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Literary movement Traditionalism Magnum opus Saggi sull' Idealism Magico SchoolTraditionalist tradition[1] Main interests Comparative religion, philosophy[2] Notable ideas of fascist mysticism, Spiritual Racism Aesthetic Movement Dadaiism Name Baron[3] Part of a series on Fascism Basic Principles NationalismTalism Unpartisanism Cult of Personality Dictatorship Militarism Direct Action Mixed Economy Cooperation Classes Third Position New Man Imperialism Ideas Autarchy Cooperation Classes Corporatism Totalitarian State Capitalism Third position People Benito Mussolini Adolf Hitler Francisco Franco José Antonio Primo de Rivera Ante Pavelić Italo Balbo Corneilio Zelea Codreanu Horia Sima Giovanni Gentile Gabriele D'Annunzio Giuseppe Bottai Italo Balbo Galeazzo Ciano Achille Starace Sada o Araki Hideki Tojo Oswald Mosley Léon Degrelle Julius Evola Ferenc Szálasi Vidkun Quisling Engelbert Dollfuß Pliny Salgado Jozef Tiso Vinayak Da Savar Literature Literature Professing Maximiliano Hernández Aleksandra Dugina Doctrine of fascist manifesto For fascism La Conquista del Estado Mein Kampf My Autobiography Myth of the twentieth century Zaveschchanie russkogo fashista Organization fascist movement Powers Axis Montreux Fascist Conference 1934 History of The First World War March at Rome Putsch Brewery Seccessione dell'Aventino Pacifica Libya German Elections 1932 Concession Law Second Italian-Ethiopian Civil War Spanish Pact Anti-Comintern World War II Holocaust 25 Luglio Variants Austro fascism Cryptofascism Christ fascism Ecnofusism Phalanx Ethantio Francosim Fascism British Fascism Canadian Spiritual Fascism Feudal Fascism fascism Hindu fascism Italian fascism Japanese fascism tropical integral Brazilian Lusitan integral Islamism Islamism Legionnaires' Metaxism Nazism Neo-fascism Neo fascism Pra fascism Proto fascism Fascism Social fascism Strasserism Related anti-fascism fascist (adjective) Iron Law oligarchy RacismPro fascism Protofasim List of definitions of fascism in Nazism vde Giulio Cesare Andrea Evola (19 May 1898 – 11 June 1974), better known as Julius Evola, was an Italian writer, painter and poet of the 20th century. [5] According to researcher Franco Ferraresi, Evolino's reasoning can be considered one of the most radical and successful anti-Elitist, anti-liberal, anti-democratic, and anti-popular systems of the 19th Century. [6] Due to its extreme traditionalism and inauthentic beliefs, Evola is popular in specific marginal circles. Historian Aaron Gillette describes him as one of the most influential fascist racists in Italian history, while Stanley Payne refers to him as influential for contemporary neo-fascist movements. Life and work His father, Vicenzo Evola, belonged to the small noble of Sicily, and would have given him the title of baron. Very little is known about his childhood and adolescence, but very soon he will be attracted by the philosophies of Nietzsche, MichelStaedter and Otto Weininger, as well as the aesthetics and philosophies of papini and marine futurism and dadaismo. Evola became known as a Dadaist painter. In 1917, he was mobilized for World War I as an artillery officer, but he didn't even win. In 1921 he turned to Buddhist philosophy and began to pursue poetry and philosophy. In 1926, L'uomo published Come Potenza, which adopted a tantric view of nature. [7] Evola then visited anthroposophical circles inspired by Rudolf Steiner, a theosophy inspired by H.P. Blavatsky from 1924 in the journal Uralo, linked to the Roman environment of Decia and Olga Calvari; Ignis and Atanor (founder: Arturo Reghini) and Bilychnis. In Italy, mussolini's fascist regime was in place, and then Evola was associated with aristocratic anti-fascist currents, working with mondo and lo stato girls. In 1928, following the idea of Arturo Reghini, he published the book Imperialism Pagano, violently criticizing Catholicism and calling for fascism to break the Church. [9] Evola continued the old conflict between Guelfs and Gibelinos there, leaning within seconds on the side that claimed that the Roman-German vampire, heir to the Roman emperors, was, like the Church, an institution of a supernatural character. In 1930, he concluded the publication of two volumes of theory and phenomenology dell ' Individual Assoluto, where he wants to overcome the dichotomia I and Not Me from a Gnostic and Buddhist perspective. In the same year he founded with the psychoanalyst Emilio Servadio, the poet Girolamo Comi and Guido De Giorgio, the magazine La Torre, which is characterized by antimodernism neopagan hermetic situation and quickly banned. In 1934, Rivolta published contro il mondo moderno, considered his most important work in a neo-fascist environment. In this work, as a unique interpretation of the idea of myth in Schelling, Jacob Bachofen's cyclical view of human societies and Herman Wirth's hypothesis about the existence of the primeine Arctic center[11] Evola call for a return to pagan sources of antiquity and the hyperbolic past of a common Indo-European tribe. His approach to Mussolini's political circle takes place in the 1930s, when the fight between the fascist regime and the Catholic Church was sparked. In 1937, Evola expressed his anti-biological racism characteristic of Nazism, alternatively advocating spiritual racism, publishing in the 1941 book Sintesi di dottrina della razza, welcomed in the regime. [10] In 1945, Evola was in Vienna when the city was bombed, injured in the spine and left with lower limbs paralyzed by spinal cord injuries. After two years in an Austrian clinic, he moved to Bologna, where he later settled in Rome, where he stayed for the rest of his life. [10] After the fall of fascism, Evol critically evaluates the Mussolini regime – considering it simple, demagogic, and static – and snafits some of the great ideas of