

A Non-Manifesto to Understand Where We Are Now

(And Where We Don't Want to Be)

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1. Something is clearly not working. If we look beyond our glass cages, it's evident that our technology-driven, online-based civilization (or "on-life," as some call it) has become overly complex and unsustainable. Depression, new forms of poverty, ecological destruction, the demise of old dreams, and the dismantling of the welfare state, all interspersed with wars, artificial intelligence, and pandemics, make the disintegration of our society inevitable.
2. The world is divided into two contradictory parts: a West increasingly focused on horizontalizing conflicts between individuals through more or less unbearable forms of political correctness, shifting the focus away from the real problems of reality; and a second part of the world, less concerned with any kind of moralism, aiming to completely change the orientation of the old capitalist blueprint of post-World War II Atlanticism. Within this framework, conflict is inevitable; the question is not if it will happen, but when.
3. Amidst widespread malaise, exacerbated by increasingly radical generational cuts, we see contradictory trends: on one hand, shit-posting reflects a preference for chaos over order; on the other, boomer-style didacticism expresses an attempt to save the old world. This leads to ever-growing, irreconcilable contradictions. Traditional media, influenced by social media, are mired in superficial feminism and environmentalism, completely disconnected from the radical traditions that gave birth to them. Gossip, falsehoods, reverence for institutions made up of ink-stained bureaucrats treated like deities, and, of course, the widespread shift towards the far right in many Western countries, reflect the theory of the decline of empires in their twilight: too preoccupied with parties and politically correct events to realize that the ground beneath their feet was about to explode.
4. It terrifies us to say it, but perhaps the COVID-19 pandemic was the last moment we felt truly free from the drugs of energy drinks, social networks, poorly paid but cool jobs, useless degrees, unaffordable rents, unattainable performativity, and Apple products we don't need. Everything needed to change, but nothing did.

5. It's no coincidence that in an increasingly dangerous and unstable world, philosophers have turned to fashion and other trivialities: they too have joined the ranks of the spectacle society. The system swallows and destroys anyone who tries to challenge it radically.
Feminism, ecology, queer thought, every possible movement for rights, even animal rights, have been absorbed by the spectacle society. The only thought consistently rejected is anarchist thought, contested and imprisoned by any possible special law or accusation of violence. Yet, the "A"s hooked to the "O"s are on the walls of every city in the world: chaos is the new order.
6. The old patriarchal and economic models of the capitalist system have fallen: the traditional family, school, state, bureaucracy. But to save them, we've invented the distinction between functional and dysfunctional families, queer family thinking, multinational corporations parading at gay pride events, ignorant influencers pink-washing their feeds. Capital absorbs every revolutionary impulse and rejects it in a €20 package: we fight for Palestine from our homes in the center of Milan and New York. But the world is collapsing, revealing an abyss: an abyss that we are, first and foremost, ourselves.
7. Private scoliosis. In these long years of work, I've often been labeled controversial and dangerous. Questioning Google's artificial intelligence, I discover that I'm a "polarizing figure who elicits both negative and positive reactions, and has often been attacked more for his behavior than for his ideas." According to Google, I'm violent, and I await the same verdict from other institutions of the old world, which, for me, hold the same value as a book on "women who change the world." At this point, reversing the question posed by yet another philosopher sold to the spectacle society, I must ask you: "Can a monster speak and be heard?"
8. Our society divides people into monsters and non-monsters based on their functionality within the general system: revolutionaries were monsters, while thought employees were angels. But in this general apology for correctness, born from an America where one went to church to pray after capital executions, we increasingly need monsters to shake us out of the deadly boredom in which the torpor of functional depressions is settling. In this sense, social networks have been a deadly tool of the system: how is it possible to innovate or deviate thoughts where the culture of immediate consensus reigns? Or where the judgment of any idiot counts as much as that of a Harvard professor?
9. I've seen protests for everything, but never against the internet or social media. Yet, the internet is based on climate exploitation, sexism, violence. How is this possible, and why?
10. The education system is massacred, and ignorance proliferates. Violence is the worst of enemies, but meanwhile, a war is about to start again, and it's unclear who we should send to fight it. We're excited because artificial intelligences can write better than us. We continue to kill innocent animals to fatten up idiots who are amazed by the latest murder on the outskirts of Turin. Wherever we turn, as we go to work in the morning, drunk homeless people watch us with a single disturbing question: which of us is truly alive?
11. On the border of worlds, like in my "central Mediterranean," new forms of life try to force the old geopolitical borders: innocent children and women drown, while in Milan and Paris,

new fashion weeks are organized with the same funds that could be used to welcome and save them all. God may not exist, but if he did, he would shit on us in Via della Spiga. I have no doubt about that.

12. Yet, “indifferentism” or a “destructionism” of the freedom club is no longer sustainable. Therefore, it’s necessary to understand how to get out of the swamp, even minimally: demand the end of political correctness, reclaim revolutionary impulses by getting rid of moral washing, demand a revolution of the current information system, hope for the closure of social networks, invest in simple lives and alternative models of existence, stop delegating our moral truths to bureaucracies, demand to be governed as little as possible, and invest in moral autonomy training.
13. We must not be swallowed by darkness, but neither should we succumb to the forced correctness that controls millions of depressed people as they go to the office waiting for cancer. Let’s observe, analyze, try to understand that the world is changing: the harshest sides of life lead us to open prisons, overturn the psychoanalytic theories of normality, reconsider a little house by the sea and a simple job more interesting than a poorly paid freelance gig in a small room on the outskirts of Milan. We cannot live in a nativity scene of “we must respect the rules, evil opposes good, etc.” Things are not that simple, and freedom needs complexity.
14. I see you... but who is this trying to explain to us what we should do? Nobody. Nothing more than what Jake Hanrahan would call a “gargoyle,” or what Michel Foucault would have called “abnormal.” These fifteen brief points are open, not closed: let others add to them in a collective and identity-free work. Identity is the first true category to be massacred, and we increasingly need to understand that the author is the means, the word is the true protagonist, and the true sentient being is language. The work itself is the living organ. Let’s recreate new TAZ, temporarily autonomous zones, where rules different from the anti-rave we’ve been locked into prevail.
15. Let everyone take the above and extend it, modify it, republish it as they see fit. See you in the real world.

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