

### **077. Transcending the Inevitable Colonialism**

Most certainly a society is like a cultivated field on a specific ground. Overtime the farmer will either require to colonize new ground or change cultivation and thus be colonized. One type of cultivation will otherwise suck up all the nourishment from the earth. Any society thus will ought to live in this dilemma: colonize or be colonized.

It is assumable that future civilizations might take the dilemma into account and give up its philanthropic mask. It is assumable that the necessary level of colonization will be regulated. In all these assumptions we might keep going astray and polarize ourselves in debates that can only lead to self-destruction.

The cultivation of a society implies a systematic exploitation of the human nature. This systematic exploitation is thus applied under different umbrellas which ought to keep transforming in relation to the delicate balance orchestrated by nature alone.

This systematic exploitation of nature implies a trauma. As I said, this trauma lays in the complete removal of necessary nourishment from nature. Once the social terrain is left without any nourishment, societies either colonize or get colonized depending on the historical circumstances.

There is one way out of this inevitable colonialism and that is to think ourselves as not social farmers sucking up all the nourishment out of a plundered field but as nomads grazing over nature. The latter is the only possible way through which humans can coexist peacefully not only within themselves but also with the very nature that is today most threatened.

Yet, this very subtle existence in nature is the most vulnerable. I am not talking about the actual survival in nature which, with a bit of instruction and good will get become a form of ascetic harmony. It is vulnerable because of the very vultures that keep on mechanizing new forms of social machineries.

It is in this respect that a solid communion with nature can only be concretely acquired by incorporating within it a counter social machinery. With counter social machinery I mean that while in nature we should also go out in the social clusters around us and rob societies of their elements which will allow us to construct an inverted Troy horse, the divinity which will guarantee our immunity from the human evil and which will preserve the nature in which we want to live harmonically.

### **078. Compensation Theory**

It is blaspheme today to think what it is reasonable. Channel as we are into cemented ideology, to go on top of a mountains and realize our own reason is unimaginable. And yet, by disciplining our integrity we can easily become objective observers of the human condition.

Maintaining our integrity will necessarily expose us to the disintegration of the social textures

around us. These textures are doomed to constantly transform and the more they try to be kept, the more they will break catastrophically. In this scenario we maintain an integrity of the self and in total serenity we serendipity gain our understanding.

Our self-disciplined exposure to the world cannot but reveal us a one truth, namely that all aspects ought to be manifested and that, if one gets philanthropic the other will consequently wage war, if one gets tolerant the other will grow intolerant. One extreme then cannot coexist without its counterpart.

Under this irrevocable truth, a president who preaches and act in the name of total peace cannot but create the temporal as well as spatial predisposition for a war to counterbalance his extremism.

In this respect the democracy of 20.000 is always counterbalanced by the slavery of 200.000 and the human rights of few are always at the expenses of many. Philanthropy is no worst than any fanatical form going against an understanding of nature.

This nature needs a dose of contrasting elements and yet, on the other hand, living and thinking and particularly acting in accordance with nature brings the total annihilation of these extremes. Humans can, without much preaching for war or peace, they can develop a state in which their manifestations are kept present and yet they dissolve.

The solution to our sorrows was already formulated at the beginning of our history and this simply requires us the practice of self-integrity, meaning that taking these tendencies towards the plus or the minus to zero each other into a semi-divine state where all expectations are abolished and only the present is lived in accordance.

### **079. Resoconto Nordico: 6 Verità per i Giovani Italiani**

Da oggi ho trascorso più della metà della mia vita in Svezia. Nel 2000, quando partii, erano rarissimi gli Italiani della mia età che intraprendevano questo viaggio. La Svezia serbava ancora lo status di paese filo-comunista. Oggi è uno dei paesi in voga dove le famiglie italiane spediscono i propri figli.

La Svezia, e i paesi del nord in generale, hanno strappato i primati che l'Italia serbava prima della moneta unica. Gli Scandinavi sono diventati i paesi della moda (vedi H&M), dei mobili (vedi IKEA) e del cibo (l'ultima trovata commerciale è il loro pane secco rotondo venduto adesso come base per pizze).

Oltre al primato commerciale, adesso i paesi nordici strappano all'Italia primati culturali. Questo è quanto ho appreso guardando un'ora di televisione in visita da mia madre in Italia: in Danimarca si è i più felici al mondo, in Norvegia c'è questo autore formidabile di romanzi, e la vera arte rinascimentale è in una chiesa in Svezia dove è scolpito in legno San Giorgio.

Cari ragazzi in procinto per lasciare l'Italia e partire per il Nord o per altri paesi anglosassoni (Australia, Canada, Inghilterra etc.), ecco che vorrei condividere con voi certe verità nascoste che solo nel giro di anni e a spese dei vostri genitori riuscirete ad apprendere.

La verità numero uno è che sarete trattati peggio degli immigrati dai paesi fuori dall'Europa. Costoro entrano in un programma di integrazione e sono facilitati al lavoro. Voi, specialmente se non siete biondi e pallidi, sarete trattati con freddezza e non potrete godere di alcun supporto sociale.

La verità numero due è che siete ormai in ritardo. Le culture ormai sono due, i bianchi che vivono in quartieri dove un metro quadrato costa quanto un appartamento in Italia e gli arabi che vivono nei casermoni sovietici costruiti nelle periferie dai vecchi socialisti. Anche qui i prezzi sono folli e stanze in affitto introvabili.

La verità numero tre è che, anche se sarete fortunati e troverete il vostro positico come ricercatori o quant'altro, la mentalità nordica vi forzerà all'interno di schemi prestabiliti e alquanto conservativi. In altre parole, se le case sono rosse e di base rettangolare, non ci sarà verso per voi di proporre nient'altro.

La verità numero quattro è che, quando la giovinezza viene meno, la mancanza di luce d'inverno ti darà alla testa, dormirai poco e male. Se poi ti ammalerai a furia di mangiare ravioli in scatola, aspettati solo l'aiuto dell'assicurazione anche perchè i tuoi condomini non ti avranno mai rivolto la parola.

