

## Disintegration of Freda

the Italian Nazi Maoist Fraca 'Giorgio' Freda is a significant figure in the underground of revolutionary action and thought and is a controversial figure whose ideology attempts to weld together the standard issue leftism of Mao Tse Tung with the standard issue fascism of a Julius Evola (though the latter cannot be said to have been or to be an actual political praxis. However Freda may disagree and he or others may also claim that his ideology is at least a form of Evolan practical politics).

Freda thus is an iconoclastic figure in his racially motivated politics as he employs strategies that are not conventional but that are rather of the Maoist guerrilla type and thus became the prototype of the Louis Beam style 'lone wolf' insurgency form of political praxis within the national Socialist movement. Prior to that point such figures as Corneliu Codreanu and Leon Degrelle played a similar role but within the more conventional political structure of party politics.

Freda drops the party politics approach and recognizes that there is no viable mainstream and legal means of 'disintegrating the system' and thus the approach remaining is that of guerrilla warfare. He differs in his approach and conception of strategy and tactics is that it is not whites alone who will be tearing down the system but a plethora of disenfranchised groups who must focus their antagonism against the common enemy, this being the Zionist-capitalist system.

He fails to acknowledge however that this is the intention of the hidden hand itself to 'collapse the distinction' between diverse groups into a monocultural morass of cultural sewage and submerge all of those under them into this 'cloaca gentium' that they may control the sewer as the 'roi du monde', assuming the messianic role of Rey de reys, the tribalistic mission of Jewry and their masonic and Christian affiliates who have their own conception for how the world should be run.

Thus working with those who seek the common goal of the 'illuminated elites', illumined with the false light, is a reflection of that false light. However, allowing these other groups to tear down the system may bear fruits of a new harvest, a new world order of a harmonious organic world. Regardless it has its dangers but may be the only alternative, in spite of its risks. That war against the system entails risk, as is entailed in all war and in all life, implies the probability of failure or success and thus must be undergone regardless.

However, Freda strays excessively in the direction of the Third World communist weltanschauung and thus detaches his struggle from any point of transcendence reducing the struggle to a mere economic and crudely materialistic one. This is perhaps a result of his alliances (real or theoretical) and their presumed proximity to his philosophical orientation which is incorporative of close alliances based upon this lowest common denominator quality (that of a form of communism which Freda imputes wrongly to Plato whose Republican model of politics is that of spiritual oligarchy and by no means a leveling equality as in the case of Mao Tse Tung and other Judaized political hacks a hypocritical two-tiered caste system of party member masters and proletarian slaves. In so far as he blunders in this direction he defiles Evola's spiritual orientation by creating a false association between it and irrelevant and conflicting communism which Evola repudiated in so many of his works.

Hence Freda drops the Evolan ball and stumbles as he 'stoops to conquer' on the field of political action, falling from grace, from a potentially higher spiritual stratosphere in the manner of an Evola leading him to misunderstand the political which is necessarily hierarchical and could never be achievable or realizable as an organic state implies hierarchy and authority and one deriving from and oriented around the Divine.

The means to the 'disintegration of the system' is probably insurgency but not necessarily on the part of whites who, being the majority, would be best off sitting on the fence and waiting for other groups to do the dirty work for them. The more power becomes distributed in the system amongst competing groups the more quickly this self assertion of those groups manifests in a will to power leading to overstepping their bounds. The quicker this occurs the quicker the system collapses through fragmentation by insurgency on the part of the more aggressive and perhaps less prudent groups (e.g. the darker variety of non-whites). Hence whites in most cases of the current white created societies would be best off waiting out the collapse of the unsustainable system than placing themselves in the crosshairs of the system and its superlative engines of war and military and police power. However exceptions to the rule may occur and this will be what it will be. Perhaps Freda was speaking more of his own native Italy at the time of his writing the work and his particular context which he did not intend to be extrapolated to contemporary times. This seems doubtful in interpreting the plain meaning of the work however.

One of his platform planks consists of attempting to fuse left and right in a third position attracting the more radical left into the traditional right and distancing himself from the bourgeois right wing-ism of traditional parliamentary democracy which he labels 'bourgeois' and not Tradition. This bourgeois democracy is the very regime he wishes to destroy an appealing to the then 'left' wing of Marxist radicals he deemed a more workable strategy. That may have been true as of that time. But at this present time that truth has faded into a half-truth as the redeem ability of the 'left wing' is much less as it is admittedly far from qualified for any political insurgency and thus would not serve as a worthy recruit base as adversaries of the system at least in the case of the bourgeois pantomimist Marxists or neo-Marxists.

However those of the lower orders not too decimated by drugs and alcohol may have redeemable qualities as they have 'nothing to lose' and therefore 'everything to gain' to 'make the impossible possible' as the anarchist saying goes. In so far Freda has the right approach in reaching those populations, however, he repels the populations of the bourgeois and other castes (assuming the term 'bourgeois' is legitimate which the writer thinks is only of an approximation to truth) who could potentially be of use in funding the cause or in providing intellectual leadership.

