

## The Doctrine Of Fascism

Herbert Marcuse is one of the most influential thinkers of our time. Born in Berlin, Marcuse studied philosophy with Husserl and Heidegger at the Universities of Freiburg and Berlin. Marcuse's critical social theory ingeniously fuses phenomenology, Freudian thought and Marxist theory; and provides a solid ground for his reputation as the most crucial figure inspiring the social activism and New Left politics of the 1960s and 1970s. The largely unpublished work collected in this volume makes clear the continuing relevance of Marcuse's thought to contemporary issues. The texts published here, dealing with concerns during the period 1942-1951, exhibit penetrating critiques of technology and analyses of the ways that modern technology produces novel forms of society and culture with new modes of social control. The material collected in *Technology, War and Facism* provides exemplary attempts to link theory with practice, to develop ideas that can be used to grasp and transform existing social reality. *Technology, War and Fascism* is the first of six volumes of Herbert Marcuse's *Collected Papers* to be edited by Douglas Kellner. Each volume is a collection of previously un-published or uncollected essays, unfinished manuscripts and letters by one of the greatest thinkers of our time.

In Italy, as well as abroad, much has been written about Fascism and its origin; so much indeed that the bibliography of Fascism is richer than that on any related subject. And yet, notwithstanding all which has been written, very few, especially abroad, have understood its essence; and the true spiritual forces which generated it have not always received the right interpretation. This work of Mr. Palmieri on "The Philosophy of Fascism" fills a greatly felt deficiency of such

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bibliography with its exposition of the spiritual aspects of Fascism, and is therefore highly appreciated in times like the present, when the desire to know Fascism in its true essence is becoming so thoroughly widespread. The book includes an epilogue by Nick W. Sinan Greger.

National Syndicalist author H. R. Morgan has put together an invaluable reference work for the student of Corporate Syndicalism, Fascism, and social activism. Within the pages of this volume will be found a collection of many documents that are difficult to locate as well as many new translations of texts formerly available only in the original languages. Here is a collection of important and essential statements made by the original Fascists and Corporate Syndicalists as well as National Synarchists, Integralists, Peronistas, Falangists and many others. Much of the book has been translated from the original Portuguese, French, Spanish, Italian and Dutch. Morgan's wealth of subjectively acquired familiarity with Fascist ideology has made him an ideal interpreter of the translated texts as well as an adequate expositor of the doctrines which have originally been published in the English language. Some of the more valuable portions included are lengthy writings of such men as Jose Antonio Primo de Rivera, Jose Antonio Urquiza, Juan Peron, Benjamin Noyles, Lawrence Dennis, Oswald Mosley, Ziotio Garibaldi, Plinio Salgado, Gustavo Barroso, and many others. Also included are some hard to find and to translate manifestos from many countries. Some of these are from National Syndicalist Party-USA, American Fascist Movement, National Syndical American Falangist Party, National Synarchist Union of Mexico, National Integralist Movement of Brazil, Integralist Party of Great Britain and Northern Ireland, The Falangist Patriotic Movement of Uruguay, National Syndicalist Revolutionary Movement of Chile, The Futurist Manifesto, and others. H. R. Morgan's commentaries and introductions

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throughout serve as an excellent guide through the many pages of intense and sometimes angry political thought. This is a book you will return to time and again. This is a book that belongs on your shelf.

DIVRecollections of the Italian dictator's public and private life — from his early years as an agitator and journalist to the "March on Rome" and his first years in power. /div

In this fascinating look at the unique conjuncture of factors surrounding Il Duce's seizure of power, eminent historian Donald Sassoon traces the political circumstances that sent Italy on a collision course with the most destructive war of the century.

