

The Nazi Party was not Right

By James Boyes, in collaboration with Microsoft Copilot

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The classification of Nazism as “far-right” has long been a fixture of academic and media discourse, yet this label fails to withstand scrutiny when measured against the foundational principles of conservatism. Conservatism, particularly in its American form, is rooted in the Judeo-Christian ethic, which affirms individual liberty, limited government, moral accountability, and the belief that rights are granted by God—not the state. Nazism, by contrast, was a totalitarian ideology that elevated the state above all, suppressed religious liberty, and implemented socialist-style economic controls. To assign Nazism to the right-wing is not only historically incoherent but also morally misleading.

The origins of the left-right political spectrum trace back to the French Revolution, where seating arrangements in the National Assembly placed revolutionaries on the left and monarchists on the right. Over time, these positions evolved into broader ideological categories: the left came to represent egalitarianism, collectivism, and state intervention, while the right emphasized tradition, individual liberty, and limited government. Within this framework, Nazism’s core tenets—centralized authority, suppression of dissent, racial collectivism, and economic control—align far more closely with leftist authoritarianism than with right-wing constitutionalism.

Nazism’s economic policies were unmistakably statist. The Nazi regime implemented sweeping controls over industry, dictated production quotas, and suppressed private enterprise in favor of state-directed goals. While not Marxist in the orthodox sense, Nazism rejected free-market capitalism and embraced a command economy. The name of Hitler’s party—the National Socialist German Workers’ Party—was not a misnomer. It was designed to appeal to working-class voters and co-opt socialist rhetoric. Though Hitler later purged Marxist factions, the regime retained many socialist features, including welfare programs, state employment initiatives, and propaganda aimed at class unity under state control.

Moreover, Nazism’s racial ideology was collectivist, not individualist. It denied the *imago Dei*—the biblical teaching that all humans are made in the image of God—and replaced it with a racial hierarchy that dehumanized Jews, Slavs, and other groups. This worldview is antithetical to the Judeo-Christian ethic, which affirms the equal dignity of all people and calls for justice rooted in divine law. The Nazi regime persecuted Christians who resisted its ideology, suppressed religious institutions, and sought to replace spiritual authority with state worship. Hitler’s disdain for Christianity was explicit; he viewed it as weak and incompatible with his vision of racial and national supremacy.

The conflation of Nazism with conservatism is a product of post-war academic and media framing, particularly by institutions that sought to distance leftist ideologies from the horrors of totalitarianism and the resulting Holocaust. By emphasizing Nazism’s nationalism and anti-communism, scholars and commentators obscured its socialist and statist elements. This misclassification has allowed leftist ideologues to smear principled conservatives with guilt-by-

association, painting defenders of liberty and tradition as extremists. It has also led to political confusion, where terms like “far-right” are applied indiscriminately to anyone who challenges progressive orthodoxy.

In reality, the American conservative tradition has consistently opposed racism, antisemitism, and authoritarianism. The Republican Party, founded in opposition to slavery, has a long history of defending civil rights, religious liberty, and constitutional governance. Abraham Lincoln’s leadership during the Civil War, Dwight Eisenhower’s enforcement of desegregation, and Ronald Reagan’s affirmation of Judeo-Christian values all reflect a commitment to liberty and moral clarity. These principles are incompatible with the collectivist and statist impulses of Nazism.

Scripturally, those guided by the Holy Spirit and a biblical worldview are called to reject racism, antisemitism, and statism. Galatians 3:28 declares that “there is neither Jew nor Greek... for you are all one in Christ Jesus.” This verse affirms the spiritual equality of all people and condemns ethnic superiority. Similarly, Romans 13 teaches that government is a servant of God, not a replacement for Him. When the state elevates itself above divine authority—as in Nazism, communism, and other totalitarian systems—it violates the moral order and forfeits legitimacy.

The attempt by academia and media to assign Nazism to the right-wing is not merely a historical error—it is a philosophical inversion. It lifts the guilt of ideological participation from the left, which shares with Nazism a belief in centralized power and collectivist control, and projects it onto the right, which stands for liberty, conscience, and limited government. This inversion has distorted public understanding and undermined the moral foundations of political discourse.

To correct this error, we must restore clarity to political classifications. Nazism, with its socialist economics, racial collectivism, and suppression of religious liberty, belongs in the category of leftist authoritarianism. It is the antithesis of conservatism, which affirms individual dignity, moral responsibility, and the primacy of God-given rights. Those who confuse these categories—or who perpetuate the misclassification for ideological gain—do a disservice to truth and justice.

In conclusion, the assignment of Nazism to the right-wing is a strategic distortion that obscures its true nature. It reflects a failure to apply consistent standards to political ideologies and a willingness to weaponize history for partisan ends. By reclaiming the moral and philosophical foundations of conservatism, we can resist this distortion and restore integrity to our political discourse. The closer one aligns with God’s righteousness, the more one affirms liberty, truth, and justice. The further one departs from these principles, the more one embraces the collectivist and authoritarian impulses that have led to history’s darkest chapters.

Sources:

1. [FEE: Were the Nazis Really Socialists?](#)
2. [Britannica: Were the Nazis Socialists?](#)
3. [Western University: A Look at Nazi Socialism Claims](#)
4. [Cambridge Companion to Antisemitism: Marxism, Socialism, and Antisemitism](#)
5. [Factually: Were the Nazis Socialists?](#)