

Who are the Real Fascists?

There are some main differences between the old Italian far right known as fascism and the present far right known as “Fratelli d'Italia”. In the first place fascism rose from a country that was relatively young and that gave a great focus on its numerous youth. Italy today is an old country - old are its institutions, its infrastructures and its population.

Gerontocracy is ruling. Not only old people are on top of all political assemblies but are also on top of every aspect of reality. The old president says this, the old pope says that but also our father says this and our mother says that. Young Italians are derailed and in no time acquire a very old and conservative mentality. If there is any liberalism is only in the surface. Even the youngest of leaders are decades old.

In other words the Italy of the fascists had a certain potential to play with, it still retained a grand peasant population with a multitude of half starving souls, authentic individuals who filmmaker Pierpaolo Pasolini so much longed for in opposition with the much homologated youth of the Italian postwar, whether they claimed to be fascists or communists.

The Italy of today, the Italy that the new far right is likely to govern is a saturated country certainly incapable to undertake any form of adventurism as the Fascists undertook in the last part of their regime. It is made of petty bourgeois with, quoting Pasolini, a much too scholastic culture, some reminiscence of Christianity with a great or total lack of solidarity.

In this respect the other main difference between the Italy of Fascism and that of the present is that the former had a great focus on the land and on its many farmer families while the main worry of today Italians is to preserve if not enrich their private properties and their demanding bourgeoisie status. The Italians of the past had nothing to loose while the Italians of today, generally speaking, are highly materialistic even though decades of recessions are hopefully shaping this attitude.

If in the 1920s it was common to see people who could not afford any shoes, who lack several teeth in their mouths, who had tumors growing in their necks and had rigged clothes, in today's Italy one has to be in fashion with everything. His or her clothes and car and furniture ought to be constantly thought of, an extreme form of materialism no Italian will renounce whatever is the political party in place.

We can then understand Pasolini's main critic of the Italians of the 1970s. We can understand what he felt when he proclaimed that two decades of Fascism did nothing in

comparison with two decades of a consumer society which not only have come to destroy Italians but also its territory. In other words, the legacy of fascism is far less of an impact for any living Italian than the tremendous legacy of the postwar economic boom or miracle which has but compromised us indelibly.

It is true that fascism in particular triggered the suppression of the many Italian micro-cultures in favour of a strong and unified nation, yet it is equally true that the final stroke to these formidable micro-cultures was given by the 1950s and 1960s economic miracle that has turned all Italians into some sort of highly homologated consumers ready to take up whatever fanatical ideology yet at the core indelibly consumers.

In this respect rather than thinking of trying to link the Italian far right to Mussolini's Fascism or to other forms of far right movements especially in the east of Europe, I would rather suggest to look west at the more conservative and restoring fascism of Franco in Spain, a fascism that does not aim to any revolution of the social apparatus, a fascism that does not seek to revive the nation power, but rather a fascism that is a form of self preservation and shield against any of the many changes that too many old and conservative Italians are not willing to undertake.

The drive of the so called modern fascist then is not to be mistaken with the drive of the paleolithic kind of fascism. It would be absurd to think of an elderly middle class woman such as it is Italy today, being able to do anything but try to live as long as she can and without any threats to her own being and to her ever devaluing beauty and capital.

For any young Italian who had to live up with this woman there have been two main attitudes. With the slightest common sense one has been that of escaping, break all the links to this artificial and rot uterus. The other attitude has been that of being cuddled and become a so called "mammone". It is right in the "mammone" type of fellow that we ought to look into in order to understand the new fascist character.

Some hope then, I would say, may lay in the escapees, in Italian expats who broke off from all this unnatural motherlyness and were more or less able to build an autonomy of their own. They are the Italians of a real diaspora who have left the country in the hands of their Cain and mother-suffocated brothers who are now electing her as the new dictator.

It is important here to underline however that, as Pasolini often advocated for in the 1970s, we ought not to be racists against the so called new fascists. Power in fact now lays not in their hands, it lays in the hands of larger capitalistic apparatus, the very apparatus that is set, no matter the part in power, to exploit our personal resources after the whole environmental resources have been fully compromised.

The real *hacenderos* of today, the large estate holders are to be found elsewhere. Who is spying all aspects of our lives and try to tap as much as possible into each one of us with increasing accuracy? Certainly not a government who has still trouble to even make use of digital media, still relaying on paper and fax machines. We as a whole are rather contributing to the wealth of *hacenderos* who in turn will make our lives ever more controlled by algorithms and god knows what they come up with to “make the world a better place” but in fact to absorb the quasi entirety of the world's capital.

No matter how philanthropic these new digital *hacenderos* might profile themselves our focus should be that of abstain ourselves from contributing to their capital and if not to subvert it. In this respect as in the Mexican revolution we can see that fascism generally speaking is but a unspoken commodity of the new world order and that old topics like slavery and 1930s fascism etc. are just but a way to divert the attention from the real problem, a problem coming true in our own very life and that is the digital enslavement of our lives by these *hacenderos* and every form of institutions and government acting on their behalf.