

## NATURE'S DIAGNