

Laying the Foundation to Anarcho-stoicism

Why would we ever conceive stoicism as a form of anarchism? This is not a boring academic debate on whether there are in fact any links between stoicism as for instance conceived by his founding father Zeno and the idea of minimum of no governance. This is not a leftist journalistic debate on how the stoics in the latter Roman period where in fact slave owners and somewhat entangled with the bad deeds of the Roman empire.

This is in the first place a reflection on how stoicism in its most mature form somewhat captures ancient classic wisdom at large for example in the writings of Seneca. This classic wisdom can be assimilated as a way to turn each follower into not only a self-governed human being but as much into a god who is however mortal and doomed to die.

To the anarchist motif then "No Masters No Gods!" the anarcho-stoic variation is "No Masters You are God!" at least a potential god who needs to work on his or her virtues in order to obtain somewhat a most elevated understanding of his or her own nature which in turn poses the question: do I really need someone who does not know my nature nor the nature in which I operate to tell me how to behave? Isn't this behaviour regulated from above instead according most against my own nature and nature at large?

The idea of human as a god emerges clearly in Seneca's writings. It opens up a most novel and unpursued realm in which each and every human that opt to dedicate his or herself to his or her own nature can potentially be a man or a woman who is not in need of any guidance. To the contrary, as I mentioned, any guidance coming from above can only lead him or her to go against his or her nature.

Thus not only the main and most celebrated figure in western antiquity is the most stoic of all, Cato who strongly opposed the rise of the Roman empire and in the end, having lost, kills himself. Marco Aurelio is perhaps one of the very good emperors because he has followed the stoic path. Nonetheless what this reflection is about is in the thinking of a society in which stoic-like figures are cultivated to govern themselves, a society in which there is no Platonic elite as described in Plato's Republic, but there is a very extensive education in all the worlds communities leading men and women to such virtue with which they would be able to self-govern each other.

In the first place it is important to clarify that this sort of stoic education is by far very different from the book based education we have in mind. There is a strong despise of any stoic for wasting one's life reading books and more over being pedant about it. There is a dislike in other words for any type of academic approach to life. To be pedant is a waste of time; if you learn a notion from some one this notion is immediately yours

and intellectual property should be radically abolished.

This is then the first value that one ought to follow up to in the attempt to lay the foundation to an anarcho-stoic society; the total elimination of all copyrights, of all the monstrous scientific referencing and most of all of all the clergy-like dogmas, the canons that still today are so incredibly imposed even in the enlightened academia.

Along with the despise for anything academic, each citizen of any anarcho-stoic community ought to be induced to examine oneself and the surrounding and only out of his or her own way to do so, he or she ought to gain knowledge and discuss it with his members who should be able to also provide them with tentative answers based on a broader knowledge obtained in the course of their lives as well as shared among community members. This basic knowledge can be however at all times questioned in again this autoethnographic, maieutic fashion but by far not taking the words written in books as holy.

It is thus clear that in the creation of anarcho-stoicism the members become not so much consumers nor producers but rather active observers. This observation ought to be also focused in inviting young anarcho-stoics to be most frugal and thus try to also to live off the surrounding and fatiguing abhorring forms of automation and especially developing the strongest disgust for any form of luxury and hedonistic dependence of humans to the natural surrounding.

Generally speaking then the anarcho-stoics ought to prevent the rise of any form of power and richness and unnatural accumulation of natural resources but also on their side they ought not be afraid to die when the time comes and consume unnecessary resources when debilitated living a life only waiting for death. To summarize then there ought to be a continuous urge for self-examination on the part of the anarcho-stoic which turns him or her into a sort of god able to make correct decisions and judgments also for his or her organic community.

The anarcho-stoic then like a god is trained to see everything, not for the sake of an artificial power but for a sake of a natural power he or she can grow within him or herself. Differently from god the whole life of the anarcho-stoic should be also a contemplation of death. This consciously mortal god unlike the bourgeois who are most weak within but wants to be immortal, the anarcho-stoic most filled with nature seek death, and live most labouriously with nature until the last breath of life has left him or her.

Tentatively the death of an anarcho-stoic ought to be expected for two main reasons. A natural death on one side and on the other a death against anyone trying to recapture

the freedom of others to increase his or her power. Organic communities made of anarcho-stoics ought to in this respect not only train their knowledge via self-examination, they ought to train their frugality and thus their despise for any type of consumer and hedonistic society and more over without doubt they ought to be able to defend themselves and thus train their guerrilla skills for the possibility, as it has always been the case in the history of anarchism, for the concrete possibility of an autocratic seizure of the conquests made by anarchists.

We said then that anarcho-stoics are to shape themselves as self-made gods who can gain knowledge in the field of life and in the fields but also ought to train themselves and prepare themselves in the concrete possibility of an invasion. This is a delicate issue as modern technology can eliminate and exterminate entire populations without any effort. The issue here is a delicate one nonetheless anarcho-stoics community of whatever seize ought to always opt for human scales technologies for their intellectual as well as physical preservation.

Seneca would advice here not to put too much focus on the body and on its perfection yet it is imperative for a community that wishes to exist in full autonomy that its anarcho-stoic members keep up the health of their bodies cultivating, rising children, building their own houses but also marching and preferring to use the feet over machines especially when visiting other communities and with these commuting exchanging their knowledge and get ready for the possibility for a guerrilla warfare.

The anarcho-stoics would perhaps in fact be rather on the move like the many Jesuses that emerge during the time of Jesus, the many Cynic philosophers who were but stoics in the strict sense or all the Jesuses/Stoics who are a characteristic of the rise of any empire like to be banal, Henry David Thoreau for the United States and Leo Tolstoy for the Russian empire, personages who are erroneously defined as Christian anarchists but are in fact just anarcho-stoics or rather the type of prophets that any unnatural seizure of power generates and since stoic is also an adjective in opposition to the epicurean like dissolution characteristic of any form of empire, anarcho-stoic is the sort of correct definition to identify but also enforce this anti-imperialistic and liberating tendency.

I acknowledge that in the past it was ironically that one does not have to way for the Plato's Republic to occur as that is only utopic. Yet here I am more trying to inspire an education that is accessible to everyone, that is not theoretical but rather empirical and autodidact and that does not distance the pupils from life but brings the pupil to life with as much as getting them to produce their own food and survive in their surrounding also so as to develop a spirit of guerrilla warfare which is the only weapon any organic community can think of against any imperialistic attitude trying to suppress

it.

This type of anarcho-stoic education is occurring already among people to some degree. My point here is that the more it is pursued the higher the consciousness of the individual and the more this individual will not want to be subdued and subordinate him or herself to anyone. The more we cultivate our nature the less outsider governance is needed and the more we will see those who blindly subordinate themselves to them as imbeciles. The when the empire will grow and become even more pervasive the more we will be ready to react so as to maintain not only our freedom but that of humanity at large as anything human is crushed by an empire especially if this is not openly manifesting itself as such and we keep on living under the impressions that we can make a change at the governmental level.

Coming back to how the rise in our human awareness is triggered we can say that, Platonically speaking, we have covered so to speak the head and the chest. The remaining part for our anarcho-stoic to be happy is also to take the belly into consideration thus a certain level of gratification especially after so much mental and physical effort. To avoid the generation of a consumerist kind of epicurianism the guideline to gratification should be to be able to do so out of the direct products of the efforts of each anarcho-stoic community.

All these are but guidelines needed to fortify the anarcho-stoic as only this fortification will enable him or her to make it across the sort of highly tempting and dissoluteness reality that product based as well as the digital kind of capitalism brings about. The revolution starts as soon as we start abstaining from such materialistic and natural resources-draining capitalistic society so much we get obsessed to stoically fortify our persona. In other words only a new spread of stoic practices would put whatever empire in peril.