

Mussolini – Part 2

Background

With help of Giovanni Gentile, Benito Mussolini wrote this definition of fascism for the Italian Encyclopedia in 1932.

Fascism, the more it considers and observes the future and the development of humanity quite apart from political considerations of the moment, believes neither in the possibility nor the utility of perpetual peace. It thus repudiates the doctrine of pacifism – born of a renunciation of the struggle and an act of cowardice in the face of sacrifice. War alone brings up to its highest tension all human energy and puts the stamp of nobility upon the peoples who have courage to meet it. All other trials are substitutes, which never really put men into the position where they have to make the great decision – the alternative of life or death.

The Fascist accepts life and loves it, knowing nothing of and despising suicide: he rather conceives of life as duty and struggle and conquest, but above all for others – those who are at hand and those who are far distant, contemporaries, and those who will come after.

Fascism is the complete opposite of Marxian Socialism, the materialist conception of history of human civilization can be explained simply through the conflict of interests among the various social groups and by the change and development in the means and instruments of production Fascism, now and always, believes in holiness and in heroism; that is to say, in actions influenced by no economic motive, direct or indirect. And if the economic conception of history be denied, according to which theory men are no more than puppets, carried to and fro by the waves of chance, while the real directing forces are quite out of their control, it follows that the existence of an unchangeable and unchanging class-war is also denied - the natural progeny of the economic conception of history. And above all Fascism denies that class warfare can be the preponderant force in the transformation of society.

After Socialism, Fascism combats the whole complex system of democratic ideology, and repudiates it, whether in its theoretical premises or in its practical application. Fascism denies that the majority, by the simple fact that it is a majority, can direct human society; it denies that numbers alone can govern by means of a periodical consultation, and it affirms the immutable, beneficial, and fruitful inequality of mankind, which can never be permanently leveled through the mere operation of a mechanical process such as universal suffrage.

The foundation of Fascism is the conception of the State, its character, its duty, and its aim. Fascism conceives of the State as an absolute, in comparison with which all individuals or groups are relative, only to be conceived of in their relation to the State. The conception of the Liberal State is not that of a directing force, guiding the play and development, both material and spiritual, of a collective body, but merely a force limited to the function of recording results: on the other hand, the Fascist State is itself conscious and has itself a will and a personality – thus it may be called the "ethic" State. It is not an absurd conventional untruth of political equality dressed out in the garb of collective irresponsibility, and the myth of "happiness" and indefinite progress.

Given that the nineteenth century was the century of Socialism, of Liberalism, and of Democracy, it does not necessarily follow that the twentieth century must also be a century of Socialism, Liberalism and Democracy: political doctrines pass, but humanity remains, and it may rather be expected that this will be a century of authority. . . a century of Fascism. For if the nineteenth century was a century of individualism, it may be expected that this will be the century of collectivism, and hence the century of the State.

The Fascist State organizes the nation, but leaves a sufficient margin of liberty to the individual; the latter is deprived of all useless and possibly harmful freedom, but retains what is essential; the deciding power in this question cannot be the individual, but the State alone.

For Fascism, the growth of empire, that is to say the expansion of the nation, is an essential manifestation of vitality, and its opposite, a sign of decadence. Peoples are rising, or rising again after a period of decadence, are always imperialist; and renunciation is a sign of decay and of death. Fascism is the doctrine best adapted to represent the tendencies and the aspirations of a people, like the people of Italy, who are rising again after many centuries of abasement and foreign servitude. But empire demands discipline, the coordination of all forces and a deeply felt sense of duty and sacrifice: this fact explains many aspects of the practical working of the regime, the character of many forces in the State, and the necessarily severe measures which must be taken against those who would oppose this spontaneous and inevitable movement of Italy in the twentieth century, and would oppose it by recalling the outworn ideology of the nineteenth century – there is now the courage to undertake great experiments of social and political transformation; for never before has the nation stood more in need of authority, of direction and order. If every age has its own characteristic doctrine, there are a thousand signs which point to Fascism as the characteristic doctrine of our time. For if a doctrine must be a living thing, this is proved by the fact that Fascism has created a living faith; and that this faith is very powerful in the minds of men is demonstrated by those who have suffered and died for it.

Assignment

1) What are Mussolini's thoughts of peace?

2) What is the Fascist view of life according to Mussolini?

3) According to Mussolini, how does Marxian Socialism explain the history of human civilization?

4) If actions are influenced by an economic motive according to Marxian Socialism, what influences Fascism?

5) How does Mussolini describe inequality?

6) According to Mussolini, what are the three untruths of Democracy?

7) Given the 19th Century was a century of Socialism, Liberalism, and Democracy. Mussolini wanted the 20th Century to be a century of _____.

8) What is the role of the individual in a Fascist State?

9) If the Liberal State is a force limited to the function of the recording of results, then the Fascist State is . . .

10) How does Mussolini justify the harsh measures taken against those who oppose the State?

11) According to Mussolini, the Fascist State allows the individual to retain essential liberties, but deprives him of all the possibly harmful freedom.

What freedoms might Mussolini have considered to be harmful? Why?
