



NS News Bulletin

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Michael Kühnen

The Second Revolution Volume II: The People's State

Part 9

The National Socialist People's State intends to organize an elite formation and thus, above all, to free the second level - government, administration and economic management - from the chains of encrusted privilege economy, party book filzocracy and ideological stubbornness. This elite in state, economy and party will learn to see itself again in the Prussian sense as a servant of the whole. First of all, we distinguish between two elites in the National Socialist People's State:

- The professional elite and
- the fighting elite

By the professional elite we mean that group of experts, scientists, researchers and technocrats without whose help no modern state system is conceivable. All too often, however, this professional elite is hampered in its work by extraneous constraints and ideologies. There are no problems that cannot be solved satisfactorily - even if it is only makeshift at first, when our knowledge is not yet sufficient and research has not progressed that far. But the incompetent leadership cliques, who are not able to think outside the box of today and who lack a belief in the future in reality, prevent the professional elite from fulfilling their tasks.

A good example of these artificial obstacles resulting from the ideological rigidity of the leadership cliques is the failure of economic planning in the East and the

shying away from the progress of genetics, hereditary science and biology in general in the West:

National Socialism's dreams of improving our genetic makeup have long since come much closer to their possibility of realization, and there is no longer any scientific doubt about the necessity of eugenic measures - hereditary health and racial hygiene. Here, too, time has vindicated many of the ideas of National Socialism which were earlier scolded as "pseudo-scientific".

However, this is just one example of many. Experts in every field of knowledge can tell you a thing or two about the obstacles that political incompetence and bureaucratic stupidity put in their way.

It is hard to see why extraneous interests, ideologies and considerations should be the deciding factors in the highly complicated field of state, administrative and economic management. Only an order that provides the framework for the professional elite, but leaves them free to do their duty to the people and the state, will be successful. The National Socialist People's State is determined to do this. Of course, such an action presupposes a responsible formation of the elite. The educational system must be organized accordingly:

In all areas of education and from the earliest youth, the promotion of giftedness must be the focus of all efforts. This is the opposite of today's ideas, which result in a constant reduction in achievement. Already in elementary school, those boys must be encouraged who show special talent or ability in any field - be it sports, leadership, science, research or crafts. This promotion of giftedness must be carried out completely independently of social background and economic situation. Even if a talent does not become apparent until later, a transition from the normal school system to the elite schools must remain possible at all times. Education must be conducted in such a way that body and mind, will, character and intellect are trained and promoted equally.

The elite schools of the National Socialist People's State are not ideological cadre schools, but serve to train the professional elite of tomorrow. Therefore, ideological questions are not a main topic here, but only the big frame - as in general the principle must always be observed that National Socialism must essentially not be taught, but exemplified!

The National Political Educational Institutions of the Third Reich - the NPEA's, better known by the acronym Napola - are a model for us to build on in this respect. The elite schools are followed by a university education. Here, the German university will also be structured completely differently:

Emphasis will need to be placed on technical colleges and rush colleges, whose curricula and educational methods will follow principles similar to NPEA's and will be designed to meet career needs. Education will be streamlined and disciplined, and will specifically prepare students for the leadership positions they will later occupy.

In contrast, the actual scientific university will be greatly reduced in number, but will be able to operate at a much higher level and will be open only to those who show real aptitude and ability for research and science.

University and technical college education, too, is not free of purpose, but serves the people as a whole, as do all other völkisch divisions. The National Socialist Volksstaat eliminates the present chaos of education and thus the real reason for the partly justified unrest in this field. A professional elite of mature and stable people is being formed - no more mental cripples - who serve their people and are capable of taking on leadership tasks in government, administration and economy.

There is a natural tension between theory and practice, between ideological goals and the necessities of daily politics. The National Socialist movement sees itself challenged in this tension and must prove itself here:

A government determined exclusively by ideology would pursue an ideological policy based on illusions and could plunge our fatherland into ruin. - A policy, on the other hand, which is not committed to any higher goals and merely does its daily work, would bring only little progress compared to the present conditions and would therefore deliver the Germans to gradual national death. It is the task of the party to bear this tension and to shape it creatively:

It represents the militant elite of our people and thus forms the counterbalance to a purely technocratic exercise of power by the professional elite, which can easily forget the higher goals but also the problems of the ordinary people.

