Evola regeneration | After March 1 ’ 8, feminism does not pass

March 8, 2022

Feminist ideology is an all-day constant. This is precisely because feminism is only an tool of a larger project, namely the dismantling of sexual identity: everything makes fun of and everything serves in the chaos and mixture that they want to impose on us. So women want to do men and men want to be women. Women think they can do without men, motherhood, their nature, while man makes his eyebrows and renounces his manhood. We report this contribution of Evola Regeneration, so as not to let our guard down on the mystification of sex.

By Regeneration

L ’ 8 March, the party-symbol par excellence of the worst feminist claims, over time is being colored with increasingly harmful meanings, incorporating and amplifying increasingly counter-traditional and diabolical phenomena, like genderism or LGBT delusions. From feminism of the origins being new, monstrous forms such as “ trans-feminism ” or the international phenomenon with satanic hues of “ Femen ”, adequately financed and remote controlled by those in duty.

In this article published in “ Corriere Padano ” way back in 1933 ( “Antimodern considerations. Feminism and twilight of civilization“ ), in which important reflections were proposed which would then be developed extensively in“ Revolt against the modern world ” the following year ( see the chapter“ Man and Woman ”already proposed by us ), Evola, with the usual foresight that we have recognized several times, was already talking about the phenomenon of feminism , as of one of the specific forms of manifestation of the chaotic degenerescence of the modern and contemporary world, whose outbreaks, at the time, they were identified in the promiscuity and Slavic-Bolshevik leveling of part of Eastern Europe, and in the standardized emancipation of the “ new woman ” baked by American society. Europe's most traditional heart had not yet been overwhelmed by the destructive wave which, amplified by the international sexual revolution of sixty-eight feminism, would have suffocated the old continent, creating the new ones, sub-human hybrid and asexual models today ( that “ third sex ” of which Evola himself would have begun to glimpse the arrival ). Already in 1933 Evola stressed that a radical pessimism was evident at the bottom of feminism: “that is, the tacit premise, that woman as woman cannot be valued, so that she must, as far as she can, become man”.

From the eclipse of the archetypal figures of the Absolute Man ( Warrior or Ascetic ) and of the Absolute Woman ( Lover or Mother ), in fact, progressive derivatives, irreversible failures of the very foundations of civilization would be derived. The consolidation of the new increasingly evanescent subfigures of today's man and woman, progressively attracted by the hybrid of the third sex, that androgynous upside down which represents the final parody of ’primordial edenic androgynous, it will in fact be another of the typical signs of the End Times. At the advent of the new corrupt models of men and women, Evola observed, “( ... ) cannot accompany the sunset of the same love in that deeper, organic sense, to which the same biological destiny of the races is not separated: since love, like electricity and magnetism, is based on polarity”: there can be no more “love in that true and elementary sense, so that the ancients saw the manifestation of an original and fearsome force and a cosmic meaning”.

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by Julius Evola

Taken from “ Il Corriere Padano ”, XI, 5 January 1933

The leveling and depersonalizing disease that prostrates modern civilization has such complex and sprawling aspects, that not everyone is able to recognize him behind the masks to oppose each of its forms a decisive revolt and a conscious reaction.

The lady and the knight, one of the most significant archetypes of the power of the Man-Woman relationship correctly framed in the sacred riverbed of Tradition ( in the image, “ The End of the Quest ” by Frank Dicksee, 1921 )

So it is a fact that, it does not pay to have compromised by now almost irreparably those differences in caste, nature and internal dignity that they did at first to any healthy traditional organization; striving to bring every value back under the law of quantity and the anonymity of the mere social collective, a contaminating ideology wants that, after the leveling between man and man, one also proceeds to that between sex and sex and in this one considers a « conquest, a « progress ». Epperò, from the same anti-hierarchical and anti-qualitative strain of many forms of modern degenerescence we see the conate « feministic » stand out and take shape in the two countries that are almost like the two branches of a single pincer in the act of closing, from East and West, around ancient Europe: Soviet Russia and America – since the Bolshevik equalization of women to men in every respect of social life is perfectly reflected with the complete emancipation that has long been granted to them beyond from the ocean.

Here it is not a question of personal aversions, nor of prejudices of an era or a people. In the feminist phenomenon it is essentially to be considered a symptom which, reconnected from a precise logic to many others, indicates the advent of a conception through which the very ideal of « culture », of civilization, especially in the traditional classical sense, he comes to be fatally hit.

The fundamental meaning of each civilization was that of a victory of form over formless, of « kosmos » over « chaos ». Thus, and characteristically, at the center of the classical vision of life and the state we find precisely the cult and enhancement of the limit, of the form, of the difference, of the clear personality. The world is « kosmos », and not « chaos », since, similar to a harmonious living organism, it it consists of a set of finite parts, which each have a precise function, proper and unmistakable in the whole; whose good, whose « truth » therefore does not consist in the cessation of their individuality and in going back to the unqualified, the identical, the indefinite – towards what they become mystically or atomistically one thing – but instead consists in being more and more themselves, in expressing their own nature better and better, in bringing their identification deeper and deeper, thus making the great body completely richer, more varied and determined.

