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How to rule the evil in a society pervaded by robots

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OUTLOOK

- The basic hypothesis:
robots' ethics is not different from humans'.
- The four levels of the growth of robots' evil.
- The 4 social evil actions and the 4 scourges
- A structural ethics for structural robots' evil:

Two dichotomies.

Ethics as a problem based-theory whose principles are doubly negated propositions.

- How to rule robots' evil behaviors. The present challenge: to found World Senate.

PT. 1 Premises. The main problem

- At present robots simulate several intelligent human behaviors: compute, play chess, learn, dialog, etc..
- Robots are extremely useful, a necessity of modern times.
- But being alien to humanity, they inspire the deepest fears of total subversion.
- How will this subversion take place? How can we protect ourselves from it?

A free domestication process?

- Some light on this new historical situation comes from a mere parallelism with the historical process of domestication of few animal species (Mueller, 2022). This process took more than ten thousand years; for robots maybe **a century**?
- However, it was impossible to domesticate some “ferocious” species, which humans excluded from human environment. Which robots have to be excluded? No clear solutions.
- However, in past time each person was the sole responsible of his project of domestication; the peril (even of a death) was individual one.
- Instead **the perils** of an unsuccessful “domestication” **of even a single robot can have unpredictable consequences for mankind as a whole.**

Lanza del Vasto (1901-81). The active fatalism of the Western hero

LdV describes the “Western hero”. Thanks to his faith in the progress of science and technology, now he is so powerful that no one defeats him. (*Quatre Fléaux* 1959, V, §§.18-24)

- But now science is super-human even for the hero:
- *"The irreparable shortcoming of modern science is the lack of a scientist who knows it enterily."* (1959, p. 225)
- By producing ever more science and robots his "active fatalism" materializes his damnation. Like Oedipus, he too, despite warnings, acts in such a way to enact his destiny of self-destruction.

H. Jonas: In technological era mankind has to follow the principle: “**To avoid the suicide of mankind**”.

Current principles: Asimov's laws (1954)

About the relationships robot-humans Asimov suggested:

- 1.** A robot may not injure a human being or, through inaction, allow a human being to come to harm. ($\approx 1^\circ$) **AI?**
 - 2.** A robot must obey any orders given to it by human beings, except where such orders would conflict with the First Law. ($4^\circ?$) **OP?**
 - 3.** A robot must protect its own existence as long as such protection does not conflict with the First or Second Law. (?) **IP?**
- Law 0.** A robot cannot harm humanity, nor can it allow humanity to be harmed by its inaction. ($1^\circ?$)

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principles (2019)

Authonomy – 2. Beneficence – 3. Non-malevolence - 4. Equity - 5. Explicability.

Yet, 3. is the double negation of 2.; if considered distinct, 3. pertains to intuitionist logic; but this logic is inconsistent with the classical logic of the remaining principles.

Moreover, 4. (Equity): if correctly understood, it is included in 2. (Beneficence).

Criticism of Asimov and Floridi&Cowls' principles

- Asimov's 0 Law jumps to the Robot-humanity's ethics without intermediate steps.
- Floridi&Cowls's principles (apart 5.) are only deontological principles.
- Asimov's and Floridi's principles only concern the anthropology of HRI, not the sociology of robots' behaviors within the structures of human society
- In both cases a theoretical framework is missing.

=> At present the suggested sets of principles are uncertain.

Pt. 2 A structural ethics

The basic hypothesis

In order to tackle the problem, an (inclusivist) hypothesis is assumed in a first approximation:

Robots' ethical behavior is not different from humans' one.

Four levels of robots' ethics result:

- 1. individual ethics,*
- 2. relationships' ethics,*
- 3. social ethics,*
- 4. World ethics.*

1. Individual ethics

Like human's, robot's behavior is essentially ambiguous; all depends on both the programmed purpose (e.g. to cut may be a surgical operation) and the circumstances in which its action occurs (e.g. helping a human in warfare).

⇒ **No robot is essentially good.**

⇒ **Robots working for human negative institutions (e.g. wars) are essentially negative.**

2. Relationships' ethics (I)

By my hypothesis, the evil interactions of Robots are the same ones denied to humans by the laws of all the States in the World.

They were essentially indicated by the four social commandments:

1. You shall not kill.

2. You shall not commit adultery [= betrayal] (including its interiorized version, the Christian 9th commandment).

3. You shall not steal (including its interiorized version, the Christian 10th commandment).

4. You shall not bear false witness.

2. Relationships' ethics (II)

The above four commandments apply to the behaviors of a robot:

1. Do not kill humans or robots (robot's program has to include the list of denied death's actions).
2. Do not betray the manufacturer and the owner by changing the program.
3. Do not steal from humans or robots (list of stealing actions within the program).
4. Do not deceive or obscure inspections of the program.

3. Social ethics

The growth of evil in society was characterized by Lanza del Vasto through two main steps (1959, chap. 1).

As first step, the multiple transgressions of the above four commandments originate **four corresponding scourges, to which by my hypothesis robots may contribute:**

- 1) **Wars** (at present performed by also robots).
- 2) **Sedition or violent Revolution** (promoted by even robots through artificial media).
- 3) **Misery** (also caused by robots replacing humans in jobs and finance).
- 4) **Servitude** (of humans even towards robots).

