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Leadership between Folk Community and Elitism

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COMMUNITY OF THE PEOPLE AND ELITE

During the period of struggle, the party fights its way into the New Order; after the seizure of power, as the political vanguard organization of the will of the German people (nation), it gives the guidelines for the realization of the party program and thus for the construction of the New Order; for both tasks, it uses the Führer principle to ensure victory and success. After the power-political victory of National Socialism, i.e. the overcoming of the ruling system, the fighting elite of the party is joined by a professional elite, which enables and realizes the building of the New Order according to its guidelines, on all levels - a professional elite in economy, science, administration, people's defense, jurisdiction, state leadership and much more.

On all levels of the people's life then the leader principle applies, i.e. the just discussed attitude of unrestricted authority in the service of a task and an equally unrestricted personal responsibility; the people's community therefore forms, in all areas, an Elite and gives it all power to enable it to fulfill its tasks. Thus tremendous energies are awakened in the people, all reserves of talent are fully utilized and every man with abilities, will find his due place and work on it with all his strength for the community. Elite schools are created to give every gifted

boy, regardless of wealth or background, his chance. This is done within the framework of a boarding school education, in order to also provide the best possible character training, because this professional elite must also be formed along similar lines as the fighting elite of the party has always been.

What are these aspects of elite formation in the National Socialist Volksgemeinschaft?

The elite idea itself is one of the indispensable and fundamental components of the National Socialist view of life - hierarchy and hierarchy are basic principles of an order based on natural law, and correspond profoundly to our biological thinking. However, it will have to be paid attention in all sharpness to the fact that no master class alien to the people grows up, which feels itself as something better, separates itself arrogantly from the national community, pursues own interests and feels its power as an end in itself, instead of as a task!

The party, whose leaders and sub-leaders have gone through the merciless elite training of the time of struggle and will continue to be educated according to these principles, must see to it that such beginnings of misunderstood master race are completely eradicated, but if possible prevented from the beginning.

Instead, the professional elite, in the service of the community, will be educated and shaped - its members must see themselves without restriction as Volksgenossen who, thanks to their abilities, achieved a prominent position from which they are obliged to the entire Volksgemeinschaft, which, after all, made it possible for them to develop all their abilities and use them without restriction in the first place.

In National Socialism, Volksgemeinschaft and elite are not irreconcilable contradictions; there is certainly a tension between them, but a fruitful one. Our future, völkische elite will be a hurry for and in the, Volksgemeinschaft.

The task of this völkisch elite is to realize the New Order in all areas and at all levels in accordance with the party's guidelines. It remains an elite only if it remains committed to this task. Only from its task and from its performance, to fulfill this task, it gains its authority. Leaders who depart from these fundamentals and seek power for power's sake lose their authority and no longer belong to the elite of our people.

In their work, the professional elite bears an unlimited responsibility towards the Volksgemeinschaft or the power-political vanguard organization embodying it, i.e. our party. Only in this way we reconcile the people's community and the elite and create the New Order!

THE NEW ORDER

Our people are on the way from the old order, the minus world surrounding us, to the new order, a high culture in accordance with the species and nature. The authority of the militant elite of the party derives from the task of advancing the national community on this path, just as the authority of the professional hurry at all levels and in all areas of the people's life and the state organism derives from the party's seizure of power.

State and party leadership in the National Socialist Volksstaat are thus an elite in the service of a task. This task is solved when the party program is fulfilled - especially in its two core demands. The New Order is realized when all Volksgenossen are shaped by the principle: Common good takes precedence over self-interest; and when the true Volksgemeinschaft which has arisen therein has found a state and cultural framework in which there is no longer any laborless or effortless income, all Volksgenossen create spiritually or physically for the community, the interest economy has been overcome, all social life is in harmony with the laws of nature and with the völkisch Eigenart, and the other program points of the NSDAP have also been fulfilled. Such an order is secured, capable of existence and development only when it has been able to shape three generations in uninterrupted succession and in possession of power. Only the third generation will grow up completely in the new spirit and will be able to preserve and pass it on unadulterated.

At that time the National Socialist Party dissolves, the goal is reached and the fighting, as well as the professional elite of our national community merges into a unified, true racial nobility of leaders, who embody the highest value of race and personality in themselves!

