

Thulean Manifesto

YESTERDAY – TODAY – TOMORROW

Thulean Philosophical Society

Principles and Statutes:

Fundamentals and Basics. Unity through Diversity and the Guaranteed Right to Difference!

Only through the preservation of diversity—of different human types, peoples, tribes, clans, languages, dialects, expressions, and their manifold cultural blossoms—can we exist as humanity and, in accordance with the primordial creation, as a WHOLE, homogeneous and divinely ordained. Thus, there is not a singular humanity, but inevitably a human realm of diverse nature and manifestations.

Humans are not equal—they are diverse, colorful, and individual in thought, in understanding the world, and in interpreting it.

The Sacred Mission.

We see the diversity of all living beings as a gift from divine powers, which must be preserved and, above all, protected. We define the associated worldview as the New Thulean Philosophy.

The New Thulean Philosophy has nothing to do with racism but is about the acceptance and tolerance of individual existence and its return to its original purpose.

The protection of the divinely given creation and the guardianship over it make the mission of the Thuleans a Sacred Mission. Furthermore, this mission has a sacred character and positions the Thuleans as spiritual warriors of God against the "counter-creator," who questions, distorts, manipulates, and seeks to bend this creation.

The Enemy.

All forces, powers, and endeavors, whether conscious or unconscious, that are alien to kind and space, and which disapprove of, destroy, diminish, discriminate against, or manipulate this naturally given diversity and thus individual existence, are directly interfering with the primordial creation. This is something we, as New Thulean Philosophers, cannot accept.

We will expose these forces, track them down, pull them from their hiding places, and bring them into the public eye.

Evolution and Higher Development through Regulation.

We are aware that human races have never remained homogeneous and constant over long periods. Mixing has always occurred and will continue to occur in the course of evolutionary development for all living beings. It serves future life, world, and human development and has a natural, creative-cultural-spiritual character. In this sense, God's creation is not complete and awaits its fulfillment in the Garden of Eden.

It is the task of the New Thulean Philosophy to grasp this path and then prepare and pave it.

A homogeneous balance of this development—including natural mixing—is the highest goal of the New Thulean Philosophy. It sees itself as the "guardian" ensuring that individuals from the diversity of peoples do not exert excessive influence on other peoples and communities, thereby being manipulated, directed, or bent in ways that are alien to kind and space, which do not correspond to the natural existence of the individual or the collective.

Authentic Freedom.

The freedom of thought, the freedom of the individual, and thus the freedom of existence and its articulation in appearance, language, behavior, peculiarity, and worldview are among the highest goals of the New Thulean Philosophy, which must be protected.

Species Protection.

In line with current legal requirements for species preservation in the animal and plant kingdoms, society must also engage with the ethnological and anthropological preservation and further development of various human races and peoples. This applies to endangered peoples such as the indigenous peoples of South America, the Inuit, the Aborigines, and the Indios of Latin America. But it also includes ethnic groups within nations, such as the Basques, Flemish, Frisians, Walloons, Silesians, or Sorbs. And finally, the nations themselves.

From the perspective of the New Thulean Philosophy, all these groups must be granted free development opportunities in their ancestral regions and territories to articulate themselves individually and culturally autonomously, without being defamed or discriminated against because they are in the minority, even if other ethnic groups have settled and cultivated the land and region over the course of history.

Reflection and Devotion.

The Thulean Workshop also dedicates itself to regional and Central European ancestral research, its interpretation, and its derivation for open future questions. The embodied mindset should be an individual engagement with one's own origins. A look back at the ancestors in direct lineage, to whom one owes one's true "being," all the way back to the origin—i.e., to the First!

This reflection of each individual on their own past, their "being," brings insight into the truthfulness of life. Through the passing on of life in the form of children, grandchildren, and great-grandchildren, one recognizes one's own purpose in the world and that life is not a snapshot but a sacred calling of each individual from the past and for the future. For every human soul is as old as the Earth itself.

Homeland.

Furthermore, it must be considered that the land, the region, and the soil on which human and ethnic groups are born, thrive, act, and culturally develop have an elemental significance for their nature, worldview, and attitude toward life. The region and the environment, as well as the weather, mountains, rivers, lakes, fauna, and landscapes of the natural surroundings, shape the type of person as an individual and the people as a community. The fate of the individual, as well as the collective, is thus naturally formed. Homeland is the ancient term for this bond. The natural environment has an essential and elemental influence on the folk soul and the individual soul, and thus on characteristics and ways of thinking. Therefore, the soil must necessarily and logically be considered as a unity with the life upon it.

For the aforementioned reasons, it is our conviction that considerations must be made on how to offer human and ethnic groups livable perspectives in their ancestral lands, so that migration, displacement, or flight from the homeland and thus from the soil can be prevented for economic or geopolitical reasons.

Metaphysics.

The Thulean Workshop operates metapolitically and metaphysically and opposes any political appropriation by third parties. It makes no evaluative distinction between people of different ethnic groups and ethnicities, as all equally arise from the same "blueprint." Every ethnic group, skin color, or people type has not only its absolute justification in the sense of diversity but also its eternal right to exist within its own development. This justification and the associated fundamental right must, moreover, find its place within the overall structure of the world's peoples from a higher perspective. Every ethnic group possesses a certain gift, a mission, a peculiarity, or a legacy that must be promoted and utilized for the benefit of all humanity.

Rediscovering this legacy—and the associated mission for the respective peoples—is one of the most urgent tasks of the Thulean Workshop.

To grasp and recognize the aforementioned core and to derive actions from this insight for one's own life design as well as for the life and functioning of every society is the most pressing task of the New Thulean Philosophy.

Thulean Workshop, October 2009



<http://www.thule-gesellschaft.net>

Thule's Victory!