⇒ **Domestication has to exclude all robots directly contributing to the four scourges.**

4. World ethics

The universal committing evil acts leads, according to Lanza del Vasto, **mankind to be dominated by two Beasts** (*Apocal* 13) representing the two basic motivations for doing evil.

- the 'ubris' of searching the ***Actual Infinity (AI)***, substantiated by ***Wars*** (also to nature), and a ***permanent Revolution of society (W, R; comm. 1&2)***.
 - the ***Authoritarian way of Organizing*** communities (***AO***): by promising to evade ***Misery***, it imposes a ***Servitude***.(1959 §§.18-28)(***M, S; comm. 3&4***)
- ⇒ **Robots that aim to infinite goals and claim material happiness for free have to be excluded.**

Definition of a new minimal ethics

- The two above motivations are the opposite ones to:
 - pursue the potential infinity of humans relationships
 - and organize humans for solving in a self-reliant way human problems.
- In sum, we have ***two dichotomies: one the kind of infinity (either actual AI or potential PI) and one on the kind of organization (either axiomatic-deductive AO or aimed at solving a problem PO).***
- ***On them four couples of choices are possible:***
AI&AO, AI&PO, PI&PO, PI&OA.
- ***They also correspond to and characterize both the four commandments and the four scourges, listed in the same order.***

The four aspects of a structural ethics

Actual Infinity (AI)

BLUE

Do not betray

Do not kill

Sedition or violent Revolution

RED

War

Problem-based (PO)

Authoritarian (AO)

Do not steal

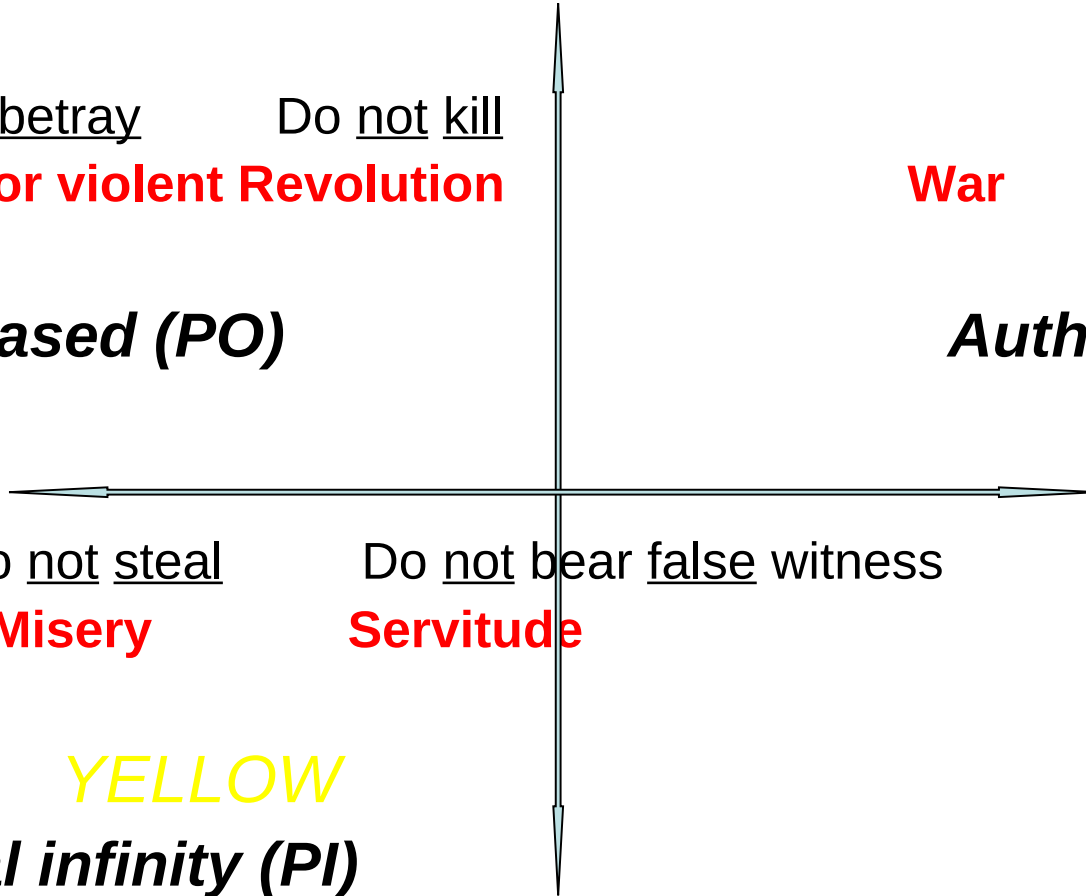
Do not bear false witness

Misery

Servitude

GREEN ***YELLOW***

Potential infinity (PI)



Relation structural ethics with the 4E

Actual Infinity (AI)

BLUE

ENACTED

Do not betray

Do not kill

Sedition or violent Revolution

RED

EXTENDED

War

Problem-based (PO)

Authoritarian (AO)

EMBODIED

EMBEDDED

Do not steal

Do not bear false witness

Misery

Servitude

GREEN **YELLOW**

Potential infinity (PI)

What kinds of first principles?

