

1: Aleksandr Dugin - Wikipedia

The Fourth Political Theory (Russian: Четвёртая политическая теория) is a book by the Russian political scientist and theorist Aleksandr Dugin, published in

Recent attacks on you especially from Glenn Beck in the United States label you a Fascist Racist I understand you to be a conservative communist nationalist communist and anti racist " is my understanding correct? I am not Fascist not Third Position. I am convinced anti-Racist. I hate racism as part of liberal Eurocentric and imperialist ideology. Most Westerners including human rights partisans " are definitively racists being universalists and sharing the vision of Modern Western civilization as normative one. I defend the plurality of civilizations, the absence of the universal Western pattern of social development. I strongly oppose any kind of xenophobia and nationalism as the bourgeois artificial and essentially Modern construction. I am not communist nor Marxist because I refuse the materialism of any kind and deny the progress. So much more correct to describe my views as Fourth Political Theory and traditionalism. On the level of International Relations it is translated as the Theory of Multipolar World based on the vision of the pluralist architecture of the World based on the great spaces principle Grossraum. I am against capitalism as a essential phenomenon of Modernity. I strongly believe that Modernity is absolutely wrong and the Sacred Tradition is absolutely right. USA is the manifestation of all I hate " Modernity, westernization, unipolarity, racism, imperialism, technocracy, individualism, capitalism. It is in my eyes the society of Antichrist. USA hates me " repressing, putting under sanctions only for my ideas! But I accept all this patiently. If you are against the Modernity it is but logical the Modernity were against you. This ontology gives ideological support to neo fascism and ethnic nationalism. He is simply the greatest European thinker of XX century. I rate and consider him to be the founder of Fourth Political Theory. He was resolutely anti-liberal and anti-communist but as well very critical toward national socialism. He has laid the basis for completely new political philosophy that I try to render explicit. I am convinced that we need to re-discover Heidegger , re-read his writings beyond any form of classifications. He is a kind of metaphysical prophet. Inclusive Bourgeois Civic Nationalism on the Scottish Model offers a better way for dealing with social contradictions like class than ethnic nationalism which just deals with the ethnic other. Civic nationalism offers a framework in which a socialist and communist movement can move forward. Western Ukraine being prime example of self destructive ethnic nationalism. I think the problem has two levels. First " the ethnic organic societies should be saved from nationalist modernist dictatorship of the Western kind. The Eurasianism is precisely this: Here on the first level ethnic nationalism can be considered as legitimate part of liberation struggle against imperialism. That is the case of Welsh or Scottish fight today that I fully support. I consider legitimate the will of Ukrainians to re-affirm their ethnic identity. But one thing affirmation of identity the other " creation of new bourgeois National State that will necessarily oppress the ethnic minorities. So National State " big or small is never solution. Here we are coming the second level. The struggle for ethnic historic identity being legitimate it should be placed in correct context. This context should be Sacred and Imperial, not national. Russian Empire was sacred. I think that the myth of the Sacred Empire of King Arthur can be regarded as Celtic project for eschatological unification of the Western Europe. So I suggest Red Dragon Empire as a kind of Pan-Celtic vision of the great space that should overcome the context of small ethnic nationalism. The past has its roots in the eternity. And eternity is always new and fresh. The English Empire was thalassocratic and merchant, the new Carthage. That was anti-Empire " modernist, capitalist and racist. It was wrong not because of being Empire but because of being anti-Empire. Against it we need to oppose not only ethnic struggle of liberation but alternative continental tellurocratic Empire. Irish, Welsh and Scottish people as well as Brettons and French people should create their proper celtic imperial vision. The figures of the King of biturges Ambigatos or King Arthur can be taken as symbols for this. So Russian Spring as it is called is not nationalist. It is imperial and spiritual revival of sacred roots of our Eurasian " inclusive, not exclusive! We are Third Rome. It is our eschatological project. Not narrow nationalism or new kind of imperialism: So first level "