La verità numero cinque è che se con un colpo di genio trovaste un partner locale magari del vostro sesso e avreste quindi accesso al suo mini appartamento, scoprirete che lui o lei è sommerso dai debiti che si porta avanti da quando ha cominciato l'università. Scoprirete inoltre che lui o lei non intende pagarli ed è restio a qualsiasi forma di disciplina personale quale il farsi il letto o prepararsi da mangiare.

La verità numero sei non sono io il primo a condividerla. I nostri antenati Romani ma anche il Leopardi l'avevano capito. I nordici, i più pacifici al mondo, quando si incazzano sono cazzi. Se la loro ideologia nazionale, completamente secolare e anti-religiosa, da filantropica muta in qualcos'altro, non esiteranno a farvi tutti fuori.

Per concludere, se si pensa che l'Italia adesso dopo l'unione Europea equivalga alla Sicilia dopo l'unificazione dell'Italia, direi piuttosto che la Magna Sicilia è proprio invece la Scandinavia dove gli immigrati greci prima e gli Arabi poi si sono introdotti nella popolazione Normanna. I mafiosi non siamo e non saremo noi, che per lo meno individualmente siamo risparmiatori di capitali e valori.

Ragazzi, se volete proprio andarvene all'estero fatelo da Ulissi e non da Abrami con tutte queste pretese di garanzia sociale. In alternativa i soldini dei vostri genitori spendeteli a casa vostra. Vivete da stoici e rifiutate la condotta epicurea dedita ai piaceri a cui siete condannati. Le possibilità ci sono, basta cominciare dal basso, una zappa e un campicello vi terranno occupati e vi daranno un'idea di come e cosa fare e perchè. Finirete col costruire il vostro impianto di energia pulita. Solo al sole rifioriremo.

### **080. Stowing and Releasing the Cones of Dying Humanity**

It isn't too far fetch to see that, with every new way of communicating, a new degree of fanaticism is engraved in the soul of the human beings. If on one hand then a new medium of communication brings forward new possibilities, it also radicalizes older and more traditional beliefs.

To understand humanity at large under the the above thought, I believe it necessary to think of a tree. Certainly, at everything new spring, the tree shoot out new branches, which corresponds to the new ideas and currents. The sun in this respect is the media to which the plants get exposed. With the shooting of the new however, the roots, religions and philosophical traditions also must reactivate to search for new water.

Humanity is thus a tree. It came now to the defy the natural sun and has set up artificial lamps now to stimulate its growth; these lamps are the media it keeps on developing. The stimuli provoked by these media are thus not at all to be considered beneficial. They artificially boost the growth of a plant, thus accelerating its death. In addition, when the roots of traditions do not find ways to nourish its trunk and all the new branches, the plant has a tendency to mutilate itself.

In the quest to boost growth then much is at risk. It is the reason why at the very branches, perceiving the imminent death, the essence of the whole tree is gathered in a cone. it is what I have elsewhere defined life-stowing. The cone stows the potential of life until it drops it in the hope of a future regeneration. Obviously many of these cones will never be able to find the ground for regeneration and decades may elapse before the right circumstance can begin.

### **081. Tebahism: Stoic Data Ethics in the Age of Epicurean social media Imperialism**

In one of his last essay's Michel Foucault describes “. . . technologies of the self which permit individuals to effect by their own means or with the help of others a certain number of operations on their own bodies and souls, thoughts, conduct, and way of being, so as to transform themselves in order to attain a certain state of happiness, purity, wisdom, perfection, or immortality.” As the primary example of this

“technologies of the self”, Foucault makes use of the Roman Emperor Marcus Aurelius. The latter, ever since he was a teenager, not only professed to be a Stoic but also was one throughout his life, sleeping without a bed and living only with the essential requirements, bravely facing death and most importantly avoiding fashion, music and excessive food characteristic of the Epicurean life of Rome of his time.

Aurelius was born a century after Christ and was among the last Stoics before Christianity established itself throughout the Empire and beyond. Foucault's essay is based on the idea of self-care which he finds in Aurelius' correspondence, in contrast with the idea of self-punishment brought forward by the Christian doctrine. In my view, the Foucauldian essay is an inspiring alternative to the gray picture of power and oppression he had been depicting in the decades prior his death, when the essay was written. However the essay in itself doesn't bring forward any further insights or ways to reason what this “technology of the self” and care about oneself could be, particularly in relation to Roman Stoicism and in contrast to technologies of power and surveillance that so much characterize our age.

Therefore, prior discussing Stoicism further as my main point of departure, let me briefly describe the society in which Rome evolved throughout the century; from a small group of folk devoted to agriculture and war, expanding its domain South, East, North and West, Rome became a healthy society in which half of the days of the year were dedicated to festivities and half of a working day was dedicated to recreation. Both the Colosseum around which the festivities were centered and the public baths where the daily recreation took place, were freely accessible to all Roman citizens. Thus, while slaves kept doing physical work in the fields and in the mines outside the city, the task of the citizens inside it that of socialize and attend more or less luxurious feasts in luxurious environments.

Now, as in every civilizations, there were exceptions. These exceptions were mainly educated people like Marcus Aurelius who, as we saw, lived a Stoic life. This bunch of Stoic Romans wanted society to go back to its roots and live in accordance with nature avoiding what they defined as an Epicurean behaviour which justified the lavish conduct of most of the Roman citizens of the Empire. Stoics dreamed of returning to the Roman Republic, a period in which senators not only spent most of the time cultivating their lands but also were ready to sacrifice their lives for Rome heading the army against invaders. The Roman Empire thus promoted an increasingly corrupted and unethical society to which the Stoics opposed not so much with words or essays but rather with an exemplary life conduct. Needless to say, this conduct saw in Cato Uticensis its greatest hero. Not only he exemplary governed the island of Crete where he was

confined by his political enemies, astonishing Rome of the fact that he did not enrich himself of all its gold mines throughout his governance. Cato has been mostly put forward as the main Stoic hero for having opposed Julius Cesar, the initiator of the Roman Empire, bravely committing suicide when the latter surrounded him.

