Historical View of Intellectual Influences on Regimes in Germany, Italy, and France, with a Primary Focus on Germany

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Abstract

This research attempts to discover the intellectual influences that resulted in either successful or unsuccessful regimes in Europe. Germany is a perfect example of intellectual influences as it has been affected by philosophical political thought through its Weimar republic, under Adolf Hitler's Nazi regime, and after governing systems after World War II. Italy and France also provide excellent examples of having been impacted by philosophical thought under Mussolini and throughout the French Revolution, respectively. The following sections will be addressed to provide an organizational roadmap: The historical background of Germany, the Weimar Republic's philosophical influence, Influences on Adolf Hitler's Nazi regime, Germany after World War II and the influence on East Germany and the Basic Law, the historical background of Italy, Mussolini's influence on Italy, the historical background of France, and the intellectual influences on the French Revolution.

European history contains a diverse range of events influenced by many individuals and ideas. To understand the development of specific governments, one must analyze these historical events and ideas. However, intellectual origins are often overlooked due to specific events, such as war and death being utilized as rudimental causes for subsequent historical events. While this is imperative to understand regime developments in European politics, philosophical influences should also be considered as they provide the context on specific thoughts that influenced the actions of pivotal individuals in history. Understanding the philosophical origins of countries is also important in understanding what regimes and government types may be successful or may decline as a result of the specific influence, such as liberalistic philosophy or monarchical philosophies. Germany is an exceptional example of philosophical influences on regime developments throughout its history and is thus an important country to analyze for this reason. Two additional countries, Italy and France, also hold strong intellectual influences in their select historical developments, and therefore provide strong examples of philosophical origins that either ended successfully or unsuccessfully. This research utilizes the history of political philosophical thought as a variable that directly influences specific regimes of Germany, Italy, and France. Germany, Italy, and France, through a historical view, have each been influenced by philosophical thinkers resulting in Germany's failed Weimar republic under the influence of Immanuel Kant, a German political philosopher, Germany's failed Nazi regime under the influence of Friedrich Nietzsche and his sister Elizabeth Förster-Nietzsche, East Germany's failure under Marxism, and reunified Germany's success under liberalism, Italy's failed regime under Mussolini during WWII, and France's influence under Montesquieu and Rousseau during the French Revolution.

Germany's early origins can be recognized as German-speaking people in a system of small states, cities, and other groupings, ununited, and itching for unity.[1] Not even the Holy Roman Empire attempted to bring these groups together, but when unity was finally achieved in the late 1800s through the successful campaigns of Otto von Bismarck, a Prussian Aristocrat, it was not achieved under liberalism, but instead the dominance under Bismarck's conservative push for the preservation of social order with a feudal system.[2] The conservative nature and power from Prussian hegemony in Germany began to crumble through the rising opposition from liberal parties in the government at the time. The Catholic Centre Party and the Social Democratic Party (SPD) both opposed the imperial and nationalist courses of German Political life before World War I.[3] The SPD's philosophy was that of the destruction and overthrow of the existing government, which inspired a mass movement appealing to citizens through its claim of providing an alternative to corrupt capitalism.[4] Through popular influence by Karl Marx at the time, the SPD grew, eventually gaining majority representation in the Reichstag and further pressuring German politics. When WWI met Germany's doorstep, Kaiser Wilhelm II saw the war as an opportunity to dampen the threat of the SPD and unite the public as well as face ongoing national disputes with other European countries.[5] Germany's Prussian empire fell as a result of the war which gave way to a new Germany. These events, beginning with the rise of the SPD, set in motion the philosophical origins upon which the Weimar Republic began, as well as Adolf Hitler's rise with Nazi Germany.