anticolonial struggle on the ethnic ground; the second " positive multipolar vision based on the concept of the plurality of sacred Empires great spaces. Mao was right affirming that socialism should be not exclusively proletarian but also peasant and based on the ethnic traditions. It is closer to the truth than universalist industrial internationalist version represented by trotskyism. But I think that sacred part in Maoism was missed or underdeveloped. Its links with Confucianism and Taoism were weak. Maoism is too Modern for me. For China it would be best solution to preserve the socialism and political domination of national-communist party as today but develop more sacred tradition " Confucianism and Taoism. It is rather significant that ideas of Heidegger are attentively explored now by hundreds of Chinese scientists. I think Fourth Political Theory could fit to contemporary China best of all. Maoism is the most successful rebasing of Communism in 21st century. All these struggles were synthesis of national and class struggles and are patriotic struggles. Generally speaking I am rather on favour of such tendencies " anti-imperialist, anti-capitalist and directed toward social justice. But I refuse their materialism, universalism and progressivism. They could transform in something more close to Fourth Political Theory. The 4PT is based on the Dasein and Tradition. We could collaborate with left and with right, with Maoists or with Evolians but heading always toward new vision. I appreciate very much the Welsh, Irish, Scottish and Breton struggle for the affirmation of the deep Celtic identity. I am admirer of Celtic culture and history. I consider this the great treasure of Indo-European heritage. So I think that Celtic front is very important part of our common fight.

2: Alexander Dugin Quotes (Author of The Fourth Political Theory)

Dugin's central thesis of his Fourth Political Theory is that the three great ideologies of the Modern Age – in his assessment, Liberalism, Fascism, and Socialism – have suffered varying.

So 4PT considers itself as essentially non-modern or counter-modern. That can signify it could be considered Pre-Modern as well as Post-Modern but this is another Post-Modernity – not purely deconstructive but also re-constructive. The three main political theories of Modernity deal with their central subject. The subject of liberalism is the individual; that of communism is a class or rather two antagonist classes ; that of fascism is the national State or Race in national-socialism. It can be identified as the concept of People in its easy political version and as Heideggerian Dasein in its philosophical version. Alain de Benoist prefers People. Myself, I am inclined toward Dasein. But the sense of two terms in the semantic context of 4PT is not so divergent. People in 4PT is conceived as an existential category. The People is existence. To be for concrete human being means first of all to be German, French, Russian, American, Chinese, African and so on. Without this identity the human is deprived of language, culture, mentality, traditions, social status and roles. The People is the reality closest to the very essence of man. Thinking, acting, willing, creating, fighting as man one always thinks, acts, desires, creates and fights as a German, French, Russian, American, Chinese, African and so on. So people in 4PT is not a formal and explicit category as nation, but an informal and implicit category, that lays below any concretization. So 4PT is dealing with People and regards the world as a multiplicity of peoples, each one of them representing a particular and incommensurable horizon of being. Such an approach evokes the problem of identity that is in the center of 4PT. We propose a methodological schema. We can represent the identity of a certain society or community as having three dimensions. That is a vague feeling of a common belonging to the certain whole that is proper to every member of given society. It is somehow confused, uncertain, unconscious and weak. It could be activated only in extreme situation – such as wars, revolutions, natural disasters and so on. People with the same diffused identity can freely choose quite different ways, values, solutions and strategies, can belong to different and concurrent parties, share different positions on concrete issues and so on. That is an arbitrary and artificial creation of some rational formula that pretends to express and manifest the diffused identity in the intellectual realm. Here the identity becomes ideology, a conceptual framework, a theory. The example of such identity is nationalism. But there can be other types – socialist or class identity, liberal cosmopolite identity and so on. It tries to convince the bearers of diffused identity that it represent their essence. It is not so popular in time of peace and prosperity but usually gains popularity in periods of wars and troubles. Extreme identity is often a perverted, disfigured and exotic creation that contrasts with the diffused identity emphasizing certain features and neglecting others. Extreme identity is often the caricature of diffused identity. This identity is much more clear and conscious and influences formal decisions, adherences, solutions and options of people who accept and cultivate it. The third type of identity is the precisely privileged one in 4PT. Deep identity is an organic existential basic identity that lays below diffused identity giving it its content, meaning and structure. It is a kind of language in structuralist context of Ferdinand de Saussure that contains all kind of possible discourses. It is not a superstructure that is constructed above diffused identity as extreme identity but infrastructure that is beneath diffused identity, giving it reality, sense and inner harmony. Deep identity makes this people to be what it is. It is the essence of the people, something that transcend the collectivity in its actual state. That is transcendence of people being in the same time immanent and present in every person belonging to this people. The people is not what exists in the present time. The actually existing people is not people as such but only its moment, its section. The people includes those who are dead and children yet to be born. It is a kind of music that can be perceived as such only if we remember the previous note and divine the next one. The deep identity is the whole that is expanded in time and space. So deep identity is people as existence. So the question of deep identity of each people is of primordial importance. American Deep Identity So thinking of the application of 4PT for North America we need to first of all to find the subject, to discover deep identity, to affirm the North-American people as existing. There we arrive immediately to some serious problems. The USA were