What this all adds up to is the re-establishment of 'freedom.' Freedom to be ourselves; to have the right to our feelings; to have the right to our own thoughts; to have the right to free speech whatever it is that we have to say and to say it whenever and wherever we find ourselves. To have the right to see the truth in all things as we are able to perceive it. To deliberately recognize the reality that surrounds us as we engage in the continual struggle for genuineness. 'Keeping it real' is good for all people; without this faculty fantasy and prevarication takes over. Our culture is our social environment. We need to have the power and the will to protect it. It is the womb of our civilization. Our innately personal ideals as well as our interpersonal social norms, mores, and colloquialisations – our national integrity is being cancelled out by the corrupt regime in Congress and the Federal courts. We all have the right to live within the society and culture we were born into at the very least; the right to our own individuality, to our own opinions and to express our love of who and what we are. Unfortunately, the current phase that the Federal government has lapsed into is one of denying all of these rights to the degree that the 'Bill of Rights' is superseded. Citizenship has become superfluous.

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It is time to get radical. It is past time for citizens to revolt. Otherwise this will soon become no different than any other oppressed country with the federal tyranny of the D. C. Treason Regime. HRM

This is the original Doctrine of Fascism. This doctrine worked as the basis of the Italian Fascist Party and influenced numerous fascist movements and individuals that followed.

The recent rise in Europe of extreme right-wing political parties along with outbreaks of violent nationalist fervor in the former communist bloc has occasioned much speculation on a possible resurgence of fascism. At the polemical level, fascism has become a generic term applied to virtually any form of real or potential violence, while among Marxist and left-wing scholars discredited interpretations of fascism as a "product of late capitalism" are revived. Empty of cognitive significance, these formulas disregard the historical and philosophical roots of fascism as it arose in Italy and spread throughout Europe. In Giovanni Gentile: Philosopher of Fascism, A. James Gregor returns to those roots by examining the thought of Italian Fascism's major theorist. In Gregor's reading of Gentile, fascism was-and remains-an anti-democratic reaction to what were seen to be the domination by advanced industrial democracies of less-developed or status-deprived communities and nations languishing on the margins of the "Great

Powers." Sketching in the political background of late nineteenth-century Italy, industrially backward and only recently unified, Gregor shows how Gentile supplied fascism its justificatory rationale as a developmental dictatorship. Gentile's Actualism (as his philosophy came to be identified) absorbed many intellectual currents of the early twentieth century including nationalism, syndicalism, and futurism and united them in a dynamic rebellion against new perceived hegemonic impostures of imperialism. The individual was called to an idealistic ethic of obedience, work, self-sacrifice, and national community. As Gregor demonstrates, it was a paradigm of what we can expect in the twenty-first century's response, on the part of marginal nations, to the globalization of the industrialized democracies. Gregor cites post-Maoist China, nationalist Russia, Africa, and the Balkans at the development stage from which fascism could grow.

The f

Giovanni Gentile (1875-1944) was the major theorist of Italian fascism, supplying its justification and rationale as a developmental form of dictatorship for status-deprived nations languishing on the margins of the Great Powers. Gentile's "actualism" (as his philosophy came to be called) absorbed many intellectual currents of the early twentieth century, including nationalism, syndicalism, and futurism. He called the individual to an idealistic ethic of obedience, work, self-sacrifice, and national

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community in a dynamic rebellion against the perceived impostures of imperialism. This volume makes available some of his more significant writings produced shortly before and after the Fascist accession to power in Italy.

Records Il Duce's years as an agitator and journalist, formation of the fascist party, his years in power, and the coup d'etat that deposed him

In this book, Julius Evola analyses the Fascist movement of Italy, which he himself had experienced first-hand, often as a vocal critic, throughout its entire history from 1922 until 1945. Discussing - and dismissing - the misuse of the term 'fascism' that has gained widespread acceptance, Evola asks readers not to allow the fact of Italy's defeat in the Second World War to distract us from making an objective analysis of the ideology of Fascism itself, since the defeat was the result of contingent circumstances and the personalities of those who led it, rather than flaws that were inherent in Fascism as an idea. Evola praises those aspects of Fascism which he believes to have been in accordance with the best traditions of European governance, in particular the Classical Roman tradition, while he remains critical of those aspects which ran contrary to this ideal, such as its socialist, proletarian and totalitarian tendencies, as well as what he saw as its petty moralism. Evola also distinguishes between the Fascism of the 'Twenty

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Years' between 1922 and Mussolini's overthrow in 1943, and the 'Second Fascism' of the Italian Social Republic, which he considered as much more problematic. He likewise criticises the Fascist racial doctrine for being based on false principles.