After WWI and the collapse of the Second Reich, the Weimar Republic was established, beginning as a proportional representative voting system giving the majority to the newfound coalition between the SPD and the Catholic Centre Party.[6] Together, the coalition would establish a constitution upon which the country would run and did so through utilizing German philosopher Immanuel Kant's philosophy, encompassing liberal and democratic values.[7] Kant thought of rights in two categories: innate and acquired. According to Kant, a person's basic innate right is the right to freedom, as he wrote being "independence from the constraint of another's will, insofar as it is compatible with the freedom of everyone else in accordance with a universal law, is the one sole and original right that belongs to every human being by virtue of his humanity."[8] Kant's belief pursued the idea that individuals have the right not to be bound by another, which applies to everyone as the only right which is given naturally and that which is maintained through moral actions and cannot be stripped of the individual. Additionally, Kant wrote of the civil duty to enter into a social contract,

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[1] Kästle, Klaus. " Outline of Germany's History." Short History of Germany - Nations Online Project. https://www.nationsonline.org/oneworld/History/Germany-history.htm.
[2] Ibid.
[3] Nettl, Peter. "The German Social Democratic Party 1890-1914 as a Political Model." *Past & Present*, no. 30 (1965): 65-95. Accessed December 1, 2020. http://www.jstor.org/stable/649929.
[4] Ibid, 65-95.
[5] Thelocal.de. Accessed December 7, 2020. https://www.thelocal.de/20181105/what-led-to-the-german-collapse-in-wwi.
[6] "The Weimar Republic." The Weimar Republic – The Holocaust Explained: Designed for Schools. Accessed December 7, 2020. https://www.theholocaustexplained.org/the-nazi-rise-to-power/the-weimar-republic/.
[7] Beiser, Frederick. "Weimar Philosophy and the Fate of Neo-Kantianism." In Weimar Thought: A Contested Legacy, edited by Gordon Peter E. and McCormick John P., 115-32. Princeton; Oxford: Princeton University Press, 2013. Accessed November 15, 2020. doi:10.2307/j.ctt2854kq.9.
[8] Kant, Immanuel, Christopher Bennett, Joe Saunders, and Robert Stern. 2019. Groundwork for the Metaphysics of Morals. London, England: Oxford University Press.

with governing laws upon which to protect individual freedoms.[9] The Weimar Constitution, having been inspired by Kantian principles was such an agreement, and it guaranteed many freedoms. Article 114 echoed Kant's words on freedom, written as, "The freedom of the person is inviolable. A restriction or deprivation of personal freedom by public power is permissible only upon statutory grounds."[10] Included among these freedoms in the 1919 Constitution are but not limited to, freedom of expression and press, assembly, association, religion, opinion, thought and consciousness, education, etc.[11] While these protections were significant for individuals in Germany, and teased the strength of a lasting nation that reflected the will of the people, the outcome was the opposite, as the historical climate produced unstable conditions for a budding republic. The Treaty of Versailles postulated the agreement of Germany paying for the war, leading to hyperinflation and Germany's currency becoming worthless.[12] This, paired with the worldwide depression after the Wall Street crash in 1929 and the inability of the Weimar government to vote in a majority in the Reichstag, Germany's parliament, led Germans to look for answers in political extremes, making the National Socialist (Nazi) party the largest party in 1932.[13] This was the first domino to fall in a series of events that led to Nazi control and the failure of liberal democracy in the Weimar republic.

Adolf Hitler was appointed Chancellor in 1933 by President Paul Von Hindenburg, at which point Hitler began to use the Weimar Constitution to pursue means opposite of Kantian principles. Hitler received unlimited powers after he forced the passage of the Enabling Act through the Reichstag in order to complete the Nazification of Germany, under the name "Law to Remedy the Distress of the People and the Reich."[14] Democracy stood no chance under the week environment of the time as Kantian principles were abandoned through Nazi party intimidation, and Weimar judge's failure to challenge the new law. The Nazi party under Hitler fostered the political ideas of German nationalism and anti-Semitism.[15] To understand Nazi ideology, history often looks to Hitler's "Mein Kampf," which is the written profession of his tactical actions and nature, and the political reality that emanates as the result: Nazi motivation exactly.[16] "Mein Kampf," through its explanation on racial superiority, political ideology, and Germany's future, is undoubtedly Hitler's mind slated under the influence of German Philosopher Friedrich Nietzsche and his sister Elizabeth Förster-Nietzsche.[17] Nietzsche's anti-democratic, anti-Christianity, and anti-socialist ideas are transparently formulated through his writings. In "The Genealogy of Morals," he wrote, "The sick are the greatest danger for the healthy; harm comes to the strong not from the strongest but from