Now who tells us of all of this is Lucius Annaeus Seneca, a rich aristocrat who paradoxically was the main adviser of Emperor Nero. In the first years of his empire, Nero was strongly influenced by Seneca's Stoic way of thinking but soon he found a different adviser who led him towards a more Epicurean life-style. I think this figure is rather important to draw at last a parallel between the Epicurean society of Rome and the social media society of the present. In fact, on one side it is clear that Romans spent their time entertaining themselves and socializing with each other, letting the thousands of slaves do the actual work. Similarly today, citizens of healthy societies let automation do the physical work and in turn they can invest their time entertaining themselves with their tablet and smartphones watching movies, playing games and especially keeping up the socializing. Even the very act of capturing, categorizing and sharing personal data is aimed towards becoming completely effortless, meaning that more advanced algorithms in the future will even do that kind of work for the users. This is the case at least of futuristic automated technologies such as life-logging.

The prospect of an effortless life would have upset a person like Seneca who did not see money as the main human capital. For Seneca money can come and go and money can in fact enable a person to be virtuous. Stoically speaking, the main human capital is time. Of this time it is interesting to bring forward the figure of Seneca's former pupil, the Emperor Nero who was apparently in constant need for likes. As one of the many celebrities in the social media realm, Nero used to force his network of people to assist to his theatrical, musical, lyrical and athletic performances where he acted as the poet, musician and charioteer. In all the vane reputation and cult that he forcefully created around his persona, he made himself a God and possibly burnt Rome, thus self-destructing the epicenter of the Empire, to build a new a more spacious one. Are we to expect a Nero-like Epicurean behaviour from the political celebrities rising from social media or are we to hope for a more Stoic emperor such as Aurelius?

I find it interesting here and vital for this article focusing on data ethics, to point out that, loosing the reins of the young and indomitable emperor, Seneca reflected on the main role of the Stoic, mainly to bring society back to nature and thus back to common sense. It is here that we can connect back to Foucault's essay. The essay is in fact increasingly important to understand new data trends, such as the Quantified Self and self-tracking at large. Not the least, Seneca, is considered the very first self-tracker,

carefully examining his daily activities, recording the food he ate, his dream and constantly being aware of his ethical conduct. The ethics driving Seneca's everyday life, as we can see in later political figures like Benjamin Franklin and Mahatma Gandhi, were quite practical ones.

To some extent it is said, contrary to the rhetoric brought forward by Foucault in the latter part of his essay, that Stoicism was in fact a precursor of Christian ethics. We can see this particularly in Epictetus, another later Stoic who believed that every human is on earth with a role given to us by providence and we shall perform this role well. Seneca believed the same, he believed in the afterlife but he particularly believed that we should examine our soul as in front of a forum crowded with people, and as if to this people we shall say our evening prayers. In this respect Seneca's kind of self examination is far distant from the one proposed by new technology cults like the Quantified Self divulging their trend based on the examination of our bodily conditions and not in the least on the human soul.

To keep a soul clean of corruption however, Seneca specifies that it is important that it is kept under work, in constant labour. The concept of laboriousness is central to Stoic ethics and I appropriate of it to make a distinction in today increasingly more imperialistic society, an imperialism that is, in my opinion, facilitated by what replaces the human effort, namely the algorithm which is, in my deterministic point of view, the direct cause of ethical decadence and in turn the possible cause of future catastrophes ahead of humanity. While on one side then newer digital technologies are seen as a form of total surveillance exploiting personal data even more accurately, I therefore differentiate between technologies that are effortless (e.g. the one we are subjected to using any social media platform) and the ones that are effortful and conducted by individuals without the use of automated algorithms. While it is tempting to call the former Epicurean, in this article I will mainly focus on the former, which I will temporarily call Stoic.

Unlike what Foucault has said in his essay however, this Stoic effortfulness or laboriousness should be oriented in taking care of oneself alone but also in directing society back to nature and simplicity. Ethically speaking, then this laboriousness has two principle effects. The first effect is by now clear and that is through laboriousness, avoid the vices emerging from boredom, investigate one's own nature but most importantly attempt to maintain society close to simplicity and nature. The second characteristic of laboriousness is less clear but can be summed in the following Daoist parable used by other media scholars like Sigfried Giedion but particularly Marshal McLuhan who will soon become our useful link to understand a possible Stoic role in today effortless

technological scenario. The parable goes as this:

As Tzu-Gung was traveling through the regions north of the river Han, he saw an old man working in his vegetable garden. He had dug an irrigation ditch. The man would descend into a well, fetch up a vessel of water in his arms and pour it out into the ditch. While his efforts were tremendous the results appeared to be very meager. Tzu-Gung said, "There is a way whereby you can irrigate a hundred ditches in one day, and whereby you can do much with little effort. Would you not like to hear of it?" Then the gardener stood up, looked at him and said, "And what would that be?" Tzu-Gung replied, "You take a wooden lever, weighted at the back and light in front. In this way you can bring up water so quickly that it just gushes out. This is called a draw-well." Then anger rose up in the old man's face and he said, "I have heard my teacher say that whoever uses machines does all his work like a machine. He who does his work like a machine grows a heart like a machine, and he who carries the heart of a machine in his breast loses his simplicity. He who has lost his simplicity becomes unsure in the strivings of his soul. Uncertainty in the strivings of the soul is something which does not agree with honest sense. It is not that I do not know of such things; I am ashamed to use them. Marshal McLuhan (1994:94)

According to the Chinese parable and to some media scholars, labouriousness enables the Stoic to, beside avoiding vices, it allows him or her to maintain a warm heart and therefore, contrary to what anyone may think, it allows him or her to keep his human empathy and simplicity. If on one hand then the cold heart of our contemporaries and the degrading of their ethics could be explained by the adoption of a machine such a social media, this article emphasizes the ethical integrity that a labour-intensive practice can arise. Also, considering the rise of imperialistic attitudes to overcome the fear of radicalization partially provoked by the new social media paradigm, we might here consider what is the third ethical dimension of labour-intensive Stoic data practices using once again Marshal McLuhan who states:

In the history of human culture there is no example of a conscious adjustment of the various factors of personal and social life to new extensions except in the puny and peripheral efforts of artists. The artist picks up the message of cultural and technological challenge decades before its transforming impact occurs. He, then, builds models or Noah's arks for facing the change that is at hand.

