

Chapter 1 : The Fourth Political Theory - Wikipedia

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

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 a 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.

Chapter 2 : [www.nxgvision.com](http://www.nxgvision.com): Customer reviews: 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.*

Foundations of Geopolitics Dugin in the 1990s was a dissident [19] and an anti-communist. In 1990 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 1990, 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.

### Chapter 3 : The Rise of the Fourth Political Theory – Arkto

*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 you need to do is check out his biography on Wikipedia. This book, his magnum opus, is no different. Dugin thinks outside the box, and his ideas promulgated in this book are innovative. He writes with a clarity and honesty which is both provocative and illuminating. Even though written over ten years ago, is still relevant to and speaks about the present age. The first failed political theory is Western Liberalism. The second failed political theory is Communism. The third failed political theory is Fascism. While liberalism may have won the battle, it lost the war. The two driving forces in Western Liberalism – overemphasis on the individual and its systematic weaknesses due to its own inherent contradictions – have allowed the rise of neo-liberalism which Dugin indicates is destroying what is left of the ideology. While initially established to promote equality and freedom, it has produced the exact opposite. What is following the fall of communism is not a Brave New World ruled by neoliberal ideologues, but a protracted period of uncertainty, with no clear leading ideology. Dugin remarks that libertarians and old-guard leftists start agreeing with each other. This is the territory of the Fourth Political Theory. The Fourth Political Theory accepts aspects of the previous three which are still viable and discards other concepts which prove unworkable or irrelevant. From Liberalism Dugin would eliminate the over-emphasis on the individual and keep its sense of freedom; from Communism Dugin would reject the material dialectic and retain its emphasis on class struggle but keep its remedies to alienation produced by Liberalism. Because its system is almost wholly based on virulent racism in one form or another, although that tendency is also shown in liberalism, Dugin would just eliminate Fascism altogether, keeping yet modifying its over-emphasis to nationalism to a general sense of community. The argument follows standard Continental political thinking, and is interesting in its own right. The truly innovative stuff however is his call for the need to recognize and develop a Fourth Political Theory. This book and the theory it espouses are the incisive, stinging critique of the postmodern world, and very thought provoking.

**Chapter 4 : Booko: Comparing prices for The Fourth Political Theory**

*This is the territory of the Fourth Political Theory. Dugin's solution is the subject of this book, the Fourth Political Theory. Dugin's thesis is not unlike the political alliance proposed recently Ralph Nader in his book, Unstoppable, the Emerging Left-Right Alliance.*

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.

## Chapter 5 : Aleksandr Dugin - Wikipedia

*Alexander Dugin The Fourth Political Theory London: Arktos Media, pages. only in paperback SALE PRICE: \$ About 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.*

The latter two have long since failed and passed out of the pages of history, and the first no longer operates as an ideology, but rather as something taken for granted. The world today finds itself on the brink of a post-political reality – one in which the values of liberalism are so deeply embedded that the average person is not aware that there is an ideology at work around him. As a result, liberalism is threatening to monopolize political discourse and drown the world in a universal sameness, destroying everything that makes the various cultures and peoples unique. According to Alexander Dugin, what is needed to break through this morass is a fourth ideology – one that will sift through the debris of the first three to look for elements that might be useful, but that remains innovative and unique in itself. Dugin does not offer a point-by-point program for this new theory, but rather outlines the parameters within which it might develop and the issues which it must address. 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 commercialization, as well as the traditional worldview of all the peoples of the world – albeit within an entirely new context.

To Be or Not to Be? The Birth of the Concept  
2. Dasein as an Actor  
3. The Critique of Monotonic Processes  
4. The Reversibility of Time  
5. Global Transition and its Enemies  
6. Conservatism and Postmodernity  
7. The Transformation of the Left in the Twenty-first Century  
9. Liberalism and Its Metamorphoses  
The Ontology of the Future  
The New Political Anthropology  
Fourth Political Practice  
Gender in the Fourth Political Theory  
Against the Postmodern World  
Appendix I: In addition to the many books he has authored on political, philosophical and spiritual topics, he currently serves on the staff of Moscow State University, and is the intellectual leader of the Eurasia Movement. For more than a decade, he has also been an adviser to Vladimir Putin and others in the Kremlin on geopolitical matters, being a vocal advocate of a return of Russian power to the global stage, to act as a counterweight to American domination..

## Chapter 6 : The Fourth Political Theory by Alexander Dugin

*Written by a scholar who is actively influencing the direction of Russian geopolitical strategy today, The Fourth Political Theory is an introduction to an idea that may well shape the course of the world's political future.*

Class The second and third options failed, leaving liberalism in charge. Dasein is the acting subject. Liberalism is the broad, architectonic worldview that hinges on several assumptions the challenging of which will entail a drone strike. It is these individuals, acting alone but taken as a whole, who form the circle of liberal action. Lacking a telos by definition, liberalism is hard-pressed to explain what we have freedom for. Dasein is a way to overcome the subject-object duality. All societies must accept liberalism in its current manifestation. Liberal ideology is necessarily evolutionary. The concept of progress takes one from barbarism to technologism and the more refined way of life of the markets. This is what Dugin calls "The Monotonic Process: In other words, in a system only one value  $x$  grows. Only one thing or a small group of things accumulates. Applied to either machines or biological life, this is death. Modern political options have all seen progress and time in a linear fashion. Even more so, because of time there must naturally be progress. By contrast, Dugin suggests that T1: Time is a social phenomenon with its structures arising from social paradigms Nevertheless, and perhaps unaware, Dugin remains close to the linear view. Dugin then analyses how Leftist and Conservatism evolved in the 20th century. Finally, he ends with a dense and staggering discussion on the nature of time. Kant denied that by mere perception we have access to the thing-in-itself. Therefore, if the being of the present is put in doubt, then all three moments past, present, future become ontologically unprovable. From the perspective of pure reason, the future is the phenomenon, and hence, it is Kant puts time nearer to the subject and space nearer to the object. Therefore, time is subject-ive. It is the transcendental subject that installs time in the perception of the object.

## Chapter 7 : The Fourth Political Theory – “Arktos”

*The Fourth Political Theory is a thoroughly refreshing monograph, combining clarity of analysis, philosophical rigor, and intellectual creativity. It is Dugin's attempt to sort through the confusion of modern political theory and establish the foundations for a political philosophy that will decisively challenge the dominant liberal paradigm.*

## Chapter 8 : [PDF] Download The Rise Of The Fourth Political Theory Free | Unquote Books

*The Fourth Political Theory. K likes. According to Alexander Dugin, what is needed to break through this morass is a fourth ideology - one that will.*

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