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[9] Rauscher, Frederick. "Kant's Social and Political Philosophy." Stanford Encyclopedia of Philosophy. September 01, 2016. https://plato.stanford.edu/entries/kant-social-political/

[10] Constitution Project, "Germany's Constitution of 1919." Constitutionproject.org. Accessed December 7, 2020. https://www.constituteproject.org/constitution/Germany_1919

[11] Ibid.

[12] "Weimar and Nazi Germany, 1918-39 - Weimar Germany Overview - Edexcel - GCSE History Revision - Edexcel - BBC Bitesize." BBC News. https://www.bbc.co.uk/bitesize/guides/zt9v7hv/revision/1.

[13] Ibid.

[14] United States Holocaust Memorial Museum. The Holocaust Encyclopedia. Accessed December 7, 2020. https://encyclopedia.ushmm.org/content/en/article/the-enabling-act#:~:text=The Enabling Act allowed the,and published the following day.

[15] "The Nazi Party: Background & Overview." Background & Overview of the Nazi Party (NSDAP). https://www.jewishvirtuallibrary.org/background-and-overview-of-the-nazi-party-nsdap.

[16] Holborn, Hajo. "Origins and Political Character of Nazi Ideology." *Political Science Quarterly* 79, no. 4 (1964): 542-54. Accessed December 6, 2020. doi:10.2307/2146698.

[17] Kalish, M. "Nietzsche's Influence on Hitler's Mein Kampf." Accessed December 7, 2020. http://marcuse.faculty.history.ucsb.edu/classes/133p/133p04papers/MKalishNietzNazi046.htm.

the weakest."[18] He continues, "That the sick should not make the healthy sick – and this would be that kind of mollycoddling – ought to be the chief concern on earth: – but for that, it is essential that the healthy should remain separated from the sick, should even be spared the sight of the sick so that they do not confuse themselves with the sick."[19] Nazis like so many, were heavily influences by Nietzsche's sister, to distort him in a way that utilized his ideas, such as these, as material for anti-Semitic and anti-Judaism support, regardless of Nietzsche's many writings on being anti-anti-Semitic.[20] Nietzsche's attack on the Judeo-Christian ethic gives explanation for this as he paired Jews with slaves and explained how this birthed the Judeo-Christian ethic, which was backed by no evidence and soon exacerbated by Nietzsche's sister. Elizabeth and Hitler took these ideas in advantage to force their own ideas onto the Nazi regime. Hitler echoes Nietzsche's attacks, and equates Nietzsche's view on Jews with his ideas on the healthy and the sick. In "Mein Kampf," Hitler used Nietzsche's term "blood poisoning" to describe the death of man, not from war, but instead from the lack of pure blood resistance.[21] Additionally, Hitler wrote, "If the power to fight for one's own health is no longer present, the right to live in this world of struggle ends. This world belongs to the forceful 'whole' man and not to the weak 'half' man,"[22] Thus, the Nazi campaign to create an Aryan master race was born, and what followed was the resulted mass murdering of six million Jewish individuals and others deemed as threats to the genetic "health" of the people, although no evidence proved any literal genetic basis for this claim.[23] Joseph Goebbels, the minister of Propaganda under Hitler in 1983 explained the mission of Nazi Germany, further tracing elements of Nietzsche's philosophy, stating "Our starting point is not the individual, and we do not subscribe to the view that one should feed the hungry, give drink to the thirsty, or clothe the naked....Our objectives are entirely different: we must have a healthy people in order to prevail in the world." Hitler's philosophy of brutality and extermination of an entire race of people was largely kept secret until June of 1942, well after World War II had begun, when a report left occupied Poland confirming Germans mass-murdering of Jewish people.[24] World War II ended six years after the German invasion of Poland, and with it came the end of the Nazi regime, proving the distortion of Nietzsche's ideas invaluable for its demise.