It is the marginal artist, through his or manual labouriousness then to disclose an ultimate Stoic mission in today's technologically accelerated scenario. McLuhan's theory here is explicit: there are marginal artists using contemporary media who creates Noah's ark of their time. The theory is not completely uncanny; the dominant understanding of

archiving in the humanities has been now for decades based on Jacques Derrida. The latter proved that the word archive derives from arkeion, the Greek magistrate who both archived and dictated the law. In fact, my etymological work on the word archive has shown a second meaning. In the masoretic ancient version of the Bible, the word is used not to refer to the ark of covenant where the laws are kept but to both Noah's ark and the basket with which baby Moses was abandoned in the river Nile.

Now I want to be clear that, by linking Stoicism with biblical events I am far from linking with Judaism, Christianity or any other particular theistic religion. This is obvious thinking for example how both biblical events are presents in cultures world-wide. A basket with which to abandon a child in a river is used for example in the legend on the origins of Rome; the twin founders Romolo and Remo reached the land where Rome was to be constructed after their mother left them on a basket going down the river Tevere. The other biblical episode, namely that of the Noah's Ark is found in dozens of other cultures, even among native Indians of North America. In one of oldest of these accounts, that of Gilgamesh, the ark is literally called "Preserver of Life" and the actual flooding, interestingly, was caused by a god who could not tolerate not so much the sins but the actual noise that humans on earth were making. Are we in our global village and filter bubbles too noisy?

I call this life preserving feature of Stoic data ethics Tebahism, a name derived from the Egyptian word tebah which was in fact used to indicate both Noah's Ark and Moses' basket. Tebahism is the ethic of preserving life by stowing it manually and in defined containers rather than storing it automatically and in open ended sites. This ethical approach to the preserving of life is not altogether unrealistic; elsewhere I have given many examples in the history of the many paradigms characterizing the human age. I can provide a further one here using the example of the German photographer August Sander. Discussing his extensive photographic work, George Steeves writes:

Sander's premonitions of calamitous adversity, triggered by his reading of the signs all about him, impelled him to alter the emphasis of his photographic practice. The collecting for People of the 20th Century slowed while landscape and architectural work accelerated. Sander had been assembling cityscapes and architectural details of his adopted home of Cologne since 1920. In the last years of the 1930s he assiduously pursued his aesthetic convictions in photographs of the city. Could he have apprehended its approaching near total destruction?

We can think of several other examples of individuals who I call tebahists who have been stoically stowing the reality around them perceiving a threat ahead. A recent sensational case was the work of the Chicago based nanny Vivian Maier who stowed life

in boxes that were later abandoned in an unpaid storage room. As we speak, several tebahists might be using digital media as a form to stow the reality around them and preserve it. In contrast then with the ethics brought forward by the social media algorithmic based regime the Tebahists' ethic is to base one life to act as this algorithm and basically do the work for which technology is otherwise replacing the human agent. In this sense, under the Foucauldian vision of technology of the self, tebahists take care not so much of themselves but of stowing the reality around them through themselves.

### **082. The Spirituality of Personal Cultures**

There are two sides of culture. The main one we are used to is the culture boosted by the social infrastructure. This culture, as shiny as it may seem, has a tendency of generating luxurious containers mostly empty within. On the other end of the spectrum however culture can become the highest form of spiritual manifestation. When cultivated by the single individual without any manipulative aims, removed of all ambitions to be manifested as a weapon of power, culture by itself become our pray to the outer spirit from the inner spirit.

Individuals alone have the power and the capacity to develop their culture. No tradition is needed for this, to the contrary, individuals ought to undertake their own journey through space to determine what is to become their culture through time. This is the way to transcend all the evil which in fact the opposite side of culture, the mainstream culture brings forward.

Personal cultures are like rocks withstanding the powerful deluge and with it capturing in one way or another the valuable artifacts that the rushing to power and establishment will inevitably generate. Personal cultures do not even feel the stream, they simply are aware of it and in their practice they are able to put forward a peace of the senses which slowly turns what was a rock in a bigger and bigger mountain at last tapping any of the noisy roaring of a humanity lead by everything but spirituality.

The stream now runs at the mountain feet and on the head only a quiet peace place the now perfect executor of a self-discipline, eyes to eyes with the solar one. There is no sense of past remorse nor sense of future ambition. The one and the one keep each other companies constantly generating the never changing flow. And thus the flow is maintained, neither stagnant nor agitated yet flowing.

### **083. Spiritual Activism as Social Prophecy**

What we called today as Western humanities are nothing else than an extension of puritan, iconoclastic and in other words protestant thinking to be related to the

Germanic brain, a reflection of empty and cold landscapes where imagination is suppressed. Western humanities has evolved namely from a feeling of protest against the corruption of the warm and prolific and imaginative south. Yet now these so called humanities, stripped of the meaning and juice of life are coming forward as the very paladins of virtue.

While the world is increasingly building up and preparing for new and more catastrophic conflicts, the western humanist thinking set forward as the knight of justice and equality. A new generation who has never got in touch with actual life but live in the commodity bubbles of an ever sharing culture, this new generation brings forward the culmination of the Germanic ideals which has, alas, capsized into an all-inclusive and environmentally friendly society.

Paradoxically what the culmination of Germanic culture cannot include in all its all-inclusiveness is the fabrication of individual forms of heroism. In this impossibility for the aspiring super-humans to develop their own principles of nobility, in all the dictum of the germinized societies evolving towards a lifeless socialism, we find the counter-forces of for example terrorism. Violence against the social empire of Germanic civilizations to which all other cultures have to subdue, seem the only desperate act against the alienation of the spirit.

The spirit however does not need to act violently but simply ought to transcend beyond the worldly. The fabrication of a new kingdom ought to take place above all within us. No matter how impossible the ever more political ideologies make it for us to realize our spiritual ascension, we ought not to fight against such the hermetic institutional force. As long as we cultivate our spiritual realm the institutional hermetism will have to always cope with us.

Our role then is above all the cultivation of our spirituality with the firm belief the social roles will be temporary provided to us. These very roles cannot but manifest our subtle prophecy of imminent collapse of ever more spiritual-less apparatuses, starting from the very ones that host us. Even then, naturally the truth will emerge and no form of activism will have to be applied but towards our spirituality.

#### **084. Stoicism as the Only Possible Salvation**

There are mainly two reasons why stoic teachings get lost over time. The first reason is that the stoic teacher mainly focuses his life not so much in attempting to create a legacy but rather in acting out his philosophy. The second reasons is that the stoic philosophy of life is the main and worst enemy on all the corrupting sophism permeating every society. In this respect, the unjust social leaders silently censured the

promotion of stoicism.

