes, as we have proposed in figure 2, so that a strong cultural identity is substantiated by a collective notion of economics, rather than the brutal individualism of liberal economics, a trap (the nexus of technocracy) that keeps the right-wing dissonant, incoherent, fragmented, and eventually powerless, faced with the forceful dissolving tendencies of individualist, utilitarian, capitalist economics.

If we continue talking about collective cultural identity, but do not change our economic policies in favor of the collective, the people will not feel the solidarity, and so will continue to live in cognitive dissonance as to our true shared life and common purpose – *we are not going to make it alone*.

This is the ideological coherency of metapolitics, which we must enact, but there is more to metapolitics than ideology. In the previous installment of this series on metapolitics (Riis-Søndergaard, 2022b), we defined metapolitics as consisting of 4 aspects: 1) Metaphysics, 2) Ideology, 3) Science, and 4) Poetics.

The future metapolitical societies will be ruled by a spiritual aristocracy, telling mystical-poetic tales of the sacred unity and purpose of the people, spiritual enlightenment and liberation, and the destiny of the nation. It will be a combination of archepolitics and metapolitics, for no one really has an interest in or an existential call for a soulless parapolitical technocracy, or for that sake, if it can be avoided, ultrapolitical existential warfare.

Let's end this essay with a call to our brothers and sisters worldwide for them to unite in the new metapolitical order, and to all good people of the Heart for them to contribute to the unfolding of a new era of realignment of politics, culture, economics, metaphysics, poetics, and society, so that we may usher in a new golden age for mankind to truly prosper in heart, soul and spirit, as we are meant to do.

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