Germany was split after the war into East and West, and while the West was fostered under liberal democracy, the East was controlled under the Soviet Union, following philosophical principles from Karl Marx, Friedrich Engels, and Vladimir Lenin. Marx and Engels wrote the "Communist Manifesto" in 1848 which encompassed Marxist principles as a framework within which to create a communist society.[25] These principles include: First, the means of production are all tools besides labor which produce wealth and products. Second, historical materialism is inescapable and postulates the power struggle over the means of production. Third, there is

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[18] Nietzsche, Friedrich Wilhelm, and Walter Kaufmann. On the Genealogy of Morals ; Ecce Homo. Vintage Books, 1967. 89.

[19] Nietzsche, Friedrich Wilhelm, and Walter Kaufmann. On the Genealogy of Morals ; Ecce Homo. Vintage Books, 1967. 91.

[20] Holub, Robert C. "Nietzsche and the Jewish Question." *New German Critique*, no. 66 (1995): 94-121. Accessed December 7, 2020. doi:10.2307/488589.

[21] Hitler, Adolf. Edited Ensor, Robert Charles Kirkwood. "Mein Kampf". Oxford University Press, 1940. 296.

[22] Hitler, Adolf. Edited Ensor, Robert Charles Kirkwood. *"Mein Kampf"*. Oxford University Press, 1940. 257.

[23] United States Holocaust Memorial Museum. 2020. https://encyclopedia.ushmm.org/content/en/article/deadly-medicine-creating-the-master-race.

[24] "What Did the World Know?" Facing History and Ourselves. 2020. Accessed December 7, 2020. https://www.facinghistory.org/holocaust-and-human-behavior/chapter-9/what-did-world-know.

[25]Marx, Karl, 1818-1883. The Communist Manifesto. London ; Chicago, Ill. :Pluto Press, 1996.

dominance of the those who own the means of production over the working class. Fourth, capitalism argues that profits belong to whomever owns the capital while Marxism argues that it is immoral for any person to own or control another individual's labor value. Lastly, a change in ideology is necessary for a society to change the existing means of production and the structure of the class system in that society.[26] Marx and Engels wrote in their Manifesto, "Every class struggle is a political struggle."[27] Following the Russian Revolution ending in 1923, the Bolshevik leaders that established the Soviet Union utilized Marx's ideology in order to set up the new government.[28] Vladimir Lenin was one of these such leaders and served as head of Soviet Russia and head of the Soviet Union from 1917-1924. Many of his literary works served as continuing projects of the philosophers Marx and Engels, whom aided in how he led Russia.[29] Joseph Stalin took over control after Lenin's death and continued to embrace communism and was the Soviet leader during World War II, at which time East Germany came under Soviet control, and Stalin oversaw the creation of the German Democratic Republic (GDR).[30] The GDR remained under Soviet control until 1990 when communism fell in the Soviet Union, at which point East Germany reunified with West Germany.[31] Marxism principles failed to provide a lasting government for Eastern countries under Communist control, including East Germany.

West Germany was fostered differently than its Eastern counterpart, and developed a constitution known as the Basic Law which is still in operation in today's reunified Germany. The Basic Law provides fundamental rights and protections of those rights, similarly to that of the Weimar Constitution, however, the new Basic Law was built in response to National Socialism and the events that flooded German history as a result.[32] Kantian principles were included but at the expense of many other protections to prevent Nazi philosophies and such risings of groups or individuals with similar ideologies and values. The Federal president was guaranteed to be week, a design created under the influence of Western values, and separated from popular election under the Basic Law, to prevent leaders such as Hitler.[33] Article I of the Basic Law also states, "The dignity of man inviolable. To respect and protect it is the duty of all state authority."[34] This protection is listed as a precursor to the rest of the guaranteed rights, in response to the brutal violation of human rights under Nazism. The Basic Law is Germany's longest lasting constitution and postulates a philosophy of liberalism and the protection of basic rights, opposite of the philosophy under Nazi control and East Germany's influence under Marxism.