what will become neo-fascism in the second half of the twentieth century. Evola emphasized heroic pessimism and the need to restore traditional values under a new elite. In his vision, history evolves in cycles, and the modern world, which he calls egalitarian, materialistic and hedonistic, is heading for a crisis and a final disaster, from which the new elite will create a new type of state, in a new order that will civiltà solare - a civilization of the sun that will restore tradition. Italy, which, in his view, is a country of synthesis or a mixture of Nordic and Mediterranean paganism, had the potential to lead the process that will lead to this new solar civilization. Julia Evola's ashes urn was, according to his last wishes, taken to the Mt. Rosa Glacier. [10] Evola Thinking is popular in fringe circles, largely due to its extremely metaphysical, magical and supernatural beliefs (including belief in spirits, telepathy and alchemy)[12] and its extreme traditionalism, nationalism and misogyny. [13] [14] [15] [16] Many of Evolutionary's theories and writings focused on his idiosyncratic mysticism, occultism, and esoteric religious studies, and this aspect of his work influenced occultists and esoterics. Evola also defended male domination of women, a result of her far-right views on gender roles. [14] [15] Historian Aaron Gillette described Evola as one of the most influential fascist racists in Italian history. He admired SS Chief Heinrich Himmler, whom he once met. [17] Evola spent World War II working for Sicherheitsdienst. During the 1951 trial, Evola denied and referred to himself as a superfascist. As for this statement, historian Elisabetta Cassina Wolff wrote that it is unclear whether this means that Evola was putting herself above or under fascism. [18] Evolution continues to influence current neo-fascist movements. [19] [20] [21] [22] According to Furlong, Evolution developed the law of caste regression in Revolt against the Modern World. Evola wrote several articles about racism from the 1930s and the Second World War period. According to Evola, power and civilization progressed from one to the other of the four castes - sacred leaders, fighting nobility, bourgeoisie (economy, merchants) and slaves. Furlong explains: For Evolution, the core of racial superiority was in the spiritual qualities of higher castes, which were expressed in both physical and cultural characteristics but were not determined by them. The law of caste regression puts racism at the center of Evola's philosophy because it sees a growing predominance of lower races expressed directly through modern mass democracies. [3] [31]3 In 1941, Evol's book The Synthesis of the Racial Doctrine of Hoepflin was published. It provides an overview of its ideas about race and eugenics and presents the concept of spiritual racism.[23] and esoteric-traditionalist racism. [24] Before the end of the war, Evola often used the term Aryan to qualify nobility, which he thought was immeatable by traditional spirituality. [3] Wolff notes that Evola apparently stopped writing about race in 1945, but adds that the intellectual themes of Evolutionary's writings remained unchanged. Evola continued to write about elitism and its contempt for the weak. [25] His doctrine of the Aryan-Roman super-race was reaffirmed as the doctrine of the leaders of the people, already referring to the SS, but to the medieval knights of the Knights Templar, already mentioned in the Rebellion against the Modern World. [18] Evola also mentioned lower non-European plants. [15] He wrote that a certain balanced consciousness of race can be considered healthy at a time when the promotion of blacks and everything else, anticolonialist psychosis and integrational bigotry [are] all parallel phenomena of the decline of Europe and the Western world. Though not entirely against racial mixing, in 1957, Evola wrote an article atusing perceptions of the acceleration of American decline on the influence of blacks and opposition to segregation. Furlong noted that this article is among the most extreme farceologies of everyone he has written, and exhibits a degree of intolerance that leaves no doubt about his deep prejudices against blacks. [3] Evola's conception of anti-Semitism did not emphasize the Nazi racial conception of Jews as representatives of the biological race: according to Evola, Jews were portadores de uma visão de mundo ... um espírito [que] correspondia às piores e mais dekadentini características da modernidade: democracia, igualitarismo a materialismo . [18] Visões sobre gênero e seus papéis Júlio Evola p[ro]p[õ]e que as alegadas qualidades superiores esperadas de um homem de uma determinada raça não eram as esperadas de uma mulher da mesma raça. Ele sustentou que relações justas entre os sexos envolviam mulheres reconhecendo sua desigualdade com os homens. Em 1925, ele escreveu um artigo intitulado La donna come cosa (Mulher como Coisa). Evola citou mais tarde a afirmação de Joseph de Maistre de que a mulher não pode ser superior exceto como mulher, mas a partir do momento em que ela deseja imitar o homem, ela não passa de um macaque. [26] Evola považovaná za reliģi6zes matricariskas como um sintoma de decad6ncia e preferia um 6tos guerreiro hiper-masculino. [27] Selecc3o de obras em italiano Arte Abstract, theoretical position, 1920, Maglione e Strini, Roma La parole obscure du paysage int6rieur 1921, Collection Dada, Roma-Zurich Saggi sull'idealismo magico 1925, Atan6r, Todi-Roma L'Individuo e il divenire del mondo 1926, Libreria di Scienze e Lettere, Roma L'uomo come potenza 1926, Atan6r, Todi-Roma Teoria dell'individuo assoluto 1927, Bocca, Torino Imperialismo pagano 1928, Atan6r, Todi-Roma Fenomenologia dell'individuo assoluto 1930 , Bocca, Torino La tradizione hermetica 1931, Laterza, Bari [tr. 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