

The New Phase in the Modern Crisis According to René Guénon: From Materialistic 'Solidification' to Politically Correct 'Dissolution'

By Mateus Soares de Azevedo

How should one seek to understand the widespread and now dominant current of 'political correctness'?¹ At first sight, it seems to be a new manifestation of that old progressive 'ideological patrol' that tries to stifle free debate and to impose itself *urbi et orbi* – and this in the name of free debate and open society! Political 'correctors' constitute a rather interesting type; they are *exclusivists* in their demands for *inclusivity*; they are *homogenists* in their demands for *heterogeneity*. And they are *uniformists* in their demands for *diversity*. They ask of others what they themselves cannot give. 'Tolerance,' 'liberty' and 'plurality' are, for them, in fact, empty words, devoid of their original and true meanings. 'Political correctors' work hard, moreover, to disguise the seeds of censorship, intimidation, and intolerance that their beliefs inevitably engender, and the dark horizon their ideology foreshadows for Western societies.

'Political correction' is, more importantly, a concerted and total *blitzkrieg* against values and ways accepted as good and veridical, universally, with the final goal of establishing a pseudo-order and a counter-morality.² Despite the fact that some of its main doctrinal foundations come from Marxism, or Neo-Marxism, as discussed below, the mode of today's 'political correction' differs from that imposed, with particular brutality, by the Communist societies during the course of the twentieth century.

¹ That is, dominant in the West, but not in the Islamic nor in the Buddhist and Hindu worlds.

² See in this respect our *Men of a Single Book* (USA, World Wisdom, 2010).

What is the essential *philo-sophical* (or rather '*miso-sophical*') characteristic of communism? asks British metaphysician William Stoddart in his latest book, *The Power of Leftism and the Politically Correct*.³ 'It is the systematic and brutal commitment to the total extirpation of all religions,' is his answer. Stoddart states that Soviet communism, after seventy years 'of pretense and pretension,' during which it enjoyed 'the enthusiastic approval of 'enlightened' academia, foundered in a really spectacular way: Nevertheless, 'the evil and ignorance that took concrete form in communism have not simply evaporated; they cannot but find other forms of expression,' he notes.

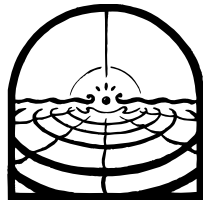
One of these 'other forms of expression' seems to us to be 'political correction': in the twenty-first century, the attack against spiritual traditions and moral systems is not so much through 'materialization,' or 'solidification,' expressed strongly by Marxism, but through what French metaphysician René Guénon (1886-1951) termed 'dissolution.' From the materialistic 'solidification' of the last century, we now turn to post-modern 'dissolution,' as Guénon noted in his 'prophetic' book, *The Reign of Quantity and the Sign of the Times*.⁴ In Guénon's own time, the first half of the twentieth century, the modern world was dominated by a materialistic mentality ('solidification'); following this, 'desegregating and destructive' forces dominated, forces that favor, not 'solidification,' but 'dissolution.' This corresponds exactly, as it seems to us, to the beliefs and practices of 'political correction,' which favors relativism, social atomization, *déracinement*, resentment, voluntarism, 'deconstruction,' and finally leads to disorder and chaos.

This new phase of the pitting of 'quantity' against 'quality,' of matter against spirit, of 'periphery' against 'center,' of fake news against truth, all tending towards 'dissolution,' are signs of the times, evidencing the destructive action of materialistic currents being replaced by anarchic and dissolving forces which are no less destructive. The stage of strict materialism was 'negative' in that its driving force was the denial of traditional wisdom, while the current stage of dissolution is characterized by dispersion in multiplicity, preparatory to the new counter-morality. 'The reign of quantity' is now being replaced by a realm of dissolution,

³ William Stoddart: *O Poder do Esquerdismo e o Politicamente Correto*, p. 52 (São Paulo, Brazil, 2021).

⁴ Published by Sophia Perennis, USA, 2002.

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