The National Socialist movement does not want to replace the governmental, administrative and economic leadership, but to see to it that it moves within the framework of our idea.

We have already stated that the National Socialist German Workers' Party must fulfill a fighting and an educational mission at all levels of völkisch life. In order to remain a spiritual and organizational match for the specialists and technocrats, it must therefore also in turn - just like the state - train an elite. This party elite must know how to enforce the values of our faith politically without freezing into ideological know-it-allism. On the second level to be discussed here, the party's mission is to fight:

"Prevent the professional elite from becoming independent, i.e., from pursuing its own governmental policy which is no longer committed to National Socialist principles, and remain anxious, in creative struggle with the competent experts, always to enforce new, feasible plans for a völkisch and racial policy for the future!"

But just as we do not seek to beat our political opponents to death, but to convince and educate them, so we do not use the power of the party for ideological governance, but see our task in convincing the relevant experts of the correctness and feasibility of our ideas. Only when the professional elite is itself convinced will it use all its skill, knowledge and imagination for the benefit of our people to achieve success. This work of persuasion is the task of the relevant party department and part of our educational mission.

This is probably the most demanding and difficult demand on our party, much more difficult than the communist method of simply imposing its will as a state party, but also much more rewarding and promising.

For this purpose, however, it is necessary to educate a militant youth that is intellectually equal to the professional elite, but in addition, as the spearhead of revolutionary National Socialism, pursues those goals without wavering that our world view has always prescribed. This places the highest demands on the training of the new generation of the NSDAP. Here, too, we have a model in the institutions of the Third Reich, even if it was not yet fully developed at that time: **the Adolf Hitler schools.**

These elite Party schools, even if they have a different emphasis, will make the same high demands on students as the elite state schools. Their curriculum will be supplemented by intensive ideological formation and training.

In order to maintain revolutionary momentum and idealism in the ranks of the party, we must ensure that in all areas the demands on party comrades are higher, that ideological imprinting takes place in addition to other tasks, that commitment to the party remains voluntary as far as possible and brings neither opportunities for power nor for advancement that are not accompanied by professional and political achievements or successes. This, of course, also applies to the students at the party's elite schools: since the principle of voluntariness is to be preserved, these schools - unlike the state-run elite schools - do not become active at the end of the elementary school years common to all students. Rather, they are open to those convinced and enthusiastic National Socialist boys who are already successfully attending elite state schools and are at least sixteen years old.

It was the tragedy of our movement that it could only shape six peaceful years of

reconstruction, the first of which were still marked by the hardships and the unfortunate legacy of the democratic system. Thus, the reorganization of the educational system in the Third Reich could not yet show any long-term effects, and a large part of the National Socialist-influenced youth still sacrificed themselves heroically in the last years of the war, as the commitment of the HJ and the older cohorts of NAPOLA students exemplarily show. Give us a generation and we will build a new world!

Of course, over the generations, the differences between the professional elite of the state leadership and the militant elite of the party leadership will gradually diminish. But it is not in our interest for them to disappear altogether:

Unity of party and state does not mean fusion, but complementarity.

There is not only a tension between theory and practice, but also one between the high importance we attach to the formation of elites and the National Socialist idea of Volksgemeinschafts. Here, too, the revolutionary straightforwardness of the National Socialist movement is called for. If, after its victory, the NSDAP transforms itself into a bureaucratic state party, it will face the people only as part of a demanding, overpowering state apparatus, and will thus lose their confidence sooner or later. Then it is also of no use that it educates a völkische elite without regard to class and standing barriers, because this elite will then also be recognized and evaluated only as state leadership and no longer to the full extent as truly völkische leadership. Even after its victory, the party must remain firmly anchored in the people, retain its unrestricted trust, and feel itself to be a serving part of the national community and act accordingly.

Freedom instead of democracy

The term "freedom", like "peace", is one of the most misused buzzwords of our time. Here, too, the democrats who constantly speak of the FRG as the "freest state in German history" prove themselves to be evil hypocrites.