founded as the pure conceptual society conveying the very essence of Modernity. The modern anthropology is based on the equation of the man with the individual. The individual is a concept constructed on the atomistic vision of nature and society. The individual is a social atom. But we know now that in the field of modern physics there are more and more sub-atomic entities discovered. But there is not such an entity in nature, it is no more than a concept. So natural science progresses in search of more and more sub-atomic levels. The social science of Modernity has stopped on individual, operating with this concept as central for all human sciences. Socialist doctrines tried to think in the social systems of individuals. Post-Modern theories delve into sub-individual spheres. But Modernity deals with the man as individual anthropology. In liberalism it became the core of the political and economic, as well as juridic theory. So North-American society was constructed on the basis of this concept. It is a very individualistic society and a very liberal in all senses society. It is strictly coeval to the European Modernity, it was born Modern. It is not relatively Modern. It is absolutely Modern. Pre-Modern tribes of Indians were fully destroyed and annihilated by European settlers and most of them during the war for Independence majority if Indians fought of the side of Englishmen. So the roots of European people are Pre-Modern. That is their past, their semantic prelude to Modernity. The Modernity is the negation of Pre-Modernity. The secularism against theocracy, national State against Empire, human against divine, person against estate, ethos, religious community and so on. The positive Modern values were constructed on the denial of superseded obsolete Pre-Modern values. North America lacks a Pre-Modernity at all. It has never been an Empire, theocracy, caste society. So it misses such deep dimensions. There is a difference between North America and Latin America. Latin America was never cut off so radically from Mother Europe. It was conceived as a peripheral part of Europe, with strong ties. The Modernity for Latin America has the same sense as for Europe: So South America is much more European than North America and its deep identity is much easier to discover. The only root of North-American society is the Modern concept of the individual. There is no other low level beneath individual. There is no Pre-Modern dimension, no deep roots. All began here in North America too late for roots, for the soil, for the space. That poses the real problem in the search of deep identity and thus makes application of 4PT into American society difficult.

The Soil That Lacks The question of roots in the search of deep identity evokes the concept of soil and space, landscape. The people lives in space. People exists through space. The landscape is the living image of the country and people that dwells there. The soil is sacred for the deep identity as the basic vegetative level of the soul. The soil of Europe is a kind of visual material manifestation of culture. German archeologist and anthropologist Leo Frobenius used to say: Deep identity is linked to the soil. It is the dimension of eternity, of everlasting stability and immutability. North America has no soil. The soil is essentially Pre-Modern. The North American society was constructed fully neglecting the soil. The real living space belongs to the humans who peopled the continent before the whites, to the Indian. For them the soil does matter. It is the basic level of the Indian soul.

3: Alexander Dugin and The Rise of The Fourth Political Theory by Motpol "Kickstarter

The Fourth Political Theory is the first book by the famed Russian political theorist to appear in the English language. It presents a summary of his basic ideas considering the development of a new political theory transcending the old categories of liberalism, Marxism and fascism. All the.

