



THE BLACKENING OF EUROPE

Posted on March 1, 2022 by Clare Ellis



We are so very pleased to present this excerpt from the first volume of *The Blackening of Europe*, by Clare Ellis, which is an extensive and thorough study of the political undertaking to erase Europeans from Europe. Dr. Ellis's work is meticulous, and those who might object that this is all a "conspiracy theory" will be hard-pressed to counter the facts and the data that she establishes. Please also [read the review of this book](#).

Dr. Ellis received her PhD from the University of New Brunswick and is now preparing Volumes 2 and 3 of *The Blackening of Europe* for publication with [Arktos](#) whose kind generosity has made this excerpt possible.

In addition to having their major cities and capitals transformed into global cities dislocated from their nation-state, their blue and white collar jobs out-sourced, their wages and thus jobs undercut by cheaper immigrant labourers, their houses bought by transnational foreigners, their traditions and political culture undermined and altered to accommodate the plurality of immigrants' ethnic identities and align with cosmopolitan visions of the future, their national identity scrubbed free of any notion of their ethnicity and descent, and their leaders and other European elites making and implementing ground-breaking decisions without democratic consultation, native Europeans are also not afforded special rights to protect, celebrate, and enhance their unique and collective ethnic identities and ways of life. Instead, they are compelled into political subjection and silenced through various methods of state-enforced coercion such as multiculturalism, political correctness, and punishment of dissent.

British philosopher Roger Scruton explains that the postmodern anti-national Western elite (cosmopolitans) are 'oikophobes', or those who are averse to their home:

[T]he oikophobe repudiates national loyalties and defines goals and ideals against the nation, promoting transnational institutions over national governments, accepting and endorsing

laws that are imposed from on high by the EU or the UN, and defining his political vision in terms of cosmopolitan values that have been purified of all reference to the particular attachments of a real historical community.

Oikophobes consider themselves as 'defender[s] of enlightened universalism against local chauvinism'. To better explain this view, one only has to return to Kymlicka's theory of rights. As mentioned above, Kymlicka grants privileges to minority ethnic immigrant groups in the form of polyethnic rights, and he affords national minority groups group-differentiated rights, which include self-government rights. Both of these groups have special privileges, such as the right to preserve their distinct cultures and ethnic identities, and they also have individual rights. Although pluralistic cosmopolitanism means that different ethnic groups are merely one cultural group among many with no single one being official, and although it holds that all cultures and ethnicities should be preserved and celebrated, Europeans are not included within this 'enlightened' cosmopolitical project.



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VOLUME I. IDEOLOGIES &
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Kymlicka does not grant positive recognition or afford special rights to the majority ethnic group of European nations, i.e. indigenous Europeans, and implies that the identity of the majority is not based on race, ethnicity, heritage or culture, but is defined only in terms of language, multiculturalism, democracy and universal liberal individual rights. In other words, the European societal cultures and ethnic identities are not to be preserved in the way that national minorities are granted special

permission to do so: non-European Old-World cultural and ethnic groups are encouraged by various government programs, policies, and acts to embrace, preserve and celebrate their past, identity, history, heritage and culture. European ethnic majorities are only granted individual rights, which, it is assumed, have come to define their societal cultures and identities since 1948 with the introduction of the Universal Declaration of Human Rights, the onset of large-scale non-European immigration in the 1960s, and the implementation and institution of multicultural ideology from the 1970s onwards.

In fact, the ethnic identities of Europeans are stripped altogether from the national identity of their own nations, i.e. national identity now means being multicultural and cosmopolitan. They are told to reject their own historical culture, their heritage, their ethnic identity because of its racist, imperialistic, ethnocentric, and supremacist characteristics, and to fill the vacuum with new liberal and cosmopolitan behaviours, such as a hearty embrace of universal liberal values and 'enrichment' by distinctively non-European ethnic cultures. As such, the sense of a collective identity for European ethnic groups has been replaced by a government-instituted ideal-type model, an Enlightenment culture that is neutral to the characteristics that legally define non-European ethnic groups and national minorities, such as culture, history, and race. This neutralization has resulted in diminished European traditions, cultural practices, and heritage, the privileging and trumping of foreigner rights over indigenous European native rights by the granting of special rights and recognition to ethnic minorities, and the violation of the right to self-determination, which includes the right of European majorities to an ethnic identity and the right to preserve, enhance, and celebrate it. This means that ethnic European majorities have undergone a radical transformation in their identity over the last forty-five years, from a European-based ethno-cultural distinctiveness to an 'enlightened' universalism not defined by race, ethnicity, culture, or heritage.

One of the leading definitions of ethnicity within the social sciences stems from the German sociologist Max Weber (1864–1920). He argued that ethnicity is not fixed; it is not something objectively known, being as it is a social construct. It is 'a form of "social closure" in which a group excludes others in order to obtain a status advantage over them'. Alan Simmons, Professor of Sociology at York University, Toronto, argues that modern-constructionists 'view ethnicity, ethnic pride, and ethnic nationalism as modern inventions' that appeared in the context of the nineteenth century. Postmodern constructionists view ethnicity as 'not singular and fixed, but rather multiple and flexible' such that immigrants are 'fragmented' people who have 'hyphenated and hybrid forms' of ethnic identity. Turkish-American philosopher Seyla Benhabib writes that immigrants have 'multiple, overlapping allegiances which are sustained across communities of language, ethnicity, religion, and nationality' and that these

developments have arisen as a result of cultural pluralization arising from migration, ethnic multiculturalism, cultural diversity of all kinds and the growing demands for the recognition of different life choices.

Taking the above definitions of ethnicity into account, Kymlicka's liberal multiculturalism, even if it grants temporary group rights and is based on the expectation that minorities will assimilate to liberal values, can be interpreted as a form of stereotyping, in that it grants special group rights to minorities. It contradicts both the modern and postmodern social constructionist view of ethnicity by emphasising the objective existence of the ethnic identities of minorities.

It is difficult to reconcile the fact that minorities, on the one hand, claim they are transnational or cosmopolitan and thus have multiple identities, but then, on the other hand, demand multicultural ethnic immigrant rights — i.e. they have ethnic solidarity in distinction to the individual rights only of the majorities, who are viewed as world citizens. In fact, claims about the ethnic solidarity of ethnic minority groups challenge cosmopolitan ideals. Despite this, Kymlicka implies that ethnicity is a real and important characteristic of peoples who differentiate themselves from, and more importantly, self-identify themselves in contrast to one another, which is especially noticeable in the form of societal culture, and thus require special rights enabling them to preserve, enhance, and celebrate their uniqueness. However, European ethnic majorities are the only ethnic groups that Kymlicka ignores. Thus, he might be perceived as being anti-ethnic-European identity.