This is the case not only of academia which sustain itself with the trading of sophisticated notions but also of the church. Let's take Christianity for example. To me it is quite straight forward that Jesus is one among a few other Stoics that we know of living exactly during his time and under the same empire.

The what we called precepts of fraternity, simplicity, peace are but concepts expressed by all other Roman stoics such as, above all Gaius Rufus. Christianity is but a branch of Stoicism. The very idea of keeping a virtuous figure like Jesus constantly in our mind and on our side is but a Stoic idea. The one problem is however the black circuit that Christianity creates by saying there is only Jesus and if you don't believe in it you will perish to hell.

Reading Seneca's letters to Lucillus, I feel rather confident to claim that yes, any human cultivating his virtue can be godlike. We do not have to act like Christians, meaning as how the Christian institutions have taught us to behave, creating a machinery by which we can wash away our sins. As Seneca would say we ought to be fanatic of virtue and close to us we ought to keep a moral teacher, whether Jesus stripped of all the imposing dogmas or Rufius or Seneca or Cato or Franklin or Ferdinand or Janina.

As men cultivating virtue can be godlike, all we need to keep in mind is the level in which he or she is virtuous. No need for flags or logos or moral policing. Stoicism is but a anti-establishment school of life which is aiming to bring the self but particularly society to live back in accordance to nature. The first and greatest enemies of the Stoic is any sort of sophistication, whether political, academic, economic and religious.

Alas, only through his or her life the Stoic can show the way back to nature. Through the cultivation of virtue he has naturally reached a state in which he could justly govern but in the very sophisticated political, religious and educational system of our contemporary societies in the hands of specialized sophists, he is only left with providing an example of his virtue, in this imitating not only Jesus but all other Stoics.

### **085. Stoicism as the Anti Imperialistic Ideology**

There are plenty of coward ideologists today. It is not only cool to be an ideologist, it is very profitable. From scholars trenching themselves in secure academic position while preaching about Marxism to artists jelling against Neo-liberalism while earning if not money, fame in their revolutionary message, ideology seems just the way to go.

Are these mainstream ideologies ever going to, for the better or the worst, change

anything? There are ever larger system of governance pervading our lives. Ironically these systems have very much embedded the ideologies that were once critical to it. In fact, these systems also have learned to make a profit out of ideologies.

The national branding boosted by the Western countries to go in line with the values brought forward by ideology is the biggest example of this. The more you help minorities, the more you tax the rich, the more the image of your country looks good and the more the stock exchange rewards you.

Rather than debating whether this clear tendency is good or evil, I just look around myself. What I see is frustrated folk enslaved by the system. In all their work security and career orientation I see life coming less, I see no originality nor a character. Politics has become a stadium were to shout our frustrations and stadiums are under the govern ace of nations.

While our materiality is free and rich, it is our soul that has become most enslaved. The only possible ideology that I can conceive of when acknowledging this state of lifeless is nothing but Stoicism. I am sure that our mainstream ideologists are already about to click away this page as they conceive Stoicism only a practice to strengthen oneself.

To the contrary, Stoicism, and especially the Stoicism of the Roman empire, is an ideology of, in the first place "disobedience". The teaching of Jesus can be found in a less miraculous and more radical format in Gaius Rufus Masonius, his contemporary. Rufus, as I like to call him, has left no writings and little notes from his teachings have come to us.

In one of these fragments Rufus explains well how, if authorities above us go against nature, we ought to simply disobey them. He explains how one ought to follow nature and remove all the luxury of social life. He talks about becoming self-sustainability, growing one's own food while teaching philosophy to others. He talks about the principle of no-nations. He talks about accepting personal injustice without necessarily revenge. He is said to walk around the Roman soldiers explaining them the futility of war. He was exiled in a small rocky island in Greece, the Alcatraz of the ancient times and yet kept his positive attitude.

As we see the imminent birth and/or fortifications of new empires, modern ideologies will do no good. Societies may reach a state of civility. A bunch of humans may always be brought to comprehend and accept the importance of certain philanthropic value but ultimately new humans will come.

Injustice and greed for power is always around the corner but it is the self who ought to

be strengthened. It is Stoicism that needs to be brought forward in order to establish the cult of virtue, turning potentially humans into god-like creatures, strong enough to stand out from the life exhausting stagnation promoted by large governance.

Ultimately macro elements like large empires may only be defeated by something micro. The Roman empire was defeated by Stoic Jesus together with other Stoic figures. Gandhi, another Stoic figure stood up the British Empire. Thoreau and Tolstoy had their contributions. Mainstream ideologists laugh yet living in accordance with nature is the silent and most effective remedy to an increasing slavery to come.

### **086. Against Politics: The Return to Nature**

There is one common principle uniting all those few and rare philosophies truly liberating humans from the self-inflicted state of slavery. This common principle is namely a return to live in accordance with nature. In this sense, all these philosophies cannot be even slightly paired up to the philological philosophies that have now taken up the name of philosophy. We can't call them simply romantic, self-reliant or worst anarchic.

Perhaps it is Stoic what we can call those philosophies aspiring to a return to nature away from the corrupting sophistication of society. I mean there are hundred other adjectives we could call them such as Transcendentalist, Tolstojan, Taoist but generally it is Stoicism that advocates for humans to cultivate virtue, to stick away from the socially and personally generated vices and moreover to show the example on how one person, can, in his integrity counter react to the constitution of an empire such as Cato Uticensis, Gaius Masionius Rufus and Jesus Christ have done.

In this respect it is clear that there ought to be a refusal of the city and its life as well as an attempt to re-establish oneself in nature. While the Stoic emperor Marcus Aurelius advocated that the return to nature might as well occur within us, a lot of other virtuous examples in the history of human beings have shown that a familiar nature ought to be sought. Thus, unlike Henry David Thoreau and Christopher McCandless seeking to be isolated, we ought to follow the example of Leo Tolstoy, leaving Saint Petersburg first for the steppes and later for the countryside despite at the end of his life still aspiring for a more wilder and segregated nature.