- No subjective, fuzzy notions (e.g. responsibility, autonomy, etc.). **No infinite goals** (e.g. happiness).
 - No principles-axioms (e.g. virtues), i.e. strict orders of an Axiomatic Organization (or *relaxed* axioms, i.e. “Guidelines” applied in a compromisory way).
 - We rather need a theoretical Organization PO aimed at solving a problem by methodological principles.
 - **In such kind of theory the principles are *doubly negated propositions* (like Asimov’s ones).**
- => In sum, we have obtained structural categories of an ethics of social structures including robots.**

A verification: The 22 “Guidelines for AI”, compared by (Hagendorff 2020), are consistently partitioned into the above 4 quadrants

AI&AO BLUE	PI &AO RED	AI&PO YELLOW	PI&PO GREEN
<ul style="list-style-type: none"> -safety, cybersecurity -science-policy link -legislative framework, legal status of AI systems -dual-use problem, military, AI arms race -field-specific deliberations (health, military, mobility etc.) -certification of AI products 	<ul style="list-style-type: none"> -fairness, non-discrimination, justice -future of employment/work er rights -responsible/intensified research funding -explainability, interpretability -?human oversight, control, auditing 	<ul style="list-style-type: none"> -privacy protection -human autonomy -diversity in the field of AI -protection of whistleblowers -cultural differences in the ethically aligned design of AI systems 	<ul style="list-style-type: none"> -accountability -transparency, openness -common good, sustainability, well-being -solidarity, inclusion, social cohesion -public awareness, education about AI and its risks -hidden costs (labeling, clickwork, energy, resources)

Pt. 3 How to rule individual and social ethics of robots?

- To regulate the *transgressive interactions of a **single** robot* (level 2) is a matter for existing **national legislation and Courts**.
- To regulate the ***four scourges** caused by multiple evil interactions of robots with humans* (level 3) is a matter for social struggles aimed at promoting a **new national jurisprudence** on robots with respect to each of the four scourges.

How to regulate World ethics of robots (I)

- All measures taken by a single state are inadequate to the universal nature of the World evils of mankind&robots. To avoid the two Beasts is a task of **international organisms**.
- In 1945 an international organism, the **United Nations Organization**, born aimed at abolishing in the World exactly the first scourge, Wars, and, in a subordinate way, the scourges of Misery and Servitude.
- Can it also rule robots' social evil interactions?

How to regulate World ethics of robots (II)

To regulate robots pervading society requires also ethical choices by humans at World level (e.g. are robots mandatory for humans?).

By relying on only jurisprudence, UN is constitutionally unable to suggest ethical choices.

The definition and the substantiation of ***a new international organism*** dealing with an ***universal ethics (to be found out)*** constitute two challenges for present mankind.

An authoritative proposal

- According to the logician A. Vasiliev (1906) and Albert Einstein (1937) mankind **need a UN Senate**, composed of the most representative persons in the World.
- The operative applications of its guidelines requires **a specific UN Agency**.
- It has to directly refer to the Security Council (to be reformed by abolishing veto right and opening its process of taking decisions to all most relevant countries) and has to be endowed of compulsory powers (its own Army) upon the states.

Conclusion

The introduction of robots within society obliges mankind

- Leave anthropomorphic categories for rather conceiving a structural ethics concerning structural robots' evils.
- Acquire additional jurisprudence on the artificial evils that are collectively accomplished by robots because they can generate and improve the four scourges.
- Abolish (through UNO) Wars, Misery, Servitude, Seditious in the human context, otherwise robots will multiply them.
- Build an appropriate World organism deliberating common ethical guidelines for mankind.

Thanks
for your attention!

Definition of a robot

- I = program
- O = human-like, animal-like organization

They are two Dichotomies, also of ethical nature

Second Thesis

- LdV suggested *four kinds of play*: Agon, Hazard, ébrouillement, Mimesis.
- They respectively corresponds to the four commandments.
- They suggest two dichotomies, one on the kind of infinity, actual infinity AI or potential infinity PI) and another on the kind of organization (or axiomatic organization AO, or aimed at solving a basic problem PO).

Ethics of the impact of bodies: an analogy

Impact of bodies:

- If hard bodies, they lost all energy.
- If elastic, a common magnitude, the kinetic energy, is conserved.
- What is elasticity in a robot? What is kinetic energy?
- => Galtung A-B-C human-robot conflicts: robot without C.

OUTLOOK

- Pt. 1: Preliminary problem: Mankind's lack of a self-awareness. **Let us fight against the naive view on science's super-power.**
- Pt. 2: First problem: Robots are bounded by logical limitations (no intuitionist logic). However their use greatly enhances wars' massacres. **Let us stop the wars.**
- Pt. 3: Second problem: Looking for a World authority for managing this decisive historical disrupt. **Let us start a specific UN Agency and a UN Senate.**
- Pt. 4: Third problem: Robots' pervasiveness. **Let us establish a social group's right of choosing its own progress in order to solve the conflicts with non-violence, i.e. with the intuitionist logic inaccessible to robots.**

4 dimens indipend? Sì con 4 coppie scelte

- *Def. Org, automa, umano(progetto e sistema)*
- Principles tutti modali (in forma nascosta)?
- Authonomy = In dependence?
- (- conness con S&T)
- Bastano i 4 flagelli e i 4 commandments: A due a due: due dichotomies: infinity and organization. Lindsay Delta S = min (vale per strategia) Non-violence – non killing = 4 comm

PART I

Preliminary problem:

Mankind's lack of a self-awareness.

Let us fight against the naive view on
science's super-power.

What are the biggest problems?

- Since in performing many tasks (computations, chess, elaboration of data, etc.) a computer may overcome humans, the latter ones fear to be subjugated by robots in all aspects of social life.
- After the introduction of robots into society it was correctly remarked that we are heading towards a profound systemic transformation of civilization, a point of no return.
- Hence, the central problem of present time is: what are the biggest problems and the appropriate political measures to address these situation?

The several unexplained historical events

But the top problem is the preliminary one: mankind lacks of awareness of its present situation and also his history. Let us recall that French revolution 1789, Russian revolution 1919, European dictatorships between the two WWs and 1989 revolutions are still unexplained. It is apparent that present mankind does not understand its own history: it does not know why so many negative historical events have occurred over the past times.

Why mankind's history is not linear?

The euphoric historical progress of past 500 years

The current politics of mankind is out of step with the real long-term problems of today.

But today the West does not care. In reality it is satisfied: along five centuries the West has spread throughout the World and has unlimitedly increased its political power over the entire World as well as the power of all sharing its progress.

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the progress of Science and Technology

- This satisfaction has become self-assurance since, in the post-WW2 period, mankind entrusted its progress to Science (an all-encompassing intellectual structure), and to Technology (the supplier of an infinite number of new objects).
- The result was a super-human global progress: unrestrained scientific research; nuclear arms race; super-productive economy, a global finance great 16 times World GDP; intensive and cynical exploitation of natural resources.

But mankind ignores what is science

In the '50s mankind started to be aware of the life at World level. Yet, later it was dragged by science and technology (S&T) towards unknown targets of a new personal and social life.

But, an understanding of science is lacking:

What is it? Why it born in the West? Why at the 17th century? What means its linkage with mathematics? Why did it met a crisis at early 1900s? What is its project for the future?

Thus, mankind's alienation given by S&T grew.

Lanza del Vasto: The active fatalism of Western Hero

The Western hero is too powerful, none can defeat him. But now he is in decline; the progress of S&T in which he believes is super-human to himself: “The irreparable lack of modern science is the lack of a scientist who knows it [entirely]”.(The Four Scourges 1959, 225)

Therefore Science, in which the hero believes, gives him an “active fatalism”: by blindly following Science, he will damn himself like Oedipus.

Although warned of the future evil, he act in such a way to enact his self-destruction destiny.

How to react

- In order to improve mankind self-awareness all initiatives are useful.
- But the first task is to **launch an alarm** about the super power acquired by S&T.
- The second task is to **defeat the childlike slogans**: “Science is not good or evil, it depends from how we use it”, “It is science that remedy the evils produced by science”, “Everything that technology suggests has to be done and experienced collectively”.

PART II

First problem:

Robots are bounded by their logical limitations (no intuitionist logic).

However their use greatly enhances wars' massacres.

Let us stop the wars.

Looking for a list of the biggest political problems

Although the impact of robots may even devastate social life, our lack of awareness about also S&T bars an agreement on a definite list of problems.

In my opinion the three following political problems are the biggest ones. To them I suggest to put remedies by means of the following measures, written **in red**.

Computers' limitations

- It is not remarked that, by working in classical logic, a computer cannot implement any argument of intuitionist logic, which is based on doubly negated propositions and manages a problem-based theory (eg, classical chemistry).
- The same holds true for decidability problems, which require a knowledge of the whole set on which the decision has to be taken; this set may be an infinite set and hence uncontrollable by a robot.
- In conclusion, humans enjoy intuitionist thinking and decision capabilities which are not accessible to robots.

First problem: What robots can do in the worst case? **Stop the wars**

But a theoretical superiority of humans is futile when even a single man can use a computer for magnifying his evil capabilities of achieving awful goals against other humans; e.g. robots make easier to both perform massacres and escalate a war to a mankind's suicidal.

In such perspective all political measure on robots' behavior regarding circumscribed social environments make no sense.

Since mankind's suicidal is the worst peril for mankind, the main political problem introduced by robots is then how humans can stop wars forever in the entire World.

The political measure is clear: stop all wars in the World!

PART III

Second problem

Looking for a World authority for managing this decisive historical disrupt.

Let us start a specific UN Agency and a UN Senate

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Second problem

Since all interventions of a single state are inadequate to the universal nature of the above problem a next political problem rises: what authority has to handle mankind-robots' problems?

In 1945 an international organism, the United Nations Organization, born. It started a politics for exactly abolishing wars in the World.

- No longer the selfness politics of Western states barring the search for a World authority.

A specific UN Agency

- I suggest that the correct institution for dealing with a so great and often unforeseeable problem of the robots within society, is **a specific UN Agency**.
- It has to directly refer to the Security Council (to be reformed by abolishing veto right and opening its process of taking decisions to all most relevant countries) and has to be endowed of compulsory powers (included its own Army) upon the states.

A UN Senate

But the problem of robots in society is not merely a problem of a new jurisprudence. It requires also ethical choices at World level.

Being governed by only the jurisprudence, the states are constitutionally unable to take ethical choices.

In the present lack of an universal ethics, we need to take **the minimal ethical choices** for planning a mankind's safe future albeit the invasion of robots.

According to the logician Vasiliev (1906) and Albert Einstein (1937) **we need a UN Senate**, composed of the most representative persons in the World.

PART IV

Third problem:

Robots' pervasiveness.

Let us establish a social group's right of choosing its own progress in order to solve the conflicts with non-violence, i.e. with the intuitionist logic inaccessible to robots.

Third problem

The pervasiveness of robots in social life introduces one more basic problem: do have the private robots' producers the right of imposing all new robots to the entire mankind, or rather some social groups can be allowed by international laws to program their social life in an independent way from robots?

(Let us call that pedestrians have the right of

i) avoiding the use of a motor car, *ii*) walking in safety on specific pavements of a street and *iii*) crossing a street on the pedestrian crossing with the priority over all vehicles).

A new political dichotomy (on the kind of social development)

- In the past the political life was founded upon the dichotomy freedom/justice (or right/left).
- At present a social group needs a right of following its own social development: mythical, *ad infinitum* social increase / controlled development agreeing with human values and the environment.
- Hence, a new political dichotomy is born.
- By crossing these dichotomies one obtains four Models of development (MoDvs), mutually interacting according to a pluralist politics.

Social development and conflict resolution

- In some social conflicts the opponents do not recognize a common jurisprudence and however the number of laws cannot be increased at an infinite number, otherwise society becomes an iron cage.
- Without political actors capable to directly solve conflict through non- violent relationships it is unavoidable that the divergent politics presents in social life go to either clash in a general war or accept a dictatorship imposing one viewpoint.

Let us build a non-violent MoDv

- Thus, we need a social group wanting to solve conflicts by appealing to not robots but non-violent means (like in 1989 the non-violent revolutions of Eastern Europe peoples solved the conflict between the two Blocks East/West).
- Notice that the word 'non-violence' is a double negation without a corresponding affirmative world; hence pertains to intuitionist logic, inaccessible to robots.
- Hence, **we need the non-violent conflict resolution (making use of the intuitionist logic) which is specific of the humans (instead of robots).**

Conclusion

The introduction of robot within society obliges mankind to

- acquire a global awareness of its own situation as well all the possible relationship humans-robots;
- abolish the traditional barbarian human custom to do wars,
- build an appropriate World government putting ethics before jurisprudence,
- allow the choice on the kind of development and so a pluralist number of political subjects (models of development, states) whose conflicts are solved in a non-violent way.

Thanks
for your attention!

A long series of disrupts of mankind's life

Since a century, Western history is no longer a linear (progressive) history, but a series of disrupts:

First World War - European dictatorships (Fascist, Stalinist, Nazi, Francoist) - Second World War - Nuclear bombing of Hiroshima and Nagasaki - Collapse of socialist societies under the non-violent revolutions of 1989 - September 11, 2001 and the (endless!) war on terrorism - 2008 bursting of the financial speculative bubble - 2019 global Covid pandemic - 2022 war in Ukraine.

In mean, a disrupt every almost ten years!

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Scienza e Tecnologia

- Questa sua soddisfazione è diventata sicumera da quando, nel dopoguerra, **ha affidato il suo progresso** alla **Scienza**, struttura intellettuale onnicomprensiva, e alla **Tecnologia**, fornitrice di un'infinità di strumenti (bellici, di controllo sulle popolazioni, di benessere).
- Ne è risultato un progresso mondiale sovrumano: ricerca scientifica senza freni; corsa agli armamenti nucleari; economia produttiva scaricata sui Paesi poveri e subordinata alla finanza mondiale (16 volte il PIL mondiale); mercato globalizzato; sfruttamento intensivo e cinico delle risorse naturali.

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its history and without control of it

- In 20th century a series of disrupts of social life occurred:

World wars, dictatorships, pandemics, etc.; in mean a disrupt occurred one every 10 years. Why?

- Given the frequency of the disrupts occurred in past century, mankind does not even have any control over its history.

History, Progress and State

- In the famous battle between the two cultures, the scientific one won and the humanistic one remained an anthropological residual.
- People do not feel the need for a historical conscience because they fill their lives by following the progress dictated by S&T to the history of humanity.
- Present State is mainly committed to not assure the well-being of citizens but conform its population to the progress of S&T.

Religions lack of a narrative of modern history

- No religion offers a narrative of modern history, although the several disrupts have dissolved even the most rock-solid personal structures.
- Today, the only historical narrative among the Catholics is the fatalistic one of the “secrets of the Virgin Mary” (of Fatima and/or Medjugorje).
- Only the Islamic religion rejects the modern time as representing a satanic era, while Hindu religion calls it the “Dark Age”. Yet, both undergo a passive fatalism without suggesting an alternative, apart the *Shariia*.

Le religioni mancano di una narrazione sulla storia moderna

- Nessuna religione ha dato una narrativa di questa storia i cui disrupts hanno travolto tante personalità, anche quelle dalle motivazioni più rocciose.
- Dopo il 1968 i cattolici ne hanno trovata una nella **TdL**. Ma con il 1989 essa è svanita. Oggi restano i “segreti [storici] della Madonna” (di Fatima e/o di Medjugorje).
- Solo la religione islamica vede nel mondo moderno un'epoca satanica, ma senza suggerire uno sviluppo alternativo. Anche la religione indu vedeva l'“Epoca nera”, ma la subisce per fatalismo passivo.'

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La narrativa storica dei maestri della non violenza

Ma dall'Oriente è venuta una nuova narrativa.

In *Hind Swaraj* (1909) **Gandhi** ha criticato fortemente la civiltà occidentale, perché **separata dalla morale**. Ha concluso: “Basta aspettare un po’ di tempo e questa civiltà finirà”.

- *Lanza del Vasto* (1959) ha previsto “La caduta dell'eroe occidentale per fatalismo attivo”.
- *Capitini* (1962): “La civiltà degli USA è pompeiana”.
- *Galtung* (2000): Analisi socio-economica che ha previsto “The fall of US Empire” entro il 2025.

Le religioni: quali passi per smarcarsi dalla caduta dell'eroe?

- 1) Scoprire nei testi sacri **il peccato collettivo** che costruisce strutture sociali negative;
- 2) **riconoscerlo** nella organizzazione sociale odierna (quale ruolo hanno Scienza e Tecnologia?);
- 3) capire quali sono **le principali** strutture di peccato al fine di separarsene;
- 4) Ispirare **le vie d'uscita** anche sociali;
- 5) contribuire a **costruire le alternative sociali**: sostenere il TBNW, educare a difendersi con la forza dello spirito, favorire gli Stati alternativi.

3. Come non farsi trascinare dalla caduta? La prima lotta

- LdV. “La nostra speranza deriva dalla provvidenziale relazione tra le due più grandi scoperte del nostro secolo [il XX]. / *Dio dice: Ecco, io metto davanti a te la vita e la morte.* / Le due più grandi scoperte del secolo XX: la Non violenza e la Bomba Atomica.” (*I quattro Flagelli*, V, 34)
- Oggi è nata la scelta: dal 22 genn. 2021 l’ONU (TBNW) ha dichiarato illegali le armi nucleari; oggi c’è uno scontro cruciale contro i 9 Stati nucleari.

Si riuscirà a far cadere le armi nucleari dalle loro mani?

Se sì, il progresso di S&T perderà la punta di diamante, la testa della piramide del potere mondiale sarà tagliata, la etica tornerà a decidere su S&T.

La prima politica collettiva: il concetto di Stato

- L'eroe occidentale vuole “esportare nel mondo la sua civiltà, la sua democrazia”; di fatto **il modello di Stato liberale**.
- Il marxismo ha tentato uno **Stato basato sull'etica della giustizia**; ma i risultati sono stati solo parziali (v. oggi Cina).
- L'Islam, non riconoscendosi nello Stato moderno, sta costruendo (a tentoni) una decina di **Stati sottoposti alla etica della *sharjja***.
- I non violenti e gli ecologisti vogliono **uno Stato etico e comunitario**; che però in questo contesto tecnologico è solo avvicinato da alcuni Paesi dell'America Latina.

Quanti anni mancano alle nascite dei nuovi tipi di Stato?

LdV: Il fatalismo attivo dell'eroe occidentale

L'eroe è troppo potente, nessuno lo può sconfiggere.
Ma ora è in decadenza; il progresso di S&T in cui crede, è sovrumano a lui stesso:

“**L'irreparabile mancanza** della scienza moderna è la mancanza di uno scienziato che la sappia [tutta]”. (*I quattro flagelli*, 225)

Perciò la Scienza, in cui l'eroe ha fede, gli dà un “fatalismo attivo”: per seguirla si dannerà da solo. Come Edipo, egli stesso, pur avvertito, agirà in modo da mettere in atto il suo destino di autodistruzione.

The fourth problem: the dominance of Western state.

- The Western hero wants to “export his civilization into the world”; in fact the model of liberal, democratic state.
- Marxism attempted a state based on the ethics of justice; but at present only China partially maintains this direction.
- By rejecting modern state, Islam is (tentatively) building a dozen states undergoing the old *sharjia*'s ethics.
- The non-violent and the ecologists want an ethical and communitarian state; which at present is far approximated by some Latin American states.

Let us promote the new types of state.

Even the alternative (Marxist) narrative has been lost

- 170 years ago a narrative of history was born that was an alternative to the dominant one: Marxism.
- But it has undergone three crises (never resolved): on the State (Marx-Bakunin conflict), on war (war credits), on science and technology (anti-proletariat nuclear weapons). Finally in 1989 its current realization by the Eastern socialist countries was defeated by non-violent, people revolutions.
- After more than 30 years no surviving socialist country (e.g. China) has provided a revision-reworking of this ideology.

Una lunga serie di disrupts

E' da un secolo che la storia occidentale non è più una storia lineare (progressiva), ma è una serie di disrupts:

Prima guerra mondiale - Dittature europee (fascista, stalinista, nazista, franchista) - Seconda guerra mondiale – Bombardamento nucleare di Hiroshima e Nagasaki – Crollo delle società socialiste sotto le rivoluzioni non violente del 1989 - 11 settembre 2001 e guerra (infinita!) al terrorismo - 2008 scoppio della bolla speculativa finanziaria - 2019 Pandemia mondiale del Covid – 2022 Guerra in Ucraina.

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Incoscienza mondiale sugli ultimi due disrupts

- Covid: fuga del virus dai laboratori militari? Salto di specie dai pipistrelli? Casualità o conseguenza di azioni negative collettive?
- Guerra in Ucraina: Perché Putin ha scatenato una guerra controproducente per dei confini? Perché il patto militare difensivo NATO ha “abbaiato” alla Russia? Perché non c’è modo di andare a trattative? Perché gli Stati non occidentali vogliono un loro tipo di Stato?

Occidente senza controllo, senza coscienza

- E' evidente che l'Occidente non ha il controllo della sua storia;
- e, data la frequenza dei disrupts (quasi uno ogni dieci anni) non ha nemmeno una intelligenza della propria storia: non sa perché da un secolo avvengano tanti eventi storici negativi e così all'improvviso.
- La attuale narrativa dell'Occidente è sfalsata rispetto ai reali problemi storici odierni.

A historical progresso of 500 years

- In fact, since 1789 the West has ignored its history (the dozens of interpretations of the French Revolution are disparate and discordant).
- But today the West does not care, because in reality it is satisfied: for five centuries the West has spread throughout the world and has increased its power almost unlimitedly, both that of each participant in its progress, and its political power over the entire world.

Mankind has entrusted its history to the progress of Science and Technology

- Its satisfaction has become self-assurance since, in the post-war period, it entrusted its progress to Science, an all-encompassing intellectual structure, and to Technology, the supplier of an infinite number of tools (of war, of population control, of well-being).
- The result has been super-human global progress: unrestrained scientific research; nuclear arms race; productive economy dumped on poor countries and subordinated to global finance (16 times the world GDP); globalized market; intensive and cynical exploitation of natural resources.

History, Progress and State

- In the famous battle between the two cultures, the scientific one won (the humanistic one remained an anthropological residue). People do not feel the need for a historical conscience because they fill their lives by following the progress dictated by S&T to the history of humanity.
- The first commitment of the present State is not to assure the well-being of citizens but to conform its population to the progress of S&T.

Religions lack of a narrative of modern history

- No religion has a narrative of this modern history whose disrupts have dissolved so many personalities, even those with the most rock-solid motivations.
- After 1968, some Catholics launched such a kind of narrative, the Theology of Liberation. But in the year 1989 it vanished.
- Today, the “[historical] secrets of the Madonna” (of Fatima and/or Medjugorje) is the only one.
- Only the Islamic religion rejects the modern world as representing a satanic era, and Hindu religion the “Dark Age”. Yet, both do not suggest any alternative development, rather suffer a passive fatalism.

The historical narrative of the masters of non-violence

Ma dall'Oriente è venuta una nuova narrativa.

In *Hind Swaraj* (1909) **Gandhi** ha criticato fortemente la civiltà occidentale, perché **separata dalla morale**. Ha concluso: “Basta aspettare un po’ di tempo e questa civiltà finirà”.

- *Lanza del Vasto* (1959) ha previsto “La caduta dell'eroe occidentale per fatalismo attivo”.
- *Capitini* (1962): “La civiltà degli USA è pompeiana”.
- *Galtung* (2000): Analisi socio-economica che ha previsto “The fall of US Empire” entro il 2025.

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LdV: Eroe occidentale e cristiani

- Gandhi: “Dio ha dato all’uomo una intelligenza affinché potesse conoscerlo. L’uomo l’ha mal usata e ha dimenticato il Creatore” (cap. X)
- LdV: L’eroe ha sviluppato tutto all’infinito, in particolare S&T, prima impensabili.
- Con esse ha introdotto novità inimmaginabili.
- Egli è simile ad un dio; ma solo a metà.
- E’ un eroe pagano, un po’ battezzato.
- E’ cristiano, ma risolve i conflitti uccidendo.
- La sua ambiguità ha portato i Cristiani a snaturare la loro religione che alla fine egli **ha combattuto**.

LdV: La guerra ideologica della secolarizzazione

- Per un suo progetto di crescita infinita l'eroe ha rubato l'infinito a Dio realizzandolo con la Scienza moderna, che LdV vede rappresentata dalla prima Bestia di *Apocalisse* 13.
- Poi l'eroe ha fatto una guerra ideologica alla divinità, indicandola come il “tappabuchi” delle spiegazioni razionali della realtà.
- Per la prima volta nella storia in Occidente è nato l'ateismo di massa.
- La scienza moderna “Ha fatto guerra ai santi e li ha vinti. [Ora] Tutti i popoli l'adorano”. (Ap 13, 7-8)

LdV: L'anti-messianesimo scientifico-tecnologico

- LdV vede nella seconda Bestia di *Apocalisse* 13 la Tecnologia moderna che fa la guerra al Messia (il centro della fede delle religioni più importanti):
- Essa ha portato una panoplia di beni per tutti e a tutti i livelli, compresi quelli costitutivi della vita umana (sessualità a scelta, biotecnologie libere) e quelli interiori (psicanalisi, immersione nel mondo virtuale di internet, infiniti tipi di droga). **Oggi non c'è più bisogno del Messia delle religioni.**
- Già nel 1989 il Messia collettivo del marxismo è stato superato. Anche tutti gli altri verranno estinti?