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[26] Ibid.

[27] Ibid.

[28] Center for European Studies. "Communism: Karl Marx to Joseph Stalin. Europe.unc.edu. 2020. https://europe.unc.edu/iron-curtain/history/communism-karl-marx-to-joseph-stalin/.

[29] "Lenin." The British Library. January 13, 2016. https://www.bl.uk/people/lenin.

[30] U.S. Department of State. Office of the Historian. "A Guide to the United States' History of Recognition, Diplomatic, and Consular Relations, by Country, since 1776: East Germany (German Democratic Republic)" https://history.state.gov/countries/german-democratic-republic.

[31] History.com editors. "East and West Germany Reunite after 45 Years." History.com. A&E Television Network. November 13, 2009. Accessed December 7, 2020. https://www.history.com/this-day-in-history/east-and-west-germany-reunite-after-45-years.

[32] Deutsche Welle. "The German Constitution: Putting People First: DW: 22.05.2019." DW.COM. https://www.dw.com/en/the-german-constitution-putting-people-first/a-48824174.

[33] Ibid.

[34] Internet History Sourcebooks. "Modern History Sourcebook: The Federal Republic of Germany Basic Law, 1949." Fordham University. Accessed December 7, 2020. https://sourcebooks.fordham.edu/mod/CONST-DE.asp.

Italy, as compared to other European countries, extends in a rich history beginning in 800 BC with a territory stretching across Europe, far outside the bounds we know as today's Italian territory. However, conflict plagued the land area for centuries, guiding Italy under Roman control between the mid-8th century BC up to 476 AD.[35] The middle ages posed more centuries of conflict in Italy, providing the passing of control, either peacefully or by force, between Germanic leaders, Norman leaders, and French kings.[36] The 15th to 18th centuries revealed ongoing disputes of control between the Spanish and French.[37] Italy's early development up to the 18th century held little influence by philosophers but rather the creation of many formidable philosophers, and while no complete history of Italian philosophy exists, mentionable among the history includes Cicero, Niccolò Machiavelli, Thomas Aquinas, and many others.[38] The most influential intellectual philosophy that impacted Italy did not take root until the 1900s.

After World War I, many Italians began to fear the rise of Socialism. A socialist takeover was nearly eminent, as had been seen in Russia and Hungary, and Italians consequently saw a rise in support for the Italian Socialist Party.[39] As a result, the country looked to more radical groups as a last resort defense. Similar to Germany siding with political extremes to solve their problems during the Great Depression, Italy searched for a defense against Socialism and in better connection to individual interests in the 1920s, and found Fascism in the process.[40] In 1919, Benito Mussolini began his political movement, to which he named as "fascism," and started calling for a strong dictator to lead Italy in order to unite the country in postwar turmoil.[41] Mussolini utilized the following principles in his fascist philosophy, which himself and philosopher Giovanni Gentile wrote in "The Doctrine of Fascism": Absolute power in the state, rule by one powerful dictator, control of the economy, extreme nationalism, belief of superiority in the Nation's dominant group of individuals, imperialism, and proven superiority of the military in war.[42] Mussolini rose to power as Prime Minister of Italy in 1922, but soon he implemented fascist policies and became dictator of Italy in 1925.[43] For citizens, this meant imprisonment, exile, or murder as a result of opposition, open violence as a means to gain support, wrongful aggression against outside nations including the Second Italo-Ethiopian War, and complete control over all activity.[44] These turbulent and aggressive outcomes were influenced by the fascist policies under Mussolini, revealing a fundamental problem with such ideology as is concerned with the safety and wellbeing of citizens and other countries under France's influence at the time.[45] Upon joining World War II in support of Hitler, and against

