

# The Cautionary Example of the Canadian Government Under Prime Minister Trudeau: From “Silent” to “Open Dictatorship”

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*No one will deny the progress of civilisational development; but the problem of violence has not been solved by mankind. With regard to the taming of violence, we seem to be still at the very beginning of humanisation. Immoderate and moderate brutality – historical factors of the first order – continue to leave their mark on our age. An epidemic of greed for power and brutality in politics and economics leads again and again to catastrophes such as war and terror, which sweep away millions of people like the plague of the Middle Ages.*

Not only the events of the past 120 years with two world wars and countless other wars, but also the events of the last two years in connection with the Corona pandemic declared by the World Health Organisation (WHO) have given us a thorough visual lesson in the historical significance of power and violence.

A more recent warning example is the social upheaval taking place before our very eyes in Canada under Prime Minister Trudeau: **a democracy or “silent dictatorship” is rapidly turning into an “open dictatorship”. And this is because the citizens or subjects no longer blindly obey the government, demand their freedom and exercise their individual and collective right to resist tyranny.**

## Handing over power to no one!

Since we have knowledge of man, we know that man always strives for a better life, for peace and freedom. Peace is in the foreground: no war, no violence. And as long as the citizen remains silent, puts up with everything from the authorities, pays the taxes and joins the military at the right time, we have the so-called democracy – in a way, the silent dictatorship.

But as soon as the citizen throws off his timidity and abandons cadaver obedience, that is, no longer blindly obeys those in power, but has the courage to use his own intellect and trust in his common sense, and then also demands his rights of freedom and rebels against any subjugation and tyranny, the silent dictatorship or democracy without any inhibition very quickly becomes an open dictatorship or tyranny – as the example of Canada shows.

Anyone who had problems with the fact that Leo N. Tolstoy, more than 100 years ago, described ruling politicians as, among other things, “the cruellest” people who often rule, will be disabused of this notion by the example of Trudeau or the Australian government’s treatment of tennis star **Novak Djokovic**. The question also arises as to where the worldwide outcry of the governing politicians of other democracies and their distancing from the brutal actions of the Canadian government against its citizens is? Or do they not want to spoil things with their colleague Justin Trudeau – like many other Western politicians a pupil of **Klaus Schwab**’s Davos cadre?

The problem starts with free citizens giving other people power over their lives. Thus, in the Western world, corrupt politicians are elected to high government offices every four to five years and citizens look up to them like children to respectable authorities. But politicians immediately associate this ascription with claims to power, create a relationship of superiority and subordination and impose their will on citizens – more precisely, the will or instructions of their patrons, a sinister global financial “elite”.

### **Glimmer of hope according to Friedrich Schiller: “No, a limit has tyrant power!”**

The free human being who, according to natural law, is aware of his human nature and does not allow himself to be subjugated by any other being, will exercise his right to resist tyranny. Natural law, to which man is entitled simply because he is human, says that there is something that is right by nature. Liberty, equality and fraternity, as well as physical integrity and the inviolability of human dignity, must be the inalienable basis of a liberal social order. All citizens are called upon to restore the “ancient primordial state of nature”! (Friedrich Schiller in the Rütli scene of his last drama “Wilhelm Tell”)

The man who stands up has nothing against the man in power.

The man in revolt is dedicated to transformation, to change. He fights only for a more just order, a more just coexistence among people. He has nothing against the ruler, he does nothing to him.

He only fights for his right, while the other side – throughout history – is always brutal, mean.

If he does not make use of this individual and collective right to resist, Canada’s cautionary example could set a precedent in the Western world.

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