Email Before the events in Ukraine throughout this past year, the publication of an English translation of a work written by an obscure Russian sociologist might have seemed of little interest to the Western world. Dugin declares that what is needed is a new, fourth political theory which fuses elements of each of the three prior ideologies to create something new. Thus, for example, in Christian terms, eschatology centers in the study of the second coming of Jesus and the Judgment. The end times and the eschatological meaning of politics will not realise themselves on their own. We will wait for the end in vain. The end will never come if we wait for it, and it will never come if we do not. This is essential because history, time, and reality have special strategies to avoid Judgment Day, or rather, they have a special strategy of a reversionary manoeuvre that will create the impression that everyone has come to a realisation and an understanding. The end of days should come; but it will not come by itself. This is a task, it is not a certainty. It is active metaphysics. It is a practice. Sufi Islam, as an example of Oriental metaphysics, and European fascism, as a form of revolt. Thus the Fourth Political Theory may easily turn towards everything that preceded modernity in order to draw its inspiration. This is not simply a metaphor capable of mobilising the masses, but a religious fact "the fact of the Apocalypse. It is a principle to be revealed. In what aspect is the myth realised as ritual? It becomes theurgic fact let us recognise that Neoplatonic theurgy is the reanimation of statues. What is activity as mentality? It is the idea that thoughts are magic, that thoughts can change reality; it is the suggestion that thoughts replace reality as fact. If we free socialism from its materialist, atheist and modernist features, and if we reject the racist and narrow nationalist aspects of the Third Way doctrines, we arrive at a completely new kind of political ideology. We call it the Fourth Political Theory, or 4PT, the first being liberalism, that we essentially challenge; the second being the classical form of Communism; and the third being National Socialism and fascism. Its elaboration starts from the point of intersection between different anti-liberal political theories of the past namely Communism and the Third Way theories. So we arrive at National Bolshevism, which represents socialism without materialism, atheism, progressivism, and modernism, as well as the modified Third Way theories. These prejudices are the instruments in the hands of liberals and globalists with which they keep their enemies divided. But then, Dugin also calls upon his readers to embrace chaos in rejection of logos: We should ask her how she does this. We have asked logos. Now it is the turn of chaos. We must learn to think with chaos and within the chaos. Logos needs a savior, it cannot save itself. Arktos, pages. We value our readers and encourage their participation, but in order to ensure a positive experience for our readership, we have a few guidelines for commenting on articles. If your post does not follow our policy, it will be deleted. No profanity, racial slurs, direct threats, or threatening language. Please post comments in English. Please keep your comments on topic with the article. If you wish to comment on another subject, you may search for a relevant article and join or start a discussion there.

4: Alexander Dugin on Liberalism, Communism, Fascism, and the Fourth Political Theory : DebateFascism

The Fourth Political Theory Alexander Dugin Arktos Media, pp. Alexander Dugin's book is a very timely work; by which I mean it is almost exclusively a response to the twentieth century—the "the century of ideology" (p.