Democrats have never liberated a people, but at best have "democratized" partial areas. In doing so, they essentially know only two measures of "democratization" - that of the economy and that of politics. Both do not lead to a liberation of the people:

In liberal capitalism, freedom of the economy is always the freedom of corporations and international high finance to exploit and exploit the worker, and the "freedom" of the worker to organize in order to paralyze and destroy the national economy through the historically long-outdated means of the strike, thus endan-

gering his own livelihood. How can one speak of freedom when the right to work is not realized and the worker has hardly any influence on what happens in the factory, where a large part of his life takes place? And what about political freedom?

For the vast majority of the people, it is limited to drawing a cross every four years - in the proud awareness that now, as the Basic Law puts it, "all state power has emanated from them. For the rest, they then only watch in amazement how their "representatives" make policy - carefully controlled by the state security authorities, who watch over that no fellow citizen comes up with "anti-constitutional" ideas! In fact the area of governmental, administrative and economic management has long been beyond any effective and responsible co-determination of the people. All democratic protestations are of no help here:

It has long been possible to govern not by the people, but only for the people. Of course, the democrats know this, too, but unlike us, they do not say it clearly, because the outdated mechanisms of so-called "free elections" are excellently suited to deceive the people about the true balance of power and to keep them in power.

We must honestly tell the people that there can be no democracy-people rule, but that it is only a question of which ruling class has power - a Zionist-affiliated, internationalist and motley clique, or a unified, carefully educated and responsible völkisch elite.

Democracy has nothing to do with freedom. Freedom must become visible in the private sphere of life of the individual citizen:

In the freedom to receive an education that really meets the requirements of the future. In the freedom of no longer having to fear for one's job and, of course, in the freedom of being able to assume effective co-responsibility in one's home community and company.

Freedom instead of democracy:

This means being able to have confidence in the foundations of the ruling system and in the professional authority of government work, and to share responsibility on the third level - the personal sphere of life. There, where the individual citizen actually has a right, an obligation and the ability to share responsibility, we National Socialists are more "democratic" than the democrats. Then only here freedom shows itself, here we see the tasks of a German freedom movement, here a free, socialist community can be formed.

Only the human being is free who can shape his natural sphere of life - not the one who has been taught to make a cross in the right place; a chimpanzee can do that,

too. In essence, we see three völkische organisms through which the life of the Volksgenossen is shaped and formed and in which his life takes place:

- Family
- Community
- Operation.

The FAMILY, as the smallest, natural cell of the national community, receives the special protection of the National Socialist People's State. Family is not a private matter, but the state and the party bear joint responsibility for ensuring that the family can fulfill its tasks and duties to the community:

The family must be spiritually, mentally and physically healthy, it must produce enough children and educate them in their first years in such a way that they later become healthy and responsible citizens and national comrades.

The state cannot and must not do more here than to create good framework conditions through legal support measures. The party, however, must convince families of their great duties to the community and fight against the signs of disintegration that can be observed in today's tents of völkisch decay. These threatening signs of decline will not disappear overnight with a seizure of power by the National Socialist movement, but they call for a militant effort on the part of the NSDAP.

So here again we see the party's mission to fight and educate:

In this area, the responsibility for convincing and integrating the family into the Volksgemeinschaft, lies primarily in the hands of the NS Frauenschaft.

It is the task of National Socialist women, as the shock troops of all German women's work, to shape the family, from within, in a National Socialist manner and to educate children in the spirit of the national community idea. Therefore, the Fuehrer decided in his instruction of March 14, 1933, that grandparenting and care of children up to 10 years of age was left to the Nazi women's work. The 1938 yearbook of the Reich Women's Leadership -Hauptabteilung Presse/Propaganda- states in this connection:

"Well over 350,000 six to ten year old boys and girls belong to the German Children's Groups In winter, they do handicrafts and work to make German children abroad happy. They make small useful things to surprise their mothers on Mother's Day They discuss what from their own toy cupboard the Winterhilfswerk can use as a Christmas present for borderland children.

Before the child can understand "national community", it learns in this way to measure its content through its own small deed. Before it knows about the fate-connectedness of all Germans, it learns here to join voluntarily in a small comradeship. Young accustomed is old done - it will not be difficult for him later, as a growing young person, to feel consciously as a German who is comrade to every young German - of whatever origin. As Pimpf and Jungmädel, as Hitlerjunge and BDM-Mädel, the young person will understand much better what the children's group wants to awaken in him.