To the evasion and pantheistic visions, which place the good in the impersonal, in the undifferentiated, and almost intend to be individuals as a fault or punishment, our best traditions always opposed this enhancement of difference, limit, identification. So they established the principle, by virtue of which, on the basis of natural differences between beings, a hierarchical order could arise and constitute itself in « gens », in the city, in the State and, at the limit, in the Empire.

Immediately, nothing and no being of nature is only « self »; but this condition of « mixing », which was recognized for « the things below », it was traditionally considered a condition of imperfection, and he set himself the task of institutional norms, morals and, finally, asceticism, the overcome it e the enuclear distinct types, genres, classes and individuals – just as the artist draws his figures from the shapeless matter. Such was the traditional concept of culture or civilization: shape – we repeat – victorious over « chaos ».

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What a contradiction of this point of view constitute all those principles of egalitarianism, of acephalous fraternalism, of pale humanitarianism or of impersonal universalism which, in various forms, meander in the modern world to undermine not only the concepts of society, state, law, but up to the ideals of knowing and acting – everyone can see it clearly. Returning to our starting point, on this basis it is also clear, by way of particular application, the spirit and face of the modern feminism.

In its request for equalization, it obeys precisely the view, according to which every difference and every distance is worth an evil. It would like to abolish the specificity of functions and types, would tend to something uniform which, however, we would not say ( as expected ) « beyond », but « on this side » of the identification and differentiation of the sexes. The result is precisely the brand new neutral and Amazonian type of the Americans and the European sports « garçonnes » or the pre-sexual promiscuity, camaraderie-communistic so characteristic for the Slavic race and today established by the « Zag » Bolshevik: that promiscuity where we would almost say that every Slavic sexual relationship is seldom separated from a certain incestuous nuance. These are precisely the two possible solutions – uniform ( standardized ) and « mysticism » ( promiscuous-communistic ) – of the antidifference.

Where our morals would command man and woman to be more and more themselves, to express more and more decisively and boldly what makes one man and another a woman – these cones therefore reject back, flatter the stage where the difference does not yet exist – and in this they claim to think of an « evolution » of which our minds « antiquated » would not be capable.

The true truth is instead that at the bottom of feminism there is a « radical pessimism »: that is, the tacit premise, that the woman « as a woman » cannot be valued, so that, as far as she can, she can become a man, claim the same social and intellectual prerogatives as man. In this sense, we say pessimism: the alleged « claim » feministic woman masks an abdication of the modern woman, her impotence, or distrust, to be and to be worth as what it is: as a woman and not as a man. In short, it masks a degenerescence, in the most rigorous meaning of the term. To which, moreover, in modern man his brutalization in a purely physical and animal ideal is reflected – at most, palely intellectual –, its decay from its apical forms of life, which consecrated its actual « virility », waves in our greatest traditions corresponded to the two upper castes of the social hierarchy: that of the « Asceti » and that of the « Warriors ».

As a woman – and not as a man – the woman realizes herself, rises to the same level as the man as an Ascetic and as a Warrior as she is « Lover » and as it is « Mother ». One and identical is, for us, the strain of all values: heroism, self-exceeding. But there is active heroism and negative heroism: there is the heroism of the absolute affirmation and there is the heroism of the absolute obeying – there is the heroism of the absolute affirmation and there is the heroism of absolute dedication, in an identical light and greatness.

Therefore, this differentiation establishes the natural difference of the inner ways of fulfillment for man and woman. To the gesture of the Warrior and the Ascetic who, one through pure action, the other through clear and virile renunciation, from life they pass to a « more than life » – in women ideally corresponds the heroism of the momentum of being all for another being, to give oneself to another being – be it the man whom it loves and who is the Lord ( type of ’ « Lover » ), be it the ( type child of the « Mother » ) in this finding the meaning of one's life, one's joy, one's justification and liberation. And in realizing itself more and more intensely and brightly according to these two distinct and unmistakable directions of heroism,reducing all that is woman in man and that in woman is man – in this lies the internal norm that can give shape to an order according to nature and according to spirit.

The satanic neo-feminism of the Femen

Instead the modern world with its « boxeurs », with his exalted in the most miserable passions and ambitions, with his gold and machine traffickers with its « chauffeurs » at the place of the Ascetics and Warriors – on the other side: with its « garçonnes », with its employees and its « intellectuals », the « girls » and all other forms of females naturalized and pitifully pushed into all the trivi of public life and modern corruption – is exactly in the opposite direction which is proceeding at a running pace. To which, however, the sunset of the same love in that deeper sense, « organic », to which the same biological destiny of the races is not separated, cannot be accompanied: since love, like electricity and magnetism, is based on polarity. It is all the stronger and more creative, however more decisive is polarity, the differentiation of types and sexes: absolute woman in front of absolute man, in no uncertain terms.

In the world of women « evolved », « emancipated » and conscious there may be the promiscuity of an equivocal camaraderie or pale intellectual sympathies, there may be pleasure encounters as can be agreed for a batch of « bridge » – but no longer love in that true and elementary sense of it, whence the ancients saw the manifestation of an original and fearsome force and a cosmic meaning. Just as social egalitarianism killed the ancient, living, virile, relationships between man and man, between warrior and warrior, between leader and subject – as well feminist egalitarianism will lead more and more towards an tasteless or perverted world where perhaps – as already seen in the banal exhibitionism of the Americans – women will be able to « even » to look chaste so as not to even be able to complicate a sinfulness.