



Il catalogo a colori di 148 pagine, dell'evento "Rossi 2030" curato graficamente da Giulio Bocchi con un testo di introduzione scritto e accoppiabile a piacere scortato alla leggibilità da media del L'ufficio Corio e in un gusto più "basta, basta, basta" e sabato durante l'evento a lunedì per la festa patronale. ■

IL CASO. Incontro dell'artista Alberto Frigo con il consiglio di quartiere e i tecnici comunali

L'installazione al Tretto al centro della bufera

Dopo la multa è stata smantellata ma i documenti saranno riprodotti

Maura Sartori
Robbio Tagliari

Non c'è pace per "Tobal". L'installazione multimediale che l'artista vicentino Alberto Frigo aveva ideato per il centro del Tretto, sulla riva della Buca Novegata, metà di un anno fa, anche perché era da tempo in cantiere. L'opera, in occasione del consiglio di quartiere, è stata smantellata e il suo autore ha ricevuto una multa per aver fatto un'installazione senza permesso.

Da quando il consiglio di quartiere ha votato di non autorizzare l'installazione, Frigo ha chiesto un incontro con il consiglio di quartiere. L'incontro è stato fissato per il 10 giugno, ma il consiglio di quartiere ha deciso di non autorizzare l'installazione. Frigo ha chiesto un incontro con il consiglio di quartiere, ma il consiglio di quartiere ha deciso di non autorizzare l'installazione.

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Il primo dopo-dopo è stato il provvedimento di sanzione. Il consiglio di quartiere ha votato di non autorizzare l'installazione. Frigo ha chiesto un incontro con il consiglio di quartiere, ma il consiglio di quartiere ha deciso di non autorizzare l'installazione.



Il centro pane della struttura smantellata.

SPAZI PUBBLICI Va all'asta la gestione del parco "Ex Marinarì"

Sebbene l'azienda di gestione del parco "Ex Marinarì" sia stata assegnata per un periodo di sei anni l'area "Ex Marinarì" sarà gestita da un'azienda privata. L'asta è stata pubblicata per la concessione del servizio di gestione del parco "Ex Marinarì".

L'INCONTRO Il telelavoro spiegato ai giovani da Cna Veneto



C'è il smart-working. Conoscere il telelavoro è un'esperienza che si vive in collaborazione con Cna Veneto Ovest. Si vuole far capire come funziona il telelavoro e come si può lavorare in smart-working, come è stato recepito in Italia e in Veneto e quale può essere la sua funzione applicativa nel mercato del lavoro di domani.

Fig.106 Newspaper article initiated by an Italian far right representative attempting to sabotage my initiative to build the project museum in my native alps. Right on my skin I have felt the rise of a demagogues seeking a populist kind of consent to become warlords of a geographical area they do not belong to nor have any humility to take care of with their own hands and hearts. The recording of my thoughts has been a way for me to reflect on these circumstances and turn even more into a stoic character ready to endure them. Above all my recordings has especially reflected on how in my anti-authoritarian constitution I want to be part of local reality but this will be hindered by authorities whom on the contrary only want to be in command of these realities never in fact picking up a shuffe or a sickle other than perhaps for propaganda purposes.

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Thanks to my actual practice of recording my thoughts I have been able through the years to keep out of the increasingly polarized way of thinking partially promoted by social media. The actual recording of thoughts has in this respect become my way to see through all the heated discussions and tensions in which my project as a whole become most excluded as an outside observer. While having established my autonomy I do get hit by one or the other polarity in the moment I attempt to come out to the public. If the authoritarian leftists hit me hard when the time came for me to write a doctorate thesis about my project, ultimately castrating any meaning I could get out of it for the sake of enforcing their dogmas, the building of my ark in the alps put me

against the more violent but at least less sneaky authoritarian fascists. In this respect all the friction that I have provoked in the highly conservative political environments of both the academic left and the political right has left me in a different position, that of a stoic enduring the times of transformation and not debating the present but debating for a future recovering of common sense.

I am not sure whether it was Susan Sontag to say this but I came to the conclusion that it is true that the personal becomes the strongest of all politic weapons. I don't think I could have done more turmoil in the conservative palaces of power than my determination to keep up with the method I have devised to cultivate my nature. Now if I didn't have this method I do not think I would have kept determined but thanks to this method I was able to push through and deep not the power that is represented by the media, but the actual power that functions as gate-keeper of a particular reality being that institutional or municipal. In all my pushing through with my project I have done far more harm to authorities than any actual form of aggression. I did not by anyway disturb the physical appearance of their power structure but from within I did in fact hit them hard. While maybe on some occasions we had confrontations in which I stood my ground, what I think hit them the most is that with all they offered me I took nothing of it and just held up to my nature and the culture that emerges from it. If there is nothing more poisonous to nature than power, there is nothing more poisonous to power than nature. What I did is to bring nature right within and after it consolidated itself I pretty much left taking no glory nor credits but creating a sort of trauma or perhaps the trauma in these otherwise smooth and power structures.

As a Albert Camus once wrote, rather than a revolutionist one ought to play the rebel and not in a silly and literal way just being nonchalant and irresponsible but fully developing one's human character and the faculties that come with it and disclose them to the authoritarian figures dug like turtles in their uniforms. Now I am too often considered an authoritarian myself. Yes I am authoritarian to myself but by no means to others only that I can get very pissed if someone plays the authority with me. Now I do not do that to be cool or keep up with a childish attitude. If at the beginning it was an instinct to respond brutally to anyone invading my nature and disrupting my ecology, presently I am more aware that to respond to authorities is but one of the mechanisms that ought to be kept in place to make sure society

returns to a state of true egalitarianism. Until there are authorities all egalitarian discussion are a mass of bullshit and until there are lackeys this harmful power construction cannot come to an end.

By now for me it is interesting to list by means of curiosity the authority I have imposed on myself, an authority that in practice reject any of the sedatives the system has made available to its subjects to make their lives more tolerable under its regime. After some time I came to not drink any alcohol or energizing beverages, not smoke, not do any drugs, not take any pain-killers, nor eat anything with added sugar, not masturbate or consume pornography, not use any form of social media, not consume any mainstream culture or buy anything for the sake of buying and be in fashion. All of this list that could continue I in no way impose any such behavior to my children or to my partner who are free to eat whatever they like and to buy whatever they like. I do not get cranky. I understand they have to comply with their own social environments and keep up with certain trends. Now some scholar-minded folk will immediately label me as undertaking some sort of monastic practice while I in fact accuse them in the first place to be part of a new type of rotten clergy. I don't think my attitude has to do with being monastic and serve whatever dogma. I am just simply very concern with the environment and the future of humanity. I am not strict with myself because I want to live like some friends of mine until they are passed hundred, on the contrary.

My lifestyle could be in fact see as more of an experiment. The question could be how well can a person live not comply with any power structure and rejecting most of the surplus that comes from it? I think is that the answer is that I am actually living very fine and I have all the time to really mature meanings which enriches me and which can also enrich others if they have the time to listen to them. Perhaps here Seneca was right in saying that time is the biggest capital. Now by living very frugal and at the full service of nature, of my family and my immediate surrounding I was able to tailor my own schedule, a schedule that is not an algorithm designed to make more profit and optimize work but a schedule that enables me to keep on generate meaning and to prove that a life off the hierarchical society that is depleting humanity and the environment is possible.