Russian culture and the Russian mentality accumulates to him, as if to some magic point. All the previous anticipates Dostoyevskiy, all the following results from him. Certainly this book must contain some mysterious hieroglyph, in which all Russian fate is concentrated. Deciphering that hieroglyph is the equivalent of attaining knowledge of the unfathomable Russian Mystery. This fact, in itself, has a symbolic meaning. What is the sacred function of Petersburg in Russian history? Petersburg takes on sacred significance only in comparison with Moscow. Both capitals are bound up with each other by a cyclic logic, by a symbolic thread. Russia has had three capitals. The first one — Kiev — was the capital of a national, ethnically uniform state, situated on the periphery of the Byzantine Empire. That northern frontier formation did not play a very important civilizational or sacred role. A usual state for Aryan barbarians. Kiev is the capital of the ethnic Russ. The second capital — Moscow — is something much more important. The idea of the Kingdom in the Orthodox Christian tradition has a special eschatological role: The introduction of Patriarchate in Russ became possible only at the moment when the Byzantine Empire had fallen as a kingdom and, consequently, the Constantinopolitan Patriarch had lost his eschatological significance. For this significance is concentrated not just in the Orthodox Christian Church hierarchy, but in the Empire which recognizes the authority of that hierarchy. Hence follows the theological and eschatological significance of Moscow, of Moscow Russ. Moscow since then is the capital of an essentially new State. Not a national State, but a soteriological, eschatological, apocalyptic one. Petersburg is the capital of the Russ which comes after the Third Rome. Petersburg establishes the Third Russia. Third by quality, structure and sense. It is neither a national state, nor a soteriological ark. Hence follows the assonance of the Neva River on which Petersburg is situated and the Nav. The Petersburg period of Russian history was the third sense of its fate. That was a time of special Russians, of ones beyond the ark. The old believers were the last to embark the ark of the Third Rome by the christening fire which committed their huts together with them to flames. Dostoyevskiy is the writer of Petersburg. He is not intelligible without Petersburg. But Petersburg itself would remain in the virtual, illusive state without Dostoyevskiy. Dostoyevskiy revived it, made this enigmatic city actual, having had revealed its sense only then does anything exist, when its sense shows through itself. Only in Petersburg does Russian literature appear. The Kievan period is the period of epic legends. Moscow period is the time of soteriology and national theology. Petersburg brings literature to Russia, the unholy rudiment of what used to be a valuable national thinking, the extolled trace of what has gone. Literature is a covering, a surface speck of sidereal waves, a vacuum, which is moaning with despair. Dostoyevskiy heeded this call of emptiness so much that everything gone, erased, forgotten was, as it were, resurrected in his heroic spiritual doing. Dostoyevskiy is more than literature. He is theology, epic legend. Therefore his Petersburg seeks the idea, the sense. It constantly turns to the Third Rome. It agonizingly scrutinizes the sources of the nation. The suffering soul, which by a strange logic suddenly found himself after self-immolation in the damp labyrinth of the Petersburg streets, yellow walls, wet roadways and morose gray skies. It was simultaneously a draft to a new theology, a theology of being forsaken by God, what would become the main philosophical problem of the Twentieth Century. The story is extremely simple. The student Raskolnikov sharply senses the social reality as a revelation of evil, a special sensation that is so characteristic in some Gnostic, eschatological teachings. The potassium cyanide of civilization. The degeneracy and the vice flourishes where the organic connections, spiritual meanings and anagogic spirals of hierarchies that ascend unimpeded to heaven, are lost. The perception of unholy reality. The horror before the encounter with the universal Antichrist element, with Petersburg. Raskolnikov guesses absolutely correctly that the symbolic pole of evil is a perverted womanhood Kali. That is that damned by religion loan capital, which equalizes the living with the lifeless and creates monsters. That is the decaying, degradation of the world. The toils of the Underworld entangle taverns and brothels, dens of misery and ignorance, and stairwells and gateways plunged in semi-darkness. Rodion