Frequently quoting Mussolini's own words, Evola presents the core of the Fascist ideal, arguing that, for all its flaws, it remains superior to the political system which has since arisen to replace it. Julius Evola (1898-1974) was Italy's foremost traditionalist philosopher, as well as a metaphysician, social thinker and activist. Evola was an authority on the world's esoteric traditions and one of the greatest critics of modernity. He wrote extensively on the ancient civilisations of both East and West and the world of Tradition, and was also a critic of the political and spiritual movements of his own time from a traditional perspective.

Written without notes in Ireland, and first published pseudonymously in 1948, *Imperium* is Francis Parker Yockey's masterpiece. It is a critique of 19th-century rationalism and materialism, synthesising Oswald Spengler, Carl Schmitt, and Klaus Haushofer's geopolitics. In particular, it rethinks the themes of Spengler's *The Decline of the West* in an effort to account for the United States' then recent involvement in World War II and for the task bequeathed to Europe's political soldiers in the struggle to unite the Continent—heroically, rather than

economically—in the realisation of the destiny implied in European High Culture. Yockey's radical attack on liberal thought, especially that embodied by Americanism (distinct from America or Americans), condemned his work to obscurity, its appeal limited to the post-war fascist underground. Yet, *Imperium* transcends both the immediate post-war situation and its initial readership: it opened pathways to a deconstruction of liberalism, and introduced the concept of cultural vitalism—the organic conceptualisation of culture, with all that attends to it. These contributions are even more relevant now than in their day, and provide us with a deeper understanding of, as well as tools to deal with, the situation in the West in current century. It is with this in mind that the present, 900-page, fully-annotated edition is offered, complete with a major foreword by Dr Kerry Bolton, Julius Evola's review as an afterword (in a fresh new translation), a comprehensive index, a chronology of Yockey's life, and an appendix, revealing, for the first time, much previously unknown information about the author's genealogical background.

The bestselling author of *No Logo* shows how the global "free market" has exploited crises and shock for three decades, from Chile to Iraq. In her groundbreaking reporting, Naomi Klein introduced the term "disaster capitalism." Whether covering Baghdad after the U.S. occupation, Sri Lanka in the



wake of the tsunami, or New Orleans post-Katrina, she witnessed something remarkably similar. People still reeling from catastrophe were being hit again, this time with economic "shock treatment," losing their land and homes to rapid-fire corporate makeovers. The Shock Doctrine retells the story of the most dominant ideology of our time, Milton Friedman's free market economic revolution. In contrast to the popular myth of this movement's peaceful global victory, Klein shows how it has exploited moments of shock and extreme violence in order to implement its economic policies in so many parts of the world from Latin America and Eastern Europe to South Africa, Russia, and Iraq. At the core of disaster capitalism is the use of cataclysmic events to advance radical privatization combined with the privatization of the disaster response itself. Klein argues that by capitalizing on crises, created by nature or war, the disaster capitalism complex now exists as a booming new economy, and is the violent culmination of a radical economic project that has been incubating for fifty years.

### Publisher Description

What is fascism? By focusing on the concrete: what the fascists did, rather than what they said, the esteemed historian Robert O. Paxton answers this question. From the first violent uniformed bands beating up "enemies of the state," through Mussolini's rise to power, to Germany's fascist

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radicalization in World War II, Paxton shows clearly why fascists came to power in some countries and not others, and explores whether fascism could exist outside the early-twentieth-century European setting in which it emerged. "A deeply intelligent and very readable book. . . . Historical analysis at its best."

—The Economist The Anatomy of Fascism will have a lasting impact on our understanding of modern European history, just as Paxton's classic Vichy France redefined our vision of World War II. Based on a lifetime of research, this compelling and important book transforms our knowledge of fascism—"the major political innovation of the twentieth century, and the source of much of its pain."