What I want to emphasize here however is that the politics conducted by the Stoics is in fact apolitical, it is against the polis or the city seeking for a rebirth of life in a desaturated natural context. The saturating build up generated by politics is in fact and will in fact cause inevitably great evil. The evil we are mostly concerned here however is the social captivation in socially cemented environments. This state of commodity I call

a state of slavery which reduces the human being to lose the sense of justice that is embedded in all humans.

Rather than attempting to solve the large political problems at the tale of the human monster, Stoicism ought to be concerned with the origin of most civilized humans, namely their social captivation. Addressing a return to nature in the way depicted in the few writings that are left to us of Gaius Rufus, is a tendency to counter balance the inevitable corruption and effeminization and following the Epicurean softening of the social body, a softening which cannot but attract worms and diseases.

### **087. The Natural Balance Through Labour**

My principle is simple. Everything done by automation creates an unbalance in nature that is later compensated. Let's take all Northern American citizens now. If we are to mix them all together the race we will get is the Native American that was whipped out by the shooting guns of the white folk. Similarly the philanthropy brought forward by the propaganda machine of a president cannot but generate wars and casualties in the rest of the planet.

It is clear to me that the remedy is to live in accordance to nature and at the same time attempt to, for as much as we can, be aware of the effects of automation driven actions. With automation I in fact mean anything substituting and extending our human faculties. The Romans had slaves, we have machines, the Chinese has machines and slaves. The individual is left with one option and that is to manually undertake what automation can do for him.

It is true our kids grow in the automated educational system and are completely deprived not only of their soul but of their own manuality, the very manuality that would enable their human autonomy. While this process goes much against nature, the ideologies taught to them such as feminism, post-colonialism etc. simply placed them in niches created by the apparatus, an apparatus that at this stage, for the force of compensation I described at the beginning of this essay, is collapsing of contradiction.

The young and philanthropically brain-washed Germans laying in their green parks at the peak of Nordic civilization are now supported by a class of slaves they did not want but their ideologies created. The soda cans are collected by gypsies, their food is cooked by Arabs, their music is composed by Africans and their clothing made in Asia. Yet their sense of pride and their theoretical arrogance does not decrease but increases. A small blow and they will be wiped out.

Nothing ought to be done. Nature is and will always reestablish its balance. The more

humans through its automations will upset it, the more catastrophic the natural counter reaction will be. Keep a manual life. Don't accommodate yourself in the system, despite our short sightness it always on the verge of collapsing. Try to maintain an autonomous ground where you and a small community can potentially perform and live in accordance with nature. Do not attempt to substitute your labour through slaves or machines and everything will be all right.

### **088. Reconnecting to our Solar Nature**

When I first moved to Sweden I undoubtedly fell in love with the green and fresh nature, a very spacious one. There were so many apples on the trees and blueberries in the forest and mushrooms and no one, literally no one there to pick them. At the most the fallen apples were given to cows, which in turn were not milked nor slaughtered but only kept there for decoration.

The meat was all bought from a distant supermarket and if any fruit was bought it came from the other side of the planet. Yet the Nordic landscape appeared and still appears idyllic particularly in comparison with a world becoming increasingly uglier and losing its traditional image. Yet, in this other side of the world people, by far poorer than the Scandinavians still struggle to harvest their nature, to find whatever mushroom is left in whatever remaining of a forest.

The Northern man rigorously maintains a sober image with a sober morality. Houses ought to be painted red even though the paint now is a synthetic one and has nothing to do with the original and it is a Southern worker like myself who ought to do the dirty job. Needless to say the Northern nations have constituted the new and untouchable aristocracy of which nothing can be criticized and even worse nothing can be changed.

All aspects of the Nordic anglosaxon society become untouchable, even the one that ought to transform and shape itself. Creativity and intellectuality need to be channeled within the established dogmas able to include everything, even the most autonomous of thinking. This cementification of life with an appearance of total justice and inclusiveness is imposed, or better over-imposed onto the southern nations.

Life that is so more vivid in the sunny south, under the Nordic paradigm, becomes a most terrible struggle which separates the southern being from its solar nature forcing him to encapsulate himself in factories and the like where all the dirty job is carried out for and in the fashion of the idyllic North. In the South the Northern figures come to enjoy what is left of real life, in a moment in which natural resources come to exhaust.

The one and only way for the south to follow is to liberate itself from such suicidal joke.

In the first place the south ought to realize that, in all the human rights moralism of the north, it is under a tremendous joke which can only be liberated by means of rediscovering its autonomy in its solar nature and suspend themselves at any cost from even the local authorities, vassals of the great Nordic financial system from which we got indebted.

The machinery of apparent goodness the North is showing off is only a refrigerator of life running at the expenses of the rest of the world. Its electricity of what maintains their perfectly polished fridge alive is sucking out and exhausting resources elsewhere. The fridge ought to be unplugged at its source and humans ought to learn again to repopulate the solar areas of the world and live in accordance with nature, away from the sophistication and the artificial ideological living brought forth by the civilized north which so much chaos has generated in its demand for internal order.

This order of all Germanic nations need not to be expressed politically. All these intellectuals and thinkers are better off in front of musical sheet. We need composers of them and the manifestation of the great emotions they have been able to express in older times without trying to apply their schemes of perfect harmonies on other humans, yet composing and artistically creating within their private domains and nothing more.

### **089. Ideologyless to be Soulful**

Any ideology is a mechanism against the dwelling of human in the spiritual realm. The marring of an ideology is just the filling of a hole left by a spiritually undeveloped human. Any ideology then, whether it is of a political kind as we are often accustomed today, or whether it is in substance religious, is a way to attest a common way of living to a more or less large group of humans.

The attesting of an ideology means that the life of one or another individual is irremediably regulated under a certain doctrine. This doctrine is thus enforced and generates much of unnatural behaviour also among the most versatile humans who do not feel the need of being radicalized. The appearance of order generated by the establishment of an ideology inspired doctrine by no means puts the natural balances of the forces dwelling on earth at peril.

As media and technology progresses, it is easier for one or another ideology to establish itself. It is thus fundamental for those individuals caught within it or about to be caught within it to devise a way to stick to one's own nature and thus maintain common sense in the shadow of the establishment, a monster that, despite its initial even philanthropic intention cannot but drag a group to catastrophe.

