



A Portent?

After years of neglect in academia it appears that Myatt's rejection of extremism and development of a modern philosophy, what he now terms a personal weltanschauung, has received some attention. The book, *Contemporary Far-Right Culture: The Art, Music, and Everyday Practices of Violent Extremism* (ISBN 978-1032546155) by Marc-André Argentino, Amarnath Amarasingam, et al, published in the 'Routledge Studies in Fascism and the Far Right' series has in chapter 10 what the authors, Nicolò Miotto and Tommaso Zorzini, term 'a case study', albeit a brief one, concerning David Myatt. The following screenshot captures the gist:

This vision also testifies to Myatt's racism. In the previously mentioned pamphlet on violent leaderless resistance, Myatt mentioned diverse enemies – the dangerous out-group – that include “Zionists.”⁷⁵ In his view, society's decline was directly connected to the presence of Jews and other minority groups in Europe, especially the UK, thus becoming key actors to target with violent actions.

Although philosophy clearly shaped Myatt's and ONA's violent ideology, such a case study can also provide a different positive angle on the impact of philosophy on extremism. Interestingly, Myatt himself has argued that philosophy healed him from extremism. By developing a personal philosophy, named “Pathei Mathos,” which openly recalls ancient Greek philosophy in its words and doctrines, Myatt rejected any form of violent extremism. In particular, he renounced “the national-socialism of Adolf Hitler” as “un-wise, based on a mis-understanding of human nature.”⁷⁶

This critique is based on his more general discussion on the concept of abstraction, which indirectly recalls the historical Nazi and Fascist weaponisation of Plato's philosophy. It is probable that Myatt's treatment of the concept comes from the influence of Nietzsche and his anti-Platonism. According to Nietzsche, abstractions “originate by equating what is unequal,” from “arbitrarily dropping the individual differences,”⁷⁷ and they become problematic because they are projected as the underlying causes of individuals, as in the case where honesty is projected as the cause for honest behaviours and used as an explanatory principle.⁷⁸ Myatt similarly recognises the problem of using abstractions for evaluating individual worth and considers this approach as a defining element of National Socialism.⁷⁹ In particular, he argued that:

Identity became a matter of individuals being classified – by themselves, others, and by the State – according to certain chosen abstract criteria based on “race” and heritage.⁸⁰ The error of abstractionism – of using existing abstractions and manufacturing other abstractions and using these as the source of ethics, of judgement, and so ascribing a value to them – is the error of ὕβρις.⁸¹

The conclusion he draws from this analysis of abstractions is that “the enforced herding of people into concentration camps on the basis of alleged, assumed, race or nationality is quite unjustifiable, inhuman.”⁸² More generally, he opposed racial war and political violence “because it is inseparably bound up with individuals having to relinquish their own judgement, with them pursuing some lifeless un-numinous abstraction.”⁸³

Some of the citations are:

74. Myatt, *Some Recollections of a Wyrdful and Extremist Life*, 91. [↗](#)

75. Myatt, *A Practical Guide to the Strategy and Tactics of Revolution*, 21. [↗](#)

76. David Myatt, *Analysing and Rejecting National Socialism*, 2012, 5. [↗](#)

79. Myatt, *Analysing and Rejecting National Socialism*, 8. [↗](#)

80. Myatt, *Analysing and Rejecting National Socialism*. [↗](#)

81. Myatt, *Analysing and Rejecting National Socialism*, 9. [↗](#)

82. Myatt, *Analysing and Rejecting National Socialism*, 8. [↗](#)

83. Myatt, *Analysing and Rejecting National Socialism*, 10. [↗](#)

The authors conclude:

As the case study of David Myatt has highlighted, the weaponisation of philosophy by the contemporary far-right is a concerning reality that needs careful evaluation. Myatt’s philosophical beliefs have shaped the ideologies of terrorist and extremist organisations, especially ONA, which have a deep impact on transnational far-right thinking. In his words, philosophy has constituted a core factor in his pathway to radicalisation. However, it is worth mentioning that philosophical thinking also helped Myatt to reject violent extremism and counter far-right narratives and ideas.

The book may be a current exception to the now established rule regarding how Myatt should be and is being and has been perceived in academia and indeed elsewhere, or it may portend a more scholarly approach to a much vilified, and in our view misunderstood, modern philosopher who learned his trade not in academia but through a personal pathei-mathos.

Tau Sigma Omicron
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Two of the works by Myatt cited above are available on his weblog in pdf format and in one case as a printed book.

° *Some Recollections of a Wyrdful and Extremist Life*, (i) gratis pdf, <https://davidmyatt.wordpress.com/wp-content/uploads/2013/04/david-myatt-myn-gath.pdf> (ii) Printed version ISBN 9781484110744
° *Analysing National Socialism*, gratis pdf: <https://davidmyatt.wordpress.com/wp-content/uploads/2019/06/dwm-problems-ns.pdf>

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