"The Ideology of Fascism" was written by Oswald Mosley in 1967 and provides a post WW2 analysis of the strengths and weaknesses of Fascism as a political doctrine, and utilising its strengths proposes a United Europe, in union with science, as a prime requirement for the 21st Century. "The Doctrine of Fascism" was written by Benito Mussolini and the Italian philosopher Giovanni Gentile. A key concept of which was that fascism was a rejection of previous models: "If the 19th century was the century of the individual we are free to believe that this is the 'collective' century, and therefore the century of the State." Giovanni Gentile was inspired by Italian intellectuals such as Mazzini, Rosmini, Gioberti, and

Spaventa from whom he developed the idea of "self-construction," but also was strongly influenced by the German idealist and materialist schools of thought - namely Marx, Hegel, Fichte, and Nietzsche. Gentile was described by Mussolini, as 'the philosopher of Fascism'. Alfredo Rocco developed the economic and political theory of corporatism which would become part of the Fascist Manifesto of the National Fascist Party. Rocco denounced the European powers for imposing foreign culture on Italy and criticized the European powers for endorsing too much liberalism and individualism. The Fascist Manifesto was endorsed by a large number of intellectuals, and writers, including Luigi Pirandello, Gabriele D'Annunzio, Filippo Tommaso Marinetti and Giuseppe Ungaretti.

Mussolini, in the thousand guises he projected and the press picked up, fascinated Americans in the 1920s and the early '30s. John Diggins' analysis of America's reaction to an ideological phenomenon abroad reveals, he proposes, the darker side of American political values and assumptions.

Originally published in 1972. The Princeton Legacy Library uses the latest print-on-demand technology to again make available previously out-of-print books from the distinguished backlist of Princeton University Press. These editions preserve the original texts of these important books while presenting them in durable paperback and hardcover

editions. The goal of the Princeton Legacy Library is to vastly increase access to the rich scholarly heritage found in the thousands of books published by Princeton University Press since its founding in 1905.

*Political Ideologies and the Democratic Ideal*, 9/e, thoroughly analyzes and compares political ideologies to help readers understand these ideologies as acutely as a political scientist does. Used alone or with its companion *Ideals and Ideologies: A Reader*, 9/e, this best-selling title promotes open-mindedness and develops critical thinking skills.

The 8th November 2016 marked a startling new era in American political life. After the creeping ascent of Right wing authoritarian parties in the UK and Europe Donald Trump's victory in the presidential election brought an alarming form of "e;alt-right"e; neo-conservatism into the American political mainstream. Many aspects of this descent into the darkness of fascism was predicted by Bertram Gross in *Friendly Fascism*, a provocative and original critique of a subtle yet growing fascism in American political life. Gross shows that the chronic problems faced by the U.S. in the late twentieth century required increasing collusion between big business and big government to manage society in the interests of the privileged and powerful. The resulting "e;friendly fascism"e;,, Gross suggests, lacks the dictatorships, public spectacles and overt brutality of 20th century fascism, but has at its root the same denial of individual freedoms and democratic rights. No one who cares about the future of democracy can afford to ignore the frightening realities of *Friendly Fascism*.

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PULITZER PRIZE WINNER • NAMED ONE OF THE BEST BOOKS OF THE YEAR BY SAN FRANCISCO CHRONICLE

From National Book Award finalist David I. Kertzer comes the gripping story of Pope Pius XI's secret relations with Italian dictator Benito Mussolini. This groundbreaking work, based on seven years of research in the Vatican and Fascist archives, including reports from Mussolini's spies inside the highest levels of the Church, will forever change our understanding of the Vatican's role in the rise of Fascism in Europe. *The Pope and Mussolini* tells the story of two men who came to power in 1922, and together changed the course of twentieth-century history. In most respects, they could not have been more different. One was scholarly and devout, the other thuggish and profane. Yet Pius XI and "Il Duce" had many things in common. They shared a distrust of democracy and a visceral hatred of Communism. Both were prone to sudden fits of temper and were fiercely protective of the prerogatives of their office. ("We have many interests to protect," the Pope declared, soon after Mussolini seized control of the government in 1922.) Each relied on the other to consolidate his power and achieve his political goals. In a challenge to the conventional history of this period, in which a heroic Church does battle with the Fascist regime, Kertzer shows how Pius XI played a crucial role in making Mussolini's dictatorship possible and keeping him in power. In exchange for Vatican support, Mussolini restored many of the privileges the Church had lost and gave in to the pope's demands that the police enforce Catholic morality. Yet in the last years of his life—as the Italian dictator grew ever closer to Hitler—the pontiff's faith in this treacherous bargain started to waver. With his health failing, he began to lash out at the Duce and threatened to denounce Mussolini's anti-Semitic racial laws before it was too late. Horrified by the threat to the Church-Fascist alliance, the Vatican's inner circle, including