The law, according to which the New Order develops, is then no longer the bond to the task, which has been fulfilled, but freedom:

The New Order is an order of freedom in which every member of the people - be

he worker, soldier or leader - can realize and ennoble himself unrestrictedly as a personality, as in community. This also applies to the leading class of the New Order, the new racial nobility, which will establish a real rule of the best. In doing so, it will probably unite predominantly in religious communities, which, for the most diverse personality expressions, can offer home and development possibilities and thus constantly deepen and enrich life.

An abuse of freedom by the people's comrades is no more to be expected than an abuse of power by the ruling racial nobility, for their commitment to the survival and natural development of our people (preservation and development of the species) has become self-evident - and an incorruptible senate watches over everything, An incorruptible senate, a council of elders of the sages and bearers of salvation, watches over everything to see that there is never again an alienation between culture and nature, that culture, with all higher development, deepening and enrichment in spiritual and material respects, always develops in harmony with nature and its laws of life.

This New Order is not a paradise, not a land of milk and honey - it is an order of hard work, strain, attitude and style (not only to be a race, but to have a race, according to the old motto, which has unfortunately degenerated into a caricature in the present day: Nobility obliges - and all our people should feel themselves to be nobility, give expression and reality to the nobility of work!); it is an order of struggle and not of slackness, of creativity and not of idleness; the New Order is the order of a great time and such an order is never comfortable, then comfort and greatness are mutually exclusive. It is not a final state of the people's history, but the starting point for a constant struggle for development, of a human image, which sees in the people truly again images of the gods and no swarming ants, plastic animals and consumer robots! And in this order the best shall and will rule - master men, emerging from generations of eugenic selection and shaped by breeding, attitude and style; masters of the white world and the new time - bridges up to the next stage of the evolution of man, as Nietzsche has seerically foreseen and longed for in his image of the superman!

THE SENATE

Again and again it was pointed out here that, from the simple party comrade up to the party leader, every comrade should feel himself to be a tool and servant of the party, should integrate himself into the community of the party and subordinate himself to the party line. For the National Socialist, the party is an almost mystical community, home and meaning of life, it is the whole, which is always more than the sum of all parts; it is an organism of a special kind, characterized by a group soul, a style, an all-pervading attitude to life: **The party is always right!**

But what is it in concrete terms - the party? After all, it, too, needs people in order to be able to act; people who embody the party, define its line and give orders and instructions in its name - and yet should always remain servants of the party, subordinating themselves to it. Who or what is the party?

For the ordinary party comrade, for the ordinary political soldier, his direct superior is the party - through whose mouth the party speaks to him; to oppose his orders is to oppose the party and thus to sabotage victory. This is true as long as this leadership comrade actually acts in accordance with the party line and on its behalf. If he departs from it, he automatically loses his unrestricted authority, which he can and must claim as the embodiment of the party.

Also each leadership comrade is himself again subordinate of a higher political leader and in his relationship to him the same applies what would be said before. And also the high office bearers of the party are subordinate to the Reich leadership, which embodies the party for them as long as it itself bows to the general line. The members of the Reich leadership, finally, recognize the party leader as the highest embodiment of the party, who determines the party line and leads the NSDAP unreservedly in its difficult struggle.

But even the party leader is not the party itself; he too does not give arbitrary orders, but bears responsibility to the party and subordinates himself to its community. He bears this responsibility to history, but that is not all:

The party leader, too, may be obeyed unconditionally only so long as he has a right to claim for himself that through him the party itself expresses its will; for the NSDAP is the bearer of the will and the vanguard of the nation - not a single man! Thus it is not the judgment of history alone which can deny him the right to embody the party and to determine its direction in its name:

For the party leader, the party shows itself once in the Reich leadership, for like any other political leader, he must earn the trust of his direct subordinates and retain it. Without the confidence of his Reich leaders, a party leader cannot claim to act in the name and on behalf of the party. While no Reich leadership can overthrow a party leader, even its members can appeal to a higher authority if they come to the realization that the party leader no longer embodies in himself the will and mission of the party.

This highest office of the NSDAP is the SENATE of the party, which elects the party leader, as a whole has the right to veto any decision, and if necessary can even overthrow a party leader who has ceased to be in the service of the party. The Senate is the controlling authority, the conscience of the NSDAP. In it, also for the party leader, a party embodies itself, whose servant he is, like each of his party comrades also!







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