

## **A Delicate Manifestation of Presentism**

While commonly defined "fascists", there is a broad distinction between Nazi Germans and Italian Fascists. While the former, in their suicidal invasion of Russia, kicked the small doors of the isba open and immediately shot inside, the later often disobeyed the Germanic orders and it was common to hear among Russian peasants: "The Italians are good and the German bad". Possibly the Italians were just simply more humans and thus inclined to disobey. The much praised efficiency of Norther Europeans then, can be well suit within a society designed under the naive premises of socialism. Today however, as these premises are wiped away by radical capitalism, what are we to expect from the much praised Germanic Europe?

The Latin Europe, like an early kid, has already undergone the radical capitalistic project and, like a soldier refusing to obey inhuman orders the whole enterprise has soon failed, turning the Latin countries into a crisis, a good crisis which will have them to rethink themselves in times governed by an always improving technology.

The risk is there however that the Germanic Europe, following like a Nazi soldier the rules dictated by their monarch-like leaders if not by technology itself, the risk is that German Europeans will now pursue their project without being able to judge when it is time to stop with their brutality. At this point the big risk is a Latin Europe being suddenly taken over by the radicalism of its German counterpart, not the continental Germans who have yet to morally recover from their misdoings but the ones who have played the role of the neutrals following up to their socialistic faith.

The only hope here is that some sun and the Southern nature that these Nordic people might be able to experience throughout the long and dark winters, might at least mitigate the cabin syndrome which so negatively affect their psyche and the psyche of any human left isolated and in dreadful weather conditions. It is back into technology then the key to avoid more inhumanities, bringing the Nordic soul to germinate in the many resorts of Mediterranean and Tropical places to latter return to their Nordic shore like birds in time for their beautiful summers. If this may still be a possibility, the issue remains in that the Nordic folk have been far too long genetically isolated and any integration with foreigners genes, whether among the locals of the sun resorts where they travel to, or the immigrants they irresponsibly accept, seems far from distant.

We might expect a long process of conflicts in which the extreme of their open arms policy might be replaced once again with brutality such as racial cleansing or even worst,

the implicit segregation that is presently occurring in Nordic cities, keeping immigrants on one side and the Nordic folk on the other, following up to what has already occurred in United States from whom Scandinavia has not learned a thing. More moderate steps need to be taken in this respect as there is no way back and we can see all of humanity only the victims of a new technological paradigm that has been pursued without regulations up to now.

The past is, in all respects, the largest threat. As different fractions all around Europe wishes to set back to the good-old-days, a look in the future needs to be promoted under this tendency of pastism. This future look, ought not to be as radical as its "futurist" predecessor. This look ought to promote hope in people living the constant dreadfulness of new technological changes. It ought to install in the people the idea that a self discipline in which they learn to incorporate new technologies, is the only possible forthcoming. Humans ought not to shield themselves with feticist technology but become technology, expanding their natural capacities to emulate and thus embed in themselves what otherwise technology will become of its own.

Germanic folk in particular, ought to resume their high sensibility, the deep spirituality they conceive in times of poverty, as in the 19th century with classic music, they ought again to get into meditative practices and bring out of it a universal language as powerful as a Bach or Beethoven or a Schubert symphony. A counter current needs in this respect to arise out of all too political social engagements promoted among the very offspring of the North. Martyrs might be needed to promote such a tendency a reestablish a higher level in the spiritual pyramid of a society too concerned with politics, politics promoted by a mass media that needs to be inverted into personal media for practitioners to investigate like their musical instruments.