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the future Pope Pius XII, struggled to restrain the headstrong pope from destroying a partnership that had served both the Church and the dictator for many years. The Pope and Mussolini brims with memorable portraits of the men who helped enable the reign of Fascism in Italy: Father Pietro Tacchi Venturi, Pius's personal emissary to the dictator, a wily anti-Semite known as Mussolini's Rasputin; Victor Emmanuel III, the king of Italy, an object of widespread derision who lacked the stature—literally and figuratively—to stand up to the domineering Duce; and Cardinal Secretary of State Eugenio Pacelli, whose political skills and ambition made him Mussolini's most powerful ally inside the Vatican, and positioned him to succeed the pontiff as the controversial Pius XII, whose actions during World War II would be subject for debate for decades to come. With the recent opening of the Vatican archives covering Pius XI's papacy, the full story of the Pope's complex relationship with his Fascist partner can finally be told. Vivid, dramatic, with surprises at every turn, *The Pope and Mussolini* is history writ large and with the lightning hand of truth.

"The Doctrine of Fascism" ("La dottrina del fascismo") is an essay written by Giovanni Gentile, but credit is given to Benito Mussolini. It was first published in the *Enciclopedia Italiana* of 1932, as the first section of a lengthy entry on "Fascismo" (Fascism). The entire entry on Fascism spans pages 847-884 of the *Enciclopedia Italiana*, and includes numerous photographs and graphic images. The Mussolini essay leads off the entry: FASCISMO - Movimento politico italiano creato da Benito Mussolini (v.). DOTTRINA Idee Fondamentali. (the first section of the essay) A second section of the essay is titled: "Dottrina Politica e sociale." The Mussolini entry starts on page 847 and ends on 851 with the credit line "Benito Mussolini." All subsequent translations of "The Doctrine of Fascism" are from this work. A key concept of the Mussolini

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essay was that fascism was a rejection of previous models: "Granted that the 19th century was the century of socialism, liberalism, democracy, this does not mean that the 20th century must also be the century of socialism, liberalism, democracy. Political doctrines pass; nations remain. We are free to believe that this is the century of authority, a century tending to the 'right', a Fascist century. If the 19th century was the century of the individual (liberalism implies individualism) we are free to believe that this is the 'collective' century, and therefore the century of the State."

Fascism has traditionally been characterized as irrational and anti-intellectual, finding expression exclusively as a cluster of myths, emotions, instincts, and hatreds. This intellectual history of Italian Fascism--the product of four decades of work by one of the leading experts on the subject in the English-speaking world--provides an alternative account. A. James Gregor argues that Italian Fascism may have been a flawed system of belief, but it was neither more nor less irrational than other revolutionary ideologies of the twentieth century. Gregor makes this case by presenting for the first time a chronological account of the major intellectual figures of Italian Fascism, tracing how the movement's ideas evolved in response to social and political developments inside and outside of Italy. Gregor follows Fascist thought from its beginnings in socialist ideology about the time of the First World War--when Mussolini himself was a leader of revolutionary socialism--through its evolution into a separate body of thought and to its destruction in the Second World War. Along the way, Gregor offers extended accounts of some of Italian Fascism's major thinkers, including Sergio Panunzio and Ugo Spirito, Alfredo Rocco (Mussolini's Minister of Justice), and Julius Evola, a bizarre and sinister figure who has inspired much contemporary "neofascism." Gregor's account reveals the flaws and tensions that dogged

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Fascist thought from the beginning, but shows that if we want to come to grips with one of the most important political movements of the twentieth century, we nevertheless need to understand that Fascism had serious intellectual as well as visceral roots.

After years of research, American syndicalist author H. R. Morgan presents a collection of the key statements made by the early Fascist leaders and their best thinkers. Included are criticisms of and solutions to all of the problems troubling the world today. Both the causes of global misery and the reasons for their having happened are plainly mentioned. The solutions are simply stated and strait forward. If you want to know why things today are the way they are, read this book.

Contained within its pages is a sweeping panorama of pertinent statements made by those 'realists' of the twentieth century, that is actually, from the 1880's on up to today. "Fascism is not racism," says Morgan, "Fascism is realism." It is a doctrine of realistic social and economic policies for today's world. It is neither 'right-wing' or 'left-wing'; it is the extreme radical center. It is "thinking outside of the box" as they say. The book begins with a very informative introduction containing a large amount of historical background. It is, however, preceded with a preface of equally historical and semi biographical importance. Afterward is the main text called the 'Codex'. The 'Codex' is a long anthology of excerpts, quotes, paraphrases, citations and commentary. The book ends with a final word by Morgan. Also included is a complete bibliography and index. It is recommended for first or second year political science majors and for all those who are interested in the true meaning of Fascism for our time, rather than what they've seen and heard on television and in the mass media.

This book explores the complex ways in which people lived and worked within the confines of Benito Mussolini's regime



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in Italy, variously embracing, appropriating, accommodating and avoiding the regime's incursions into everyday life. The contributions highlight the experiences of ordinary Italians – midwives and schoolchildren, colonists and soldiers – over the course of the Fascist era, in settings ranging from the street to the farm, and from the kitchen to the police station. At the same time, this volume also provides a framework for understanding the Italian experience in relation to other totalitarian dictatorships in twentieth-century Europe and beyond.

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#1 New York Times Bestseller Best Books of 2018 --The Economist A personal and urgent examination of Fascism in the twentieth century and how its legacy shapes today's world, written by one of America's most admired public servants, the first woman to serve as U.S. secretary of state A Fascist, observes Madeleine Albright, "is someone who claims to speak for a whole nation or group, is utterly unconcerned with the rights of others, and is willing to use violence and whatever other means are necessary to achieve the goals he or she might have." The twentieth century was defined by the clash between democracy and Fascism, a struggle that created uncertainty about the survival of human freedom and left millions dead. Given the horrors of that experience, one might expect the world to reject the spiritual successors to Hitler and Mussolini should they arise in our era. In *Fascism: A Warning*, Madeleine Albright draws on her experiences as a child in war-torn Europe and her distinguished career as a diplomat to question that assumption. Fascism, as she shows, not only endured through the twentieth century but now presents a more virulent threat to peace and justice than at any time since the end of World War II. The momentum toward democracy that swept the world when the Berlin Wall fell has gone into

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reverse. The United States, which historically championed the free world, is led by a president who exacerbates division and heaps scorn on democratic institutions. In many countries, economic, technological, and cultural factors are weakening the political center and empowering the extremes of right and left. Contemporary leaders such as Vladimir Putin and Kim Jong-un are employing many of the tactics used by Fascists in the 1920s and 30s. *Fascism: A Warning* is a book for our times that is relevant to all times. Written by someone who has not only studied history but helped to shape it, this call to arms teaches us the lessons we must understand and the questions we must answer if we are to save ourselves from repeating the tragic errors of the past.

Fascism, that most hated, reviled and universally condemned of all political ideologies, is so anathema to modern ideals of humanism and democracy that to call someone a "fascist" is to, quite literally, give insult. Herein, in this slim volume, is the philosophical underpinnings to the brutal, two-fisted political struggle that won nations and fostered a World War. Benito Mussolini, the man who helped forge the Iron Path toward bloody victory and, ultimately, ruin, lays out that creed, so detestable to modern, egalitarian principles. Along with additional writings by Fascist ideologues Alfredo Rocco and Giovanni Gentile, Mussolini expounds upon his spat-upon doctrine, outlining the spiritual, philosophic, and political path that took him to the apex of power. NOTE: Publication of this document does NOT constitute an endorsement by the publisher of all or any of its contents. It is presented here as historically significant, and valuable for the purpose of intellectual pursuit.

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