There is not a single example in the history of humanity of the rise of an ideology that has not caused thousands of human victims, famine and disasters. Simply enough humans ought to learn to suspend themselves from all these wordily preoccupation and radicalization. In order to do so religions does not come to help as themselves and their representatives cannot but also be dragged in the ideological battle.

Our suspension should be generated by our acting in the world within the premises of our intuition but without a serious engagement in any ideology. Our only purpose in life should be the celebration of life in all the various proliferation characterizing each and every individual at the moment of their coming of age. the coming of age of each individual should be procrastinated over the conformity of the establishment.

Our initial passions my friends, our early feelings for a spiritual life. These we should grip on beyond any of the many schemes humans have established, involuntary to close our hearts. All these tensions and aggression and relaxations are but artificially generated by humans unable to stop tweaking the balance of a power that should be only attributed to God, whatever you name it. Let life keep flowing down its stream to the great ocean.

### **090. The True Passion**

All that is meaningful for the self and for the past and the present and the future others is undoubtedly motivated by the spiritual belief. Now anything brought forward by institutions, on the contrary, it not only lacking life but it can as well bring the death of those human souls forced to keep the institution alive.

Under this perspective, the hidden and the outsider breaking the institutional laws but respecting with passion those of nature are the true messengers of the human age. Aspiration is the flame of life on which societies attempt to blow their frigid breath. Aspiration is the flame we ought to keep alive and maintain throughout our existence in which only the societal and institutional hindering depresses us all.

Ultimately it is a matter of courage to pursue fully our aspiration. The true selfish is the social philanthropist but those how courageously follow their intimate aspiration will inspired hundreds of thousands for the centuries to come. Prophets keep emerging regularly like flowers in a societal landscape where the only flowers are kept in glass bells away from the pollinating bees.

Nothing is left for us but to celebrate the highest spirit by going our way and against all the social regulations, antagonists to a true spiritual life. Everyone should be able to express his or herself beyond all the crappy notions brought forward by religious and academic institutions. These are dogmas and these will lastly put us against one

another.

Ultimately, in our transcension we will generate love. Our self constrained by socially anarchic passion will lastly be the source of pure love giving love to drink to the unawaredly thirsty souls deprived of their spirit.

### **091. L'Ulisse Stoico**

Sento e risento, leggo e rileggo gli stessi articoli: Perché scappare dall'Italia, l'Italia non ha futuro etc. Vorrei cercare di contribuire a questa chissosa discussione che vede la fuga dall'Italia come unica via di uscita. Parlo da Italiano immigrato già dal 1996 quando emigrare veniva considerato del tutto esotico.

Inoltre vi parlo da un punto di vista diverso dai giovani che frequentano una qualsivoglia università per poi cercare un lavoro in quell'ambito. Ho lavorato nelle maggiori università del mondo negli Stati Uniti, in Cina, in Svezia ma non mi sono mai preoccupato di fare carriera, di rimanere in un posto, avere uno stipendio fisso, una pensione etc.

Anzi vi dirò che il lavoro me lo sono inventato e del mio lavoro hanno scritto il Guardian, l'Herald ne hanno parlato in TV e alla radio in Sud Africa e in Irlanda. Poco importa. Quel che credo sia interessante sottolineare sia la necessità anche e specialmente per i giovani di oggi di inventarsi un futuro al di fuori degli schemi educativi e lavorativi.

Lo schiavismo di cui i giovani in fuga fanno riferimento è un parametro relativo e un'equazione che se vista da vicino diventa assai relativa. Dunque posso farvi un esempio. Il giovane che lascia l'Italia per un paese Scandinavo non pensa a certi fattori che andranno negli anni ad incidere molto più gravemente sulla sua qualità di vita.

Anche se il giovane Italiano otterrà un posto di lavoro a tempo indeterminato, che ne so, in Danimarca dovrà comunque vedersela a lungo andare col mal tempo, costi di vita elevati, un mutuo casa elevatissimo (il costo al metro quadro in città come Stoccolma equivale al costo di una casa in Italia) e non ultimo discriminazione razziale se il suddetto Italiano è castano o moro e non biondo.

Ho l'impressione che i giovani Italiani di oggi che partono per mete abbastanza ovvie in cerca di lavori altrettanto scontati sia solo una tendenza e che questo investimento che i loro genitori stanno facendo con l'idea che l'Italia non ha futuro sia evitabile. La gavetta all'estero è importante però altrettanto importante è che il giovane sia disposto a compiere lavori umili e diversi da quelli in cui ci si specializza.

Il tessuto Italiano, seppure intriso di burocrazia e complicità amministrative offre

offrirebbe al giovane con intuito buone opportunita' specialmente oggi che questo tessuto e' svalorizzato. L'unione dei giovani in cooperative, la creazione di piccoli capitali, sarebbero sufficienti per dare soffogo a nuove piccole imprese.

Credo quindi che il succo della faccenda sia la mancanza di fede in un'idea di futuro, in un progetto che non deve per forza di cose essere una visione politica in scala nazionale ma deve essere concepito ai livelli locali e in potenziali infrastrutture limitrofe. L'esperienza all'estero puo' si arricchire il giovane che ha bisogno di entrare in contatto con culture differenti.

Il giovane Italiano deve partire da Ulisse e non da Abramo. Camminando per le strade di Berlino, Londra e Amsterdam riscontro invece tanti Abrami, giovani la cui unica intenzione e quella di radicarsi nella societa' estera. Giovani che seguono tendenze prestabilite che se non fanno il dottorato aprono una pizza al taglio.

In periodi di fame, guerra e miseria l'Italia ha sempre prodotto figli e l'Italiano e' sempre riuscito ad inventarsi un mestiere e una maniera si sopravvivere. Dobbiamo porci delle domande piu' serie allora e riflettere sul nostro comportamento, sul nostro bisogno assoluto di sicurezza sociale senza rischi, con la paura di non avere i soldi per chissà quale acquisto superfluo.

Bisogna, a mio avviso, tornare alle origini e dedicarsi ad una vita ed in particolare ad una morale piu' stoica, meno timorosa, pronta al sacrificio estremo e soprattutto convinta nella propria intuizione. Non riesco a non citare Seneca che considerava l'uomo virtuoso come un vero e proprio Dio, le cui sofferenze di cui noi oggi ci lagniamo così aspramente non sono che un leggero fastidio all'unghia di un piede.