Raskolnikov completes the ontological reconnoitering. Certainly, Raskolnikov is a communist. Though he is closer to the socialist-revolutionaries, to the narodniks. Certainly, he is familiar with the contemporary social teachings. From that time on we are in the world of wraiths, in the world of visions, chimeras, hallucinations, of navi plots. This incarnation could never be complete. The communist specter makes all reality ghostly. Having settled in the consciousness of the student, who searches for the lost Logos, it plunges him into a current of distorted visions: But is this a delusion? The ghost, having possessed the consciousness, in fact rides the unconsciousness. The reality unveiled is frightful, intolerable, but true. Is it evil to understand evil? Is it an illusion to reveal the illusory character of the world? Is it insanity to realize that the humankind lives according to the laws of ill logic? The ghost of Marxism, the narcotic of disclosure, the Gnostic call to uprising against the evil Demiurge! The bloody pain of these wounds is more acute than the image of a brightly lit hall, full of well-dressed couples, whirling in the dance. Raskolnikov, killing the old crone, commits a paradigmatic gesture, carries out a Deed to which, in an archetypal way, the Praxis as Marxism perceives it, is reduced. This is a fundamental gesture of Russian history which just came about after Dostoyevskiy, having been prepared long before him in enigmatic initial points of the national fate. All our history is divided into two parts – before the murder of the usurer-crone by Raskolnikov and after the murder. But being a phantasmal, supertemporal moment, it cast flashes forward and backward into time. It was participation in the Common Deed and its philosophy. Killing and Death brings near the Resurrection of the Dead. We Russians are a blessed nation. Therefore all our manifestations – lofty and shabby, comely and terrifying – are sanctified by otherworldly senses, by rays of the otherworldly city, are washed by transcendent moisture. In the abundance of the national Grace the good and the evil are mixed, pour from one to another, and suddenly the dark lightens, whereas something white becomes a mere hell. We are as unknowable as the Absolute. We are a divine nation. They discussed it as if it were the Christianity essence. Theologians, revolutionaries, and terrorists constantly repeated it Savinkov was mad for that commandment as well as humanitarians, progressives, and conservatives. Both the theme and the argumentation around it were so important that it affected, to a considerable extent, all modern Russian consciousness. This is a part of the Law, the Torah, that regulates, as a whole, the exoteric, outer, social and ethical norms of Israeli popular life. You can find something analogous in most traditions, in their social codes. Smoking in a theater is not allowed, it is not good. Such people are condemned by public opinion and subjected to repression by the servants of justice. It is very significant that the Old Testament is full of defiant non-observance of that commandment. Murder is all around. It is committed by not only sinners, but also by righteous men, kings, anointed sovereigns, even prophets. They killed during wars, killed natives and aliens, killed criminals and those who have killed, killed women. They had no mercy for infants, the aged ones, goyim, prophets, idolaters, sorcerers, sectarians, relatives. A lot of things were destroyed. In the Book of Job, Yahweh – without any special reason except a fairly superficial controversy with Lucifer – treats in a sadistic way his own chosen and virtuous man. Jahweh mortifies him in the moral sense too. There was no controversy on that theme and apparently no reflection was given it with any express purpose. That is not to say that the commandment was never taken into account. They also bewared the rabbinical court.

5: Fourth Political Theory: Some Suggestions for the American People | Open Revolt!

The book's a bit convoluted and doesn't really go anywhere, a criticism with Dugin kinda protects himself against by saying he doesn't really know what the fourth political theory is but.

Foundations of Geopolitics Dugin in the 1990s was a dissident [19] and an anti-communist. In 1991 he and his friend Geydar Dzheimal joined the nationalist group Pamyat. He helped to write the political program for the newly refounded Communist Party of the Russian Federation under the leadership of Gennady Zyuganov. He believes that it was "by no means the racist and chauvinist aspects of National Socialism that determined the nature of its ideology. The excesses of this ideology in Germany are a matter exclusively of the Germans. Dugin also collaborated with the weekly journal Den The Day , a bastion of Russian anti-Cosmopolitanism [clarification needed] previously directed by Alexander Prokhanov. A part of hard-line nationalist NBP members, supported by Dugin, split off to form the more right-wing, anti-liberal, anti-left, anti- Kasparov [clarification needed] aggressive nationalist organization, National Bolshevik Front. He adds, "We want patriotic radio, TV, patriotic experts, patriotic clubs. We want the media that expresses national interests". The new Eurasian empire will be constructed on the fundamental principle of the common enemy: This common civilizational impulse will be the basis of a political and strategic union. Since 1991, he formally embraced a branch of the Old Believers , a Russian religious movement which rejected the " reforms of the official Russian Orthodox Church. Stance on Ukraine and role in Russian politics[edit] Aleksandr Dugin supports Putin and his foreign policies but has opposed Russian governments due to their economic policies. Putin is everywhere, Putin is everything, Putin is absolute, and Putin is indispensable" " was voted number two in flattery by readers of Kommersant. I do not understand why Milonov and Dugin are not there yet. Now these processes slowed down very much. The Ukrainian maidan was the response of the West to the advance of the Russian integration. Promising to wink at up to 10 thousand victims among the peaceful population of Ukraine and actually demanding the victims, the United States led to this war. The United States raised neo-Nazis Russophobes to the power for the purpose of this war. Russia is attempting to integrate the post-Soviet space They said such an event did not take place. Already up to a million, if not more, refugees are in the Russian Federation. In his interview published by Vzglyad and Komsomolskaya Pravda , he says, "A huge struggle is being conducted. And, of course, Europe has its own fifth column, its own Bolotnaya Square -minded people. And if we have them sitting idly and doing nasty things on Dozhd , Europe is indeed dominated and ruled by the fifth column in full swing. This is the same American riffraff That is why they are effective, they work, they are listened to, they get away with anything because they have the world power standing behind them. During the Russian military intervention in Ukraine , Dugin said that all the Russian sixth column stood up staunchly for Ukrainian oligarch Rinat Akhmetov. That is we, intelligentsia, lousy, dirty, who read Camus. And "the sixth column", in his opinion, is more dangerous, because that is the personal entourage of Vladimir Putin. But he is naive and understands nothing. And as for Dugin, he can tell him who to shoot to death and who to imprison. Maybe, Kudrin and maybe, Medvedev There should not be any more conversations. As a professor, I consider it so.

