

Aristasia

 wikipedia.qwika.com/en/Aristasia

The philosophy underlying Aristasia is summarised in *The Feminine Universe* [1] a book which outlines Aristasian thinking on world-history, metaphysics, gender theory, spirituality and many other subjects.

Contents

[[edit](#)]

Introduction

The Aristasian concept was founded in [Oxford](#) in the [1970s](#) in reaction to what its founders saw as the collapse of cultural values following the [1960s](#). They called this collapse "the [Eclipse](#)," a term occasionally used by other writers.

The cultural Eclipse ... took place in [the] 1960s, leaving all values inverted, replacing the love of beauty with the love of ugliness, the love of order with the love of chaos and giving over all normal human loyalties, decencies and truths to vilification or to mockery. [2]

Aristasians dress in clothes recalling styles from the [1920s](#) to the early 1960s. The stricter ones avoid contact with modern [music](#), [television](#) and [periodicals](#), while engaging in activities such as watching old films and listening to music from the [1920s-1960s](#), and driving classic cars. They also strive to create art, culture, and dress of their own.

[[edit](#)]

Aristasia

The word *Aristasia* refers to two different things:

- **Aristasia Pura** is a fictional world in which men do not exist. Instead, there are two feminine sexes, [blonde](#) and [brunette](#) (with [hair colour](#) being a [secondary sex characteristic](#)).
- **Aristasia-in-Telluria** is an attempt to create Aristasia in "Telluria" (the real world); that is, an all-feminine [counter-culture](#) in response to the perceived death of mainstream Tellurian (Earth) culture.

[[edit](#)]

Aristasia Pura

Aristasia Pura is an imaginary empire of seven provinces, which correspond very loosely to real-world temporal eras, mainly those in the [Western](#) (and, in particular, British) parts of Earth. For instance, the province of *Quirinelle* has a culture based loosely on the [1950s](#), while *Trent* is based on the [1930s](#). However, *Amazonia* represents both the [ancient world](#) and "non-Westernised" [Asia](#), because Aristasians believe that non-Westernised Asia preserves a worldview similar to the ancient West. Such a worldview is respected by Aristasians and has far greater influence on the Aristasian West than on its real life counterpart. Set in the [2050s](#) and beyond, futuristic province of *Novaria* appears as straight from [science-fiction](#) novels, but Aristasians consider it to be the most traditional of all provinces.

Because there was no "Eclipse" in Aristasia Pura, there are no provinces equivalent to the Eclipsed decades (which run from the 1960s to the 2040s), though there is the island of *Infraquirinelle*, which is a protectorate of *Quirinelle* representing the acceptable aspects of the 1960s.

[[edit](#)]

Blondes and brunettes

In mythical Aristasia Pura, blondes (always spelt with the "e") and brunettes are two different sexes. Both are feminine, but blondes are "ultra-feminine". They differ biologically and are capable of [reproduction](#). Sexual attraction between the two sexes works in the expected way: blondes are typically attracted to brunettes, and vice versa. However, "homosexual" (i.e. blonde-blonde or brunette-brunette) attraction is not unheard of, and even a heterosexual blonde (i.e. one attracted to brunettes) will tend to have a best blonde-friend. Brunettes tend to see this as non-threatening.

In Aristasia-in-Telluria (the real world), the language of blondes and brunettes as sexes is maintained, but has no actual relation to hair colour, being purely based on [personality](#) type. Thus Aristasians tend to institutionalise the stereotypical view of bloneness while dissociating it from physical hair colour. Bloneness and brunetness are therefore choices reflecting personality.

Aristasians consider blondes impractical and vain. However, it is entirely acceptable for blondes to hold positions of authority, and the intellectuality of blondes is not disputed. Many blonde Aristasians find the concept of bloneness liberating, giving them a way of positively identifying themselves in a world that is generally hostile to ultra-femininity especially in women who prefer women.

[\[edit\]](#)

Aristasia-in-Telluria

Aristasia-in-Telluria is a loose-knit organisation consisting of autonomous households of Aristasians (often with just two or three members) which are informally organised into "Districts."

The concept of "secession," or rejection of the modern, late-patriarchal, world is central to Aristasian thought. They do not, however, reject technology which they use freely, according to the belief that "technical advance does not cause cultural collapse. The coincidence of the two is merely an historical accident."

How "seceded" any Aristasian is, however, is purely a personal choice. Aristasians recognise a number of "concentric circles," ranging from an "outer ring" consisting of women who simply wish to have Aristasia as a minor part of their lives to an "inner circle" of fully committed and seceded Aristasians. There is no pressure to move inwards; rather women are encouraged to find the level of commitment that best suits their particular needs. To gain access to the innermost circles of Aristasia, aspirants must request it.

In the inner circles, Aristasians are "bonded" by various relationships; not only the bond between a blonde and a brunette, but bonds of sisterhood and even mother-and-daughter bonds between particular individuals, so that most inner Aristasians are "related," at one or more removes, to each other.

Another feature of Aristasia-in-Telluria is the development of "personae"; many Aristasians have more than one personality, each known by a different name, performing a different function and fully accepted within Aristasia as a different individual. Within the Aristasian hierarchy one may hold a high place and another a low one. Some Aristasians have personae in both sexes (blonde and brunette). Aristasians believe that this allows women to express their various facets.

Many would call Aristasia-in-Telluria an elaborate game, and Aristasians agree with this. However they say that: "schools, corporations, armies, nations are all games. They happen to be bigger and wealthier games than ours. But ours is better." An apparently flippant response that nevertheless sums up the Aristasian philosophy on the matter: one which is ultimately akin to the Hindu doctrine of [lila](#) — the universe as Divine form of "play."

