

Conservative and Progressive Slavery

The main dilemma today is whether or not to part-take to the increase rising of the establishment and with establishment I mean any institution that in the long run is, aside from its philanthropic debut, it is going to hinder the freedom of other humans, or better the majority of other humans facilitating the rise only of a corrupted elite. I believe the process is already underway and it occurred most interestingly as follow: there was an old establishment and the upcoming of a new technology (in this case digital media) has given an alternative which has allowed people to start from scratch.

My believe is that the coming of a new technology always offer a revolutionary moment in which laws can be rewritten, in which folk can hypothetically become equal and with the same level of opportunities. However this as we have seen, is only a brief moment, a moment in which new establishments are created and the old establishment that has survived the shock retakes parts of its ground. Now we are in this very moment of history, living under the fire of the new and an old who did not at first accept the new technology but has integrated it within itself in its old fashion way.

I thus believe we have come to this sad realization in which what could have been a new technology of freedom has degenerated in the old technology of slavery, a tighter form of slavery. So my initial question to whether or not part-take in either the old of the new form of establishment I believe that among the contenders, we ought to play the partisan role against both as both in one way or another has managed to darken the human soul, in fact they have managed to reduce us soul-less. Digital media has only managed to create two forms of slavery, the one of the old establishment which has to deal with a lot of procedures in order to catch up with the counterpart which in their apparent effortless have also completely sucked and enslaved any trace of ourselves.

The role of the partisan today is in the first place that to keep this soul alive. To some extend it is sufficient not to partake to any of the establishment as that alone creates much humanness in the very struggle of keeping autonomous. On the other hand I think one ought to document and represent and if possible communicate such a struggle and in this respect one ought to maintain a level of technology yet without turning it into an old fashion language but rather showing the very thing it could have been, pointing out the full potential, in this case of what digital media could have allowed individuals to achieve, in the first place with their very self.

I believe that the representation of this struggle or attempt to live autonomously, as somewhat of a partisan of the whole thing is then a possibility to provide a moment of

catharsis in the actual crisis that the new technology has created. This transcendentalist approach is most criticizable and yet look at it this way, it thus provide other humans an actual example not only of the possibility of being able to step out the inevitable self-destruction in which the whole of human societies are heading to. Concretely it brings forward to others ways to be virtual. Rather than spending a life screaming aloud our disapproval for, for example, the deteriorating environment, the partisan shows how to in fact be happy with little, needing almost no rights, all these rights everyone seems to be fighting so eagerly for, out of mere personal indignation.

Okay, it has to be accepted the fact that the partisan keeps on undertaking his or her noble activities and yet he or she is most ignored as he or she does not talk from within any framework and if he or she happens to do, his or her intervention is always most explosive. This explosiveness is nothing like a direct attack to the establishment. The very fact that one has proof that he or she has lived out of any framework in autonomy and most productive, is devastating. The little members of any religious, cultural, academic, political or worst commercial enterprise cannot but panic from such a generation of life, labeling it immediately as a form of eclecticism or god knows what when in fact it is but a full attempt to be a free human with his or her personal way to prove it. I believe here I have pretty much explained my interest with previous attempts to do so in many a cultures by individuals acting right in this moment of time a time in which humanity as such was on the verge of a sort of degeneration from a natural state into an artificial one.

I can think here of the Roman republic turning Imperialistic and how Stoicism had its role to hinder that. One can think of many a historical episodes, all of them however quite much dictated by a possibility opened up by new technological paradigms. Here also Thoreau comes to mind and his reflections on the American railroads and the telegraphs and in general the acceleration of a human life. Here again we have a Thoreau perplex of the new, I would say most cynical about it, thinking how it is easier to walk to a place than take the train to a place as to buy the train ticket one ought to first go to work. We have him disobedient, detached but also critical about the old establishment, of the Christians and their Sunday immobility, of the accumulation of stuff in their farmsteads and so forth. Thus there cannot be any partaking, our partisan standpoint will be always fighting both branches of a technological revolution, both the conservative and the progressive.

It is the very act of refusal to go for either that produces the sort of human life experience which can shake our secure existences bringing some sort of questioning to the commodity state in which we live. I mean Jesus beyond all the dogmatic things that

were put in his mouth to contradict him, he was among these figures, a really strong figure we should only remember his anti-establishment side. What is certainly not by Jesus is all the crap they claimed he said so that a new filthy establishment could have been created, a total contradiction.

I am now writing my thoughts, or better the progression of my thinking as if it was flowing out of me despite the music and the noise and the chaos of not a comfortable academic chair but that of a cafe, attempting to back up my life-data on a server, hating generally to drink anything at a cafe but using the internet in such precarious circumstances yet keeping firm and knowing my duty, that of knowing my self and almost naturally getting to know that of a human nature repeating at different apertures the same degenerations that, I have understood, only a culture promoting virtues can refresh. We need to be building on ourselves, partisan gods with a mortal life.