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[35] Lambert, Tim. "A SHORT HISTORY OF ITALY." A Brief History of Italy.
http://www.localhistories.org/italy.html.
[36] Ibid.
[37] Ibid.
[38] Papini, Giovanni. "PHILOSOPHY IN ITALY." *The Monist* 13, no. 4 (1903): 553-85. Accessed December 7, 2020. http://www.jstor.org/stable/27899435.
[39] Brustein, William. "The "Red Menace" and the Rise of Italian Fascism." *American Sociological Review* 56, no. 5 (1991): 652-64. Accessed December 7, 2020. http://www.jstor.org/stable/2096086.
[40] Ibid, 664.
[41] CRF Editors. "BRIA 25 4 Mussolini and the Rise of Fascism." Constitutional Rights Foundation. https://www.crf-usa.org/bill-of-rights-in-action/bria-25-4-mussolini-and-the-rise-of-fascism.html#:~:text=In Italy, Benito Mussolini used,represented the power of Rome.
[42] Mussolini, Benito. The Doctrine of Fascism. N.p.: Metal-Inex Incorporated, 2015.
[43] AHA Editors. "The Rise and Fall of Fascism: AHA." The Rise and Fall of Fascism | American Historical Association. Accessed December 7, 2020. https://www.historians.org/about-aha-and-membership/aha-history-and-archives/gi-roundtable-series/pamphlets/em-18-what-is-the-future-of-italy-(1945)/the-rise-and-fall-of-fascism.
[44] Ibid.
[45] Ibid.

Britain and France, Mussolini, and all of his harsh philosophy on nationalism and imperialism, quickly proved through multiple military failures that he could not lead the country to anything remotely concerned as a victory.[46] Mussolini was executed in April of 1945 by the people whom he used to rule, and with him, his failure in maintaining a strong nation under his fascist philosophy.[47]After World War II, Italy was highly influenced by American principles, although they were guided by limited sovereignty and were thusly controlled almost entirely under one party, the Christian Democratic party, which was used to keep the opposing Italian communist party away from power.[48] The Italian Constitution was implemented in 1947 containing natural rights philosophy as influenced by American and French Constitutions, and is still in effect today.[49] This shows the continued success under liberalist philosophy, and the inadequacy of fascist philosophy during WWII.

France has an even richer history than Italy, reaching further back than 600 BC and containing shifting monarchical governing systems up to the middle ages.[50] Throughout the middle ages, France noticed a high volume of conflict up to the 1600s between itself and the English.[51] Similar to Italy, much of French budding history contained less influence from outside philosophy and instead the creation of infamous philosophers, including such popular names as Voltaire and Baron de Montesquieu. Throughout French history, the most prominent event to be influenced by philosophy on political thought came to result in the French Revolution which primarily utilized the thoughts of Montesquieu and Jean-Jacques Rousseau.

The French Revolution began 1789 due to a plethora of issues, most prominently social opposition between the aristocracy and the bourgeoisie, the ineffective ruling of Louis XVI, and the existence of new ideas on how to run good government laid out by Montesquieu's "Spirit of Laws," and Rousseau's "Social Contract."[52] Montesquieu's writing proposed a constitutional government formulated around the principles of the separation of powers, civil rights and liberties, and the reflection of policies on the basis of the social and geographical climate, all liberalist ideas.[53] His ideas opposing the divine right of kings to rule, the equality of individuals, and his attacks on feudalistic society urged the French to revolt against their own government. Rousseau begins his "Social Contract," with the following: "Man is born free, but everywhere he is in chains."[54] He argues that these chains are not present in the natural state and thus he searches for an answer for in what way people may give up their natural freedoms and identifies a social contract, or an agreement upon which individuals group together in a sovereign body to promote their common interests and good.[55] Rousseau, as a result on his thoughts of social contract theory, became one of the most read and increasingly popular minds of the French Revolution, and influenced its most prominent leaders

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[46] Kate, L. "Death of the Duce: The National WWII Museum: New Orleans." The National WWII Museum | New Orleans. April 27, 2020. https://www.nationalww2museum.org/death-of-mussolini.
[47] Ibid.
[48] Müller, Jan-Werner. "The Paradoxes of Post-War Italian Political Thought." Princeton. Princeton.edu. Accessed December 7, 2020. https://www.princeton.edu/~jmueller/HEI-ITA-Thought-JWMueller-22Sept2008-pdf.pdf
[49] Adams, John Clarke, and Paolo Barile. "The Implementation of the Italian Constitution." *The American Political Science Review* 47, no. 1 (1953): 61-83. Accessed December 7, 2020. doi:10.2307/1950958.
[50] Lambert, Tim. A Brief History of France. Accessed December 7, 2020. http://www.localhistories.org/france.html.
[51] Ibid.
[52] Schwartz. "The French Revolution: Causes, Outcomes, Conflicting Interpretations." MTHOLYOKE.edu. Accessed December 7, 2020. https://www.mtholyoke.edu/courses/rschwart/hist151s03/french_rev_causes_consequences.htm.
[53] Baron de, Montesquieu Charles de. 2002. The Spirit of Laws. Amherst, NY: Prometheus Books.
[54] Rousseau, Jean-Jacques, and Charles Frankel. 1947. The social contract. New York: Hafner Publishing Co.
[55] Ibid.

such as Maximilien Robespierre.[56] The French Revolution ended with the execution of King Louis XVI, abolition of the Monarchy, and Napoleon Bonaparte declaring himself head of the state. Since the revolution, France has undergone five republic regimes and the restoration of the Constitutional Monarchy after Napoleon's abdication from leadership.[57] Today's France is running under the Constitution of the Fifth Republic, which was adopted in 1958 which strives to uphold individual freedoms.[58]

Philosophical political thought is prominent in nearly all European countries, and can be seen as most influential throughout Germany's regimes from the Weimar republic to the present, Italy's regime under Mussolini, and France's French Revolution. Immanuel Kant's principles, although providing strong roots to build on were unsuccessful in Germany's Weimar republic due to severe historical variables such as the Great Depression, and it allowed for Hitler's rise and Nazism under the influence of Nietzsche principles as a result of its weak structure. However, the perversion of Nietzsche's ideas also proved as ineffective in providing a lasting regime, leading to the split in Germany. After Marxism proved unsustainable for East Germany due to the collapse of communism, the reunification of Germany brought together East and West Germany under the Basic Law which has since lasted. Italy proved Mussolini's fascist philosophy to be infective as World War II provided destruction to the fascist regime. And finally, France's under influence from Montesquieu and Rousseau brought forth a highly influential revolution, although saw many regimes follow. Throughout this research the most successful regimes are birthed through liberalist philosophies, however many variables including war, economics, and even the mere failure to institute a strong government under liberalist values from the beginning can have lasting effects on the regime's outcome. These variables should not be ignored while investigating the intellectual origins of Europe's countries as both together can provide a predictor into the power of philosophy on budding regimes. Thus, this research can provide powerful insight into future research regarding current regimes in the world, especially those where these ideologies are flourishing, like the United States for example, which of these regimes follow the political ideologies that are discussed in this research, and might enable future research to address the sustainability of these philosophies in modern regimes.

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[56] IWP Editors. "The Legacy of the French Revolution: Rousseau's General Will and the Reign of Terror." The Institute of World Politics. June 11, 2019. https://www.iwp.edu/articles/2017/12/11/the-legacy-of-the-french-revolution-rousseaus-general-will-and-the-reign-of-terror/.

[57] Napoleon.org editors. "After the Abdication: What Happened to the Imperial Family in 1814?" The History Website of the Foundation of Napoleon. Napoleon.org. https://www.napoleon.org/en/history-of-the-two-empires/articles/after-the-abdication-what-happened-to-the-imperial-family-in-1814/.

[58] Constitution Project, "France's Constitution of 1958 with Amendments through 2008." Constitutionproject.org. Accessed December 7, 2020. https://www.constituteproject.org/constitution/France_2008.pdf?lang=en

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        https://sourcebooks.fordham.edu/mod/CONST-DE.asp.

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