6: Aleksandr Dugin and the Rise of the Rightwing in Russia

The Rise of The Fourth Political Theory " The sequel to the bestseller The Fourth Political Theory, expanding further on the fourth political theory. All the political systems of the modern age have been the products of three distinct ideologies: the first, and oldest, is liberal democracy; the second is Marxism; and the third is fascism.

7: The Fourth Political Theory by Alexander Dugin

Dugin foresees that the Fourth Political Theory will use the tools and concepts of modernity against itself, to bring about a return of cultural diversity against commercialisation, as well as the traditional worldview of all the peoples of the world

- albeit within an entirely new context.

8: Alexander Dugin: The Fourth Political Theory | Jan Olof Bengtsson

Aleksandr Gelyevich Dugin (Russian: Александр Гелевич Дугин; born 7 January 1962) is a Russian philosopher, political analyst, and strategist known for his fascist views.

9: A Review of Dugin's "The Fourth Political Theory"

Dugin has one weakness - he cannot scream hysterically in front of large crowds, his public appeal is somewhat limited. So for nearly three decades he was trying to find a good communicator who would need his twisted theories to do his Fascism - h.

Underground certificates in Nova Scotian coal-mines How To Cable The Home Office/Small Office Tirumala Das . 42 No woman no cry piano sheet An evaluation of the reverse annuity mortgage Building a youthquake Harold pinter the birthday party Jacksonian political caricature Henry Fitzgeorge Strether. Codes, military culture, and clubmen in the English Civil War liar ammonia refrigeration piping handbook Classroom management a thinking and caring approach O sagrado selvagem as corner stone of a theory of religion The sugar coated Teddy Marriage and divorce since World War II Can feminism be liberated from governmentalism? John Tomasi Moon Florida Beaches Memoirs of the life of Mrs. Sarah Osborn Encyclopedia of literary terms Influencing the Judicial Mind Check list of American eighteenth century newspapers in the Library of Congress The God of This World to His Prophet Methodology in medical genetics The Ineffability Of God Pamphlet Don Juan, Cantos III SHIV Manuscript Archelaus and Pilate. 1996 Ashrae Handbook Heating, Ventilating, and Air-Conditioning Systems and Equipment The fairies festival Jotham Blanchard, the forgotten patriot of Pictou The inherent right Solutions for all physical science grade 12 teachers guide Arabic mehndi designs Models of space, time and vision in V. Nabokovs fiction Study of agricultural geography Prayer for the days of the week Speech act theory searle A defence of Lincolns mother, conversion and creed Angels in our midst The prairie traveler Flag Lore of All Nations (Single Titles)