Solo stoicamente il giovane puo' affrontare il futuro, sorvolando i capilli sociali e soprattutto il veleno che abbiamo autoprodotta su noi stessi, sul nostro futuro con la nostra autocritica distriuttiva e paralizzante. Impariamo a guardare la realta' nuda e cruda senza troppo lasciarci andare dall'indignazione. Questa ira popolare, come la definiva Seneca, e' un vizio. Impariamo a riconoscerla e a sopprimerla non appena cresce in noi.

Molto il giovane italiano potrebbe apprendere dalla nostra cultura e in primis l'arte del vivere bene e migliorarsi per migliorare, disprezzare il superfluo e accontentarsi senza pero' ridursi a schiavo. In definitiva l'Italiano che si lamenta e manda i figli all'estero mi sembra piu' schiavo di se stesso che di un sistema politico, economico e sociale che non funziona.

Tutto e' possibile, basta convinzione. Viviamo adesso in una tendenza negativa eppure

anche quest tendenza e' ribaltabile, basta la convinzione e per questo bisogna educare il giovane non tanto in una specialita' ma prima di tutto nell'arte di vivere seconda natura e di interagire con essa da vittima ma da protagonista in grado di assecondare il proprio futuro.

## **092. Partigiani Oggi**

Nel film di Rossellini "Viaggio in Italia" la Bergman in auto girovaga per le strade di Napoli stupendosi dei tanti figli delle Napoletane. Oggi gli Italiani sono piccole Bergman che anch'essi girovagano con le loro auto di semi lusso per le strade, forsennati dai loro problemi da piccoli aristocratici di romanzi Francesi ottocenteschi.

Eppure Bakunin, l'anarchico, trovava nell'italiano il carattere Europeo che piú si addiceva alla disobbedienza e al rompere con quel borghesismo imperante di oggi. L'Italia di per se offre quella possibilitá di autonomia che a nord delle alpi é impossibile. Parlo dell'autonomia di per lo meno poter coltivarsi un suo orto e essere autosufficiente.

Non dico allora di essere anarchici nel senso stretto e politico del termine ma di essere trascendentali. Se Thureau, il trascendentalista muore dopo due anni de tentata autonomia lontano da una civiltá sempre piú invasiva del nord ameirica, l'Italiano in Italia é provvisto non solo di una cultura ma anche di una infrastruttura per sottrarsi alla civiltá incivile e allo schiavismo sociale che sta affrontando.

Non tanto nelle cittá in Italia ma proprio alle sorgenti della nostra civiltá nelle contrade incastonate tra valli, colline e monti ora completamente abbandonati puó aver luogo una rivoluzione culturale del nostro popolo, o meglio della nostra massa di popoli e popolini agglomerati gli uni con gli altri. Evitanto l'esempio della Cina di Mao non deve essere un autocrata a proporci questo cambiamento.

Se il caldo, la sicitá, le migrazioni di massa, l'inquinamento, i social media e soprattutto il malumore infestano le cittá e le pianure, a poco o basso prezzo troveremo anche nelle zone piú ricche d'Italia, a venti minute da fabbriche e fonti di lavori, intere contrade abbandonate. Insoddisfatti della nazione potremmo allora tenerci un piede dentro, lavorare in uno dei tanti medio piccoli feudi industriali, sociali ed economici ma nel frattempo creare un nostro proprio dominio o comunque un luogo dove reinventarci una forma di vivere semi-autonomo.

Conosco molte persone che attuano tutt'oggi questo stile di vite. Il loro coraggio é riappagato da un'immensa felicitá di vivere. Conosco il traslocatore che passa il tuo tempo libero con le sue capre a far formaggi, l'operaio che fa i turni di notte per il pomeriggio deidicarsi al taglio del bosco. Ecco che regolandosi con la natura e riponendo

lí le proprie speranze e aspettative, sono privi di quel veleno che tanto caratterizzano il vivere oggi in Italia.

Si sente ormai da anni dire che gli scandinavi sono le persone piú felici al mondo. Eppure credo che ci sia una cosa fondamentale che puó distinguere la nostra felicità con la loro e questa é cinicamente il sole. Alessandro Magno oggi va dal traslocatore o dall'operaio appena menzionati e offre loro la possibilità di un futuro lavorativo migliore, di una pensione e quindi di spostarsi in Norvegia. Sono sicuro che il traslocatore e l'operaio diranno lui di scansarsi.

La nostra felicità é e puó essere immensamente superiore qui dove stiamo, a tre passi da casa. La volontà del vivere autonomo e del vivere secondo questa natura solare di cui la provvidenza ci ha fatto dono in fine é quello di cui necessitiamo e per questo i popolini d'Italia hanno assoluto bisogno non tanto di giovani che dimostrino una carriera brillante in qualche paese estero ma bensí dei tanti personaggi che come partigiani resistono nel loro vivere partigiani della civiltá e ne offrono un esempio piú sano, duraturo e consono con i tanti problemi avvenire.

### **093. Scapegoating Dual Thinking**

Athen, the perfect model democracy of antiquity functioned because for every inhabitants there were hundreds of slaves. Equally today in the many perfect model democracies of the world, democracy and justice works within because injustice is committed around.

What can we say of Sweden, Holland, Norway and Denmark? These small states have established a new form of colonialism or better, by showing how just they are they are able to commit the crimes that any bigger countries would be immediately accused to commit.

If we are to wear the clothes that a Swedish brand has produced exploiting the cheap labour of workers in the South of the world, we don't mind as it is branded North. It is like to drink the most toxic of milk and appreciate it only because the package tells us that it is organic.

In the dualism we have now started to conceive only what it is labeled good and what it is labeled bad but truly we are unable to think with our own head. The critical thinking that is being taught is really of this fashion, what is good and what is wrong. What is good today: anything Nordic, anything Democratic, anything pro-migration, anything feminist and gay.

Youngsters grows ever more conservative, strictly appealing to the western given values without being able to think differently. The only difference is in fact to think right the opposite, to thus think against the given trends, creating in this respect the scapegoat for very dangerous times ahead. Moderation and open investigation of reality has to be re-enforced. Reality itself is engendered.