It is not political ideas or theories that are to be taught to the children - it is much more important that the values of character, the emotional impulses in them be addressed, on which National Socialism alone can build. Of course, the boy who joins the Jungvolk at the age of ten is not a finished man; certainly the Jungmädel is still capable of change. But the ten-year-old child has already completed an essential part of his development. Just as physical neglect in the first ten years can hardly ever be completely made up for later, it is also difficult to begin to make up for mistakes in education at this age. In addition to school and home, the children's group wants to help the child find its way into the community for which it was born and to which it will one day have to give its strength.

But anyone who fears that the children are being turned into head hangers or precocious know-it-alls should take a look at one of our children's groups' afternoons at home. When the weather is good, they are outdoors - if at all possible. They play, do gymnastics, run and jump. Fearful mama's boys lose even their squeamishness, formerly tearful girls are soon no longer known. For they want to become brave and courageous. On the excursions they sing and make music. When they rest, they sit in the grass and the group leader tells a fairy tale or a legend from the history of their homeland. - The group leader thinks up something new for every afternoon at home. By always linking up with things from the children's everyday lives, she expands the child's conceptual world by telling stories adapted to the child's understanding and thus participates in the formation of a National Socialist world view in the child

The children's group leaders have a close comradeship among themselves - they are trained again and again and receive stimulation and direction; for they know of their great responsibility to educate the children to National Socialist attitudes and, above all, to exemplify National Socialism to them in their own appearance, their personal attitude. The Fuehrer himself, with his word:

"Youth cannot be educated early enough to feel first and foremost as Germans," the entire education of children in the National Socialist Reich oriented."

I do not need to present the basics of National Socialist family policy in more detail and instead refer to the excellent documentation by the former Reichsfrauenführerin Gertrud Scholtz-Klink entitled "Die Frau im Dritten Reich," Grabert Verlag, Tübingen 1978.

In any case, it is the task of the party - here embodied by the NS-Frauenschaft - to educate the German family and especially the children growing up in it so that they always understand freedom as an obligation to the community that grants this freedom to them.

This task, which already confronts our National Socialist women and girls in the time of struggle, is much more difficult to fulfill today than in the past. It is a great challenge to the will to fight, the power of persuasion and the determination to win of our National Socialist women's movement.

But only if, beginning with the smallest cell of our national community, German man is educated by the Party to see freedom always as a bond with the community, can we take the next step toward social liberation, toward co-responsibility in community and enterprise.

The working and private life of the people's comrade is essentially determined by the conditions in the COMMUNITY - here seen as a generic term for village, town and district - and the COMPANY.

Only here does the freedom of the individual prove itself in reality. The National Socialist People's State is determined to create free space for broad and effective co-responsibility. I deliberately do not speak of "co-determination:

"Co-determination" is also done by every egoist and saboteur who wants to secure or acquire his own prerogatives and privileges without regard for others. Anyone who seeks to destroy everything out of fundamental opposition to the people and the state, anyone who abuses the mechanisms of election and discussion in order to cook a party-political soup. - We, on the other hand, fight for a co-responsibility born of the inner desire to shape the environment in a humane way and to advance the community.

We see co-responsibility in the community and in the company as an extension of the possibilities for participation, in the forms of direct and free personal choice.

I had already pointed out that there are points of contact between this understanding of corporativism and the idea of Räte-demokratie - strictly limited, however, to the third level of völkisch life discussed in this context. - It would

be presumptuous to suggest details now. We are only at the beginning of the rediscovery of possibilities which were developed in the thirties and then also got caught up in the maelstrom of defeat. I only recall, for example, the work of the "Cercle Proudhon", inspired by the founder of French fascism - George Valois, the ideas of the revolutionary wing of the Nazi Party, the social program of the Italian Social Republic - Salo Republic 1943-1945 - to give just a few suggestions.

Today, I only want to hint at the outlines of the "Third Way". Here, too, we must leave the shaping to the revolutionary development and further develop our ideas in the daily political struggle - already in opposition. We do not come to the reality of völkisch life with a prefabricated theory, but are faced with the task of shaping this reality according to our domestic and foreign policy possibilities.