However Freda, in his quasi-communist radicalism goes so far in the direction of repelling the 'bourgeois cast' as a windup 'throwing the baby out with the bathwater' and having its own capacity could be something more than a ragtag band of robbers subverted. Such insurgency would undoubtedly fragment and sputter out like a candle in the wind and thus be ineffective, assuming that those who constitute its membership are not adequately able strategists.

Given Freda's template for political paradise in spite of his intellectual merit he demonstrates his utopianism and naivete in his attempt to manifest an impossible political system. Probability, his means would lead not to the preservation of the white race through the disintegration of the system but rather to the disintegration of the white race and not necessarily that of the system which could, given its military might, withstand an onslaught of this possibly inadequate nature.

However, with respect to the bourgeois cast, it has proven as of the time of this writing in 2022, to be unwilling (un)contributors to the white cause as far as the writer can surmise and has allowed the system to disintegrate the white race to a great degree since Freda's writing of 'the disintegration of the system'. In conception of the merchant cast of greed has a tendency to serve itself over the interests of the larger culture organism in the sense of Spengler and Yockey and thus will only support the cause of white survival if it perceives it will receive a return on its investment.

Regardless his utopian conception of political structure and function is an absurdity, an unworkable theoretical house of cards whose instability would lead (if it could ever be built) to as swift collapse, as any other utopian communist conception. Freda goes so far in his 'anti-bourgeois' theoretical pipedream as to advocate the abolition of all schools save those whose curriculum is exclusively related to 'work' which he exalts as the only purpose of existence. This vulgar materialism would make Stalin and perhaps even Lenin blush as it denies all higher 'work' as it relates to art and other higher expressions of consciousness, amounting to a desecration (assuming it would have that force and effect) of the sacred, of tradition, and amounts to as far a divergence from Evola's conceptions as could be conceived.

Freda construes all higher learning (properly and improperly so-called) as 'bourgeois intellectualism'. Though he may be right in some respects as regards the 'vain philosophizing' of so many members of the academe (the acadumb-ick-it sewer system) he nonetheless again 'throws the baby out with the bathwater'. He fails to understand the sacred and the would-be profanation thereof being a distinction not inherently collapsed by contemporary academe as the system relates to purely phenomenal or empirical reality, in so far at least that it does not entail redeemable elements which it does however corrupt and falsify.

The end goal of education and indeed of life Freda poses as 'work', theoretically reducing the higher (Spirit) to the lower and tearing down the (again as a theoretical castle in cloud cuckoo land as this feat would be unattainable) higher principles in man to the level of the brute. He could hardly call himself a devotee or adherent to the teachings of Evola in attempting this unattainable feat but perhaps his other Idol Mao Tse Tung would be proud of his Italian scion. Hence Freda's conception of an 'organic state' is theoretically absurd as it is not 'organic', does not derive itself from any higher principle and does not look upwards to the stars or within to the soul but downward to the Mire and hence collapses in on itself.

A state oriented around production and consumption, around purely primitive exchange-based relations is not an organic state as it is based only upon the temporal and indeed upon the lowest caste of the temporal (the sudra) and hence cannot be organic as entails (again a theoretical possibility alone and never practicable) an economic myopia and incorporates into itself only the miry clay of crude matter and machines leading to a spiritual darkness.

So far in fact is this conception of Fred as from Evola's that only in the form of insurgent action is there a parallel with Evola, assuming this is a correct interpretation of Evola's work and the Baron advocated that possible course of action.

It would appear as if Evola did in his writings, such as "The Metaphysics of War" however, this is not strictly implied that it manifest in the form of some type of 'lone wolf' or 'small cell' action. However it does not strictly imply that it does not either. Thus the possibility of insurgency exists though whether Evola would endorse in whole or in part Freda's particular form of insurgency with foreign allies is uncertain, but likely and whether he would endorse the 'lone wolf' political praxis in the manner of Maoist guerrilla war is unknown to the writer.

One thing is certain as regards Freda's politics; he is nearer to Mao than Evola and as far from Evola theoretically as possible. Only in the tactical form of 'the disintegration of the system' might Freda's theoretical construct parallel with Evola's and thus reduces simply to a Clausewitzian "Small War" and Che Guevera style applied philosophy and reduces further to the tactics of the guerrilla fighter. However, given the systems power, such tactics would be better left to the non-white ethnic gangs and jihadists than to whites, thereby keeping the white man's hands-free of blood and weakening the system adequately that it may be taken down or indeed become embroiled in international conflict, thus taking the heat off the white population and pro-whites specifically. Perhaps the writer is wrong but only time will tell whether Freda was right, at least as far as his military conception applies. In terms of his aftermath utopia, assuming he could achieve his objective, it would be a ruin indeed and in no way a 'Novum Romanum' but would, amidst the ruins of his insurgency, Herald the death knell of the Pax Romanum, and the advent of the age of lead at the bottom of the cycles of time.