Aristasian organisation is an unusual mixture of looseness and strictness. For a game renowned for its "discipline," its organisational approach is surprisingly relaxed. This is partly because discipline is based on consensuality. An Aristasian is under discipline because - and only if - she chooses to be; but at the same time the discipline, if she chooses it and to the extent that she chooses it, is very real.

Aristasians would argue that this is a particularly feminine approach to organisation: soft but strong, yielding but steadfast, subtle but secure.

[\[edit\]](#)

Philosophy

Aristasia has been viewed as a branch of the [Guénonian Traditionalist](#) current. (Mark Sedgwick in his history of that school, *Against the Modern World*, sees Aristasia in this context.) Others have associated it with [lesbian separatism](#). Aristasians assert [femininity](#) as the superior principle and strongly attack the "social conditioning" theory which considers femininity a device for the subjugation of women. While Aristasians adduce biological evidence for the actuality and primacy of "conventional femininity," their view of femininity is ultimately metaphysical and spiritual.

[[edit](#)]

Language

Literature and writing play important roles in Aristasian culture, and in general Aristasians insist on proper [grammar](#), [capitalisation](#), [punctuation](#) and [spelling](#) in even the most casual communications.

The Aristasian English also incorporates many words of potentially proto-Indo-European, [Hindu](#) or [Sanskrit](#) origin.

In addition there exist some peculiar words unique to Aristasia. Many are technological terms such as *ordinator* ([computer](#), akin to [French](#) *ordinateur*), *elektraspace* (the feminine aspect of the [cyberspace](#)), *lightgame* (computer or [video games](#)) and *chatterry* ([chat room](#)). Other words express Aristasian metaphysical and social concepts—words such as *raihira* (roughly the Aristasian equivalent of "aristocracy") and "racination" (the act of undoing the emotional and cultural damage done by the "Eclipse").

Despite the Aristasian belief in "correctness", there are a large number of Aristasian slang terms, such as *bongo* (a post-*Eclipse* person); *guzz* (to look); *zippy* (used in much the same way as *cool* in non-Aristasian circles) *rivermouth* (a speaker of [Estuary English](#)) and *Quirrie* (pertaining to the [1950s](#)). Among younger Aristasian speakers pre-war school slang-words like *ripping* are widely used, as well as shortenings like "mome" for "moment." Informal Aristasian speech can often seem to an outsider like an arcane mixture of ultra-correctness and obscure slang.

[[edit](#)]

Controversies

Aristasia emerged into the public eye in [Great Britain](#) in the [1990s](#) with the publication of books like *Children of the Void* and *The Female Disciplinary Manual*, and its leading public figure Miss Marianne Martindale [\[5\]](#) (formerly known as Miss Marianne Scarlett, Mari de Colwyn, and Catherine Tyrell) became a minor media personality. (Mrs. Martindale is also a distant cousin of television game-show personality Wink Martindale, the former host of Million Dollar Pyramid). To some outsiders, its views on discipline and [corporal punishment](#) would seem like the main aspect of Aristasia, but Aristasians would argue that this is a distortion.

As an opponent of conventional feminism and the post-1960s world in general, Aristasia has attracted the wrath of the liberal press and a number of criticisms have been made of the movement. It has been alleged to have [fascistic](#) undertones. In early 2005 the [Celtic cross](#) (also known as the cross of [Odin](#), referred to in Aristasia as the "Aristasian Imperial Flag" -- not to be confused with the Imperial Standard, *q.v.*) which is used by some [white nationalist](#) groups has surreptitiously appeared on their website, becoming visible when the cursor is held over links. (Aristasians have issued a reply to this point on their website. [\[6\]](#)). On [November 2, 2005](#) the flag on the website was replaced by the "Aristasian Imperial Standard" depicting the sun in three colours representing the three *gunas* of history [\[7\]](#). To counter a wide-spread speculation that this was a move on Aristasia's side to deflect the accusation of aligning itself with fascists and white supremacists, some Aristasians have offered explanation that attributes the organisation's switch to the Imperial Standard to the recent expansion of Aristasia in *elektraspace* (*q.v.*). [\[8\]](#)

Miss Martindale has been accused of links with the late [John Tyndall](#), a former leading figure in the [National Front](#) and [British National Party](#), but she has replied that all that happened was that more than ten years ago he wrote to a member of her (large) household in Ireland on matters not concerning politics. Paradoxically, Aristasian theory has also been associated by some critics with [Frankfurt School](#) Marxism. Miss Alice Lucy Trent, the leading Aristasian theorist, has said that fascism is "an aberration of late-patriarchy."

In another controversial incident, Miss Martindale was convicted of [actual bodily harm](#) by [birching](#) another woman. The judge expressed surprise that the woman who brought the case had remained in Miss Martindale's household for

eighteen months of her own free will, where consensual corporal discipline was known to be part of the regime. However as Miss Martindale was out of the country (in Ireland) and therefore unable to present a defence she was fined a nominal £100.

Some outsiders are not sure how seriously Aristasians take all this themselves - is this all just a form of elaborate [sado-masochistic](#) role-playing games? A more subtle critique would be that, although Aristasians present themselves as trying to go back to the [1950s](#) or earlier, they are very much a product of the [1990s](#) and later.

Despite sensationalist media coverage — and the often whimsical approach of Aristasians themselves — a thoroughly worked-out philosophy lies behind Aristasia. This is summarised in *The Feminine Universe* [\[9\]](#).

[\[edit\]](#)

See also

- [Gothic Lolita](#)

[\[edit\]](#)

Further reading

- Sedgwick, Mark J. (2004). *Against the Modern World: Traditionalism and the Secret Intellectual History of the Twentieth Century*. New York: Oxford University Press. [ISBN 0195152972](#).

[\[edit\]](#)

External links