It is decisive that we not only speak of freedom on this level, but also realize it. National Socialists are not hypocrites: We say beforehand where we want order and where we want freedom!

In the National Socialist People's State, there is no "state party" in the municipality and in the enterprise. No one should imagine that he will become mayor because he is a local group leader or works council member, because he is an activist of the NSBO - National Socialist Work Cell Organization. Rather, he must assert himself in a free personality election and among several applicants and, as a militant National Socialist, win the honest trust of the community.

Here, too - I repeat it again - voluntary membership in the local and district group of the party, or in the National Socialist factory cell, is not connected with an automatic, comfortable post in leading positions of the state. It must be fought, recruited and convinced!

The National Socialist German Workers' Party does not need, either in the time of struggle or in the shaping of our state, the comfortable, thoughtless fellow traveler who in hard times was suddenly "never with us and always against us".

The party consists of idealists, fighters and revolutionaries. Therefore, it is the German freedom movement and the organized will to live of the nation. This is our consequence from the defeat:

FREEDOM INSTEAD OF DEMOCRACY!



NS KAMPFRUF
KAMPFSCHRIFT DER NATIONALSOZIALISTISCHEN DEUTSCHEN ARBEITERPARTEI AUSLANDS – UND AUßERLANDSABTEILUNG

Der Kampf geht weiter!

Seitdem Hitler nach der Kapitulation der Wehrmacht am 8. Mai 1945 die nationalsozialistische Bewegung wieder als 32 Jahre in der Nachtigallzeit. Und zwar nicht nur in Deutschland, sondern auf globaler Ebene!

Interesse von Wissenschaft, Vererbung, Vererbung und Vererbung haben nicht ausgereicht, das Karze der gesamten Welt unsere hoch geliebten Führer Adolf Hitler zu machen.

Alle Nationalisten und weniger erfahrene Führer und Bewegungsmänner stehen Schicksal an Schicksal im Kampf um die Erhaltung unserer weißen Völker.

Der Bewegung ist zwar nicht gelungen, aber die Gefahr des biologischen Untergangs ist heute noch viel größer als in der Vergangenheit.

Der verantwortliche Gegner ist aber dabei, das Volkstum – gegen alle weißen Völker (?) – zu hegen. Seine Mittel sind Erziehung, Überzeugung und Konvertierung.

Ob "Hitler" oder "Hitler", ob in Wahrheit oder in Streifen, ob als Propagandamittel benutzt oder auf einem Schicksalstafel stehen, der jeder Nationalist hat seine Pflicht!

Hilf Hitler!
Gottfried Lank



TROTZ VERBOT-NICHT TOT!



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Front Report
Interview with Molly
Part Three

NSK: Your current projects are obviously philosophical and art related.

Please describe your views on the impact of such topics in politics.

Molly: Well I try to still update the photo gallery, but mostly I've been concentrating on Adolf Hitler and the Army of Mankind (www.mourningtheancient.com/truth.htm) I'm at 21 pages now, and I have so much more to do. Studying WWII is an absolute minefield of information. You seek out information on one thing and find two more things to research. It feels a bit like you are an archeologist, unearthing the buried past. A past that they would rather not be brought to light. We can thank the internet again for the flood of information and pictures. Extremely rare stuff has




the **NEW ORDER**

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The Fight Goes On!

Seventy years after the capitulation of the Wehrmacht on May 8, 1945, the postwar National Socialist movement is stronger than ever not only in Germany, but throughout Europe.

Decades of mass murder, expulsion, persecution, and defilement have not sufficed to destroy the seed of the brilliant idea of our much loved Führer Adolf Hitler.

All National Socialists and other racially-aware contemporary and racial kinship fight side by side for the preservation of our White folk.

The movement has indeed become stronger, but the danger of biological folk death is also much greater today than in the past.

The desperate enemy is in the process of committing genocide against all White folk. The means are non-White immigration, culture diversion, and re-orientation.

Whether "Hitler" or "Hitler", whether in election battle or street battle, whether armed with propaganda material or on a battlefield of a different kind, every National Socialist must do his duty!

Hilf Hitler!
Gottfried Lank



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