LdV: Il fatalismo attivo dell'eroe occidentale

L'eroe è troppo potente, nessuno lo può sconfiggere.
Ma ora è in decadenza; il progresso di S&T in cui crede, è sovrumano a lui stesso:

“**L'irreparabile mancanza** della scienza moderna è la mancanza di uno scienziato che la sappia [tutta]”. (*I quattro flagelli*, 225)

Perciò la Scienza, in cui l'eroe ha fede, gli dà un “fatalismo attivo”: per seguirla si dannerà da solo. Come Edipo, egli stesso, pur avvertito, agirà in modo da mettere in atto il suo destino di autodistruzione.

Oggi la profezia del 1959 si sta avverando

- Tutte le guerre tecnologiche lanciate dagli USA dopo il 1989 per “esportare la democrazia nel mondo” sono risultate dei clamorosi fallimenti: tutte perse, o sul campo (Kabul 2021), o nei risultati (Paesi falliti).
- In più ora ha lanciato contro la Russia una guerra di sanzioni, le quali però hanno iniziato una devastante crisi economica interna negli Usa, in Europa e nell’economia mondiale.
- Oggi gli USA superano la propria crisi economica stampando dollari-carta; mentre la scientifica turbo-finanza è sotto costante rischio di crollo, la sempre maggiore automazione sta distruggendo il sano lavoro sociale e la Terra non sopporta più l’avidità dell’umanità.

3. Come non farsi trascinare dalla caduta? La prima lotta

- LdV. “La nostra speranza deriva dalla provvidenziale relazione tra le due più grandi scoperte del nostro secolo [il XX]. / *Dio dice: Ecco, io metto davanti a te la vita e la morte.* / Le due più grandi scoperte del secolo XX: la Non violenza e la Bomba Atomica.” (*I quattro Flagelli*, V, 34)
- Oggi è nata la scelta: dal 22 genn. 2021 l’ONU (TBNW) ha dichiarato illegali le armi nucleari; oggi c’è uno scontro cruciale contro i 9 Stati nucleari.

Si riuscirà a far cadere le armi nucleari dalle loro mani?

Se sì, il progresso di S&T perderà la punta di diamante, la testa della piramide del potere mondiale sarà tagliata, la etica tornerà a decidere su S&T.

La prima politica collettiva: il concetto di Stato

- L'eroe occidentale vuole “esportare nel mondo la sua civiltà, la sua democrazia”; di fatto **il modello di Stato liberale**.
- Il marxismo ha tentato uno **Stato basato sull'etica della giustizia**; ma i risultati sono stati solo parziali (v. oggi Cina).
- L'Islam, non riconoscendosi nello Stato moderno, sta costruendo (a tentoni) una decina di **Stati sottoposti alla etica della *sharjja***.
- I non violenti e gli ecologisti vogliono **uno Stato etico e comunitario**; che però in questo contesto tecnologico è solo avvicinato da alcuni Paesi dell'America Latina.

Quanti anni mancano alle nascite dei nuovi tipi di Stato?

Le religioni: quali passi per smarcarsi dalla caduta dell'eroe?

- 1) Scoprire nei testi sacri **il peccato collettivo** che costruisce strutture sociali negative;
- 2) **riconoscerlo** nella organizzazione sociale odierna (quale ruolo hanno Scienza e Tecnologia?);
- 3) capire quali sono **le principali** strutture di peccato al fine di separarsene;
- 4) Ispirare **le vie d'uscita** anche sociali;
- 5) contribuire a **costruire le alternative sociali**: sostenere il TBNW, educare a difendersi con la forza dello spirito, favorire gli Stati alternativi.

NO???

Il potere dell'Occidente

(George Friedman, direttore della Stratfor, la “CIA ombra”):

“Gli Stati Uniti controllano tutti gli oceani della terra. Nessuno era mai riuscito a farlo prima d’ora. Pertanto, possiamo interferire in qualsiasi parte del pianeta, ma nessuno può attaccarci. Il controllo degli oceani e dello spazio è la base del nostro potere.”

<i>EVIL IN</i>	AI&AO	PI&AO	AI&PO	PI&PO
<i>Relational Ethics: 4 Comm</i>	Do <u>not</u> <u>kill</u>	Do <u>not</u> bear <u>false</u> witness	Do <u>not</u> <u>betray</u>	Do <u>not</u> <u>steal</u>
<i>Social Ethics: 4 Scourges</i>	War	Servitude	Sedition or violent Revolution	Misery
<i>World Ethics: Two Beasts</i>	Motivation to pursue actual infinity (AI)		pursue actual infinity (AI)	
	Motivation to organize in an authoritative way (AO)			

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