

A Call for Exclusiveness

From the stand point of an individual who has more or less voluntarily excluded himself from any form of social framework, from the stand point of an individual who has committed himself to a life according to his nature, I believe it necessary to express my concern with the current rush for inclusiveness operated by the institutional left and its representatives. As I think I have already been expressing several times in a more or less indirect fashion, there is something most artificial about enforcing a scheme by which diversity is imposed.

Not only I am skeptical of a Europe that is fundamentally still kept apart from within and that in its intellectual fringes tries to connect ties with the outside. I am most skeptical about this institutional way of putting the diverse other as the representative of this or that institution as I believe it to be a fundamentally Christian or Neo-Christian attitude of putting a Jesus Christ on a cross as somewhat of an emblem to institutions acting quite against his principles.

Beside this Neo-Christian approach of inclusiveness and all the historical comparison that one could highlight, beside my own personal fear of a new type of Christianity with all its awful inquisitions, the very inquisitions already in place by the much enraged social media users and their ideological faiths, I believe I am just simply humanly concerned about life itself. Beyond all the political discussions and heated debates, I believe it fundamental to point out how in fact the enrolled individuals, the ones belonging to a social framework, the included ones are increasingly deprived of their lives by the very algorithm governing each framework and their mother frameworks.

Now what I mean to say is that at whatever level, even in the cultural sector, the included humans within it undertake a high level of artificial procedures draining them, sucking them away from a reality left without an actual human presence, where nature itself is without nature. I guess what I am aiming to depict are in fact the bourgeoisie type of environments so much addressed by our forefathers. In my opinion these environments are highly in need of human Life, the Life brought by for example immigrants with their stories and traumas. This Life is the necessary lymph to the dry out giant trees constituting our western-like civilizations.

The whole idea that this excellent source of Life, the Life of the excluded ones should be included within drying out institutions to me is most fallacious and repulsive. I would rather advocate for the counter movement of excluding oneself and removing, subtracting oneself from such highly algorithmically governed institutions. What I advocate for is that only in such a voluntary exclusion Life, the Life lymph I am talking

about can be kept alive and can keep somehow the sterile dried tree a bit wet, at least in some of its parts or in its periphery where a new germination can occur once it finally decide no longer to postpone its death at the expense of a new life.

I believe this is the true core of my preoccupation, a preoccupation and an existence devoted to trying to keep alive as a human who has ultimately understood the need for not a total escape from the social institutions but the need for any society to maintain and tolerate without any attempt of inclusion nor control nor regulation the very fuzzy individuals it mistakenly tried to normalize. In this respect I am most surprised about cultural institutions fully operated by folk no longer interested in the cultural substance but only debating about their political role and fundamentally how important is for them to be well financed.

In a moment in which these cultural institution have become so highly regulated, just like other social institutions, in the moment in which these cultural institutions, partially due to this process are now unable to deliver any Life, I find it imperative to promote exclusiveness rather than inclusiveness. In other words we, the potential life carriers, ought to become the very individuals they try to emancipate. We ought to become the undocumented migrant, the house-wife and the human left without any rights but the greatest of all, that of been able to live ungoverned by any algorithm but the very one we opt to develop in order to give Life back to a completely drained out society that requires whatever therapies and substances in order to reactivate itself in a most unnatural fashion.

Our very presence alone, scavenging the human abandoned strata of reality I believe it already very important to keep Life alive. The very fact that in all our mysticism we will try to perform the now abjected elements so meaninglessly surrounding us, that only factor may be itself enable so much new life. In some respect then in this essay I am trying to highlight the great importance of what I would now call self-exclusion which has little to do with self-censorship. On the contrary right in this state of a more or less voluntary exclusion, right in the will to be so despite all the social attempts to keep us documented and under control, right and only then we can unleash a quest for truth that can be operated from within the framework.

For obvious reasons the included members in order to maintain their status cannot pursue any form of thorough recognition of a fully encompassing understanding of human nature and nature as a whole. Here and there lies and a blind-eye ought to be kept in order for the very institution to be kept up and running. There is nothing more unnatural in fact than the very seizure of power that any type of institution, whether good or bad, does. The quest for the excluded ones, for the forever partisans is merely

to keep alive not only oneself but also the omni-present cultural confrontation with the increasingly algorithmic and automated institutions under which the whole of humanity, even the excluded one is now invited to partake.

I am here not complaining of the fact that there are institutions and that ideally there should be none. I believe humans and its nature will be always keen to constitute these forms of organizations and that these forms of organizations, no matter their initial good intentions will always have a tendency to decay and corrupt themselves turning eventually imperialistic and aggressive. I also believe that this phenomenon has to be counterbalanced and this can only be done by peaceful partisans who in some respect are those who sort of take on themselves the rescuing of Life, of its substance in view of the collapse of these institutions.

In this respect the leftists so much advocating for inclusion are like sailors inviting desperate folk in boats that are sooner or later going to sink, especially if they are so self-assured. In a sea with no longer any clear destination, where all destinations look pretty much the same, where the boats themselves become our human destination, the actual spaceship like malls in which human life is so meaninglessly consumed at the expense of much natural resources, in boats now operating in an algorithmic fashion, following a certain set of highly predictable schemes, under these circumstances I advocate for the smuggling of human life outside these increasingly sealed vehicles, out in the unsafe, out in the outsourced and polluted surrounding, scavenging what we can to create our own rafts, a raft of many uncomfords but one comfort, that of comfortably being able to see the great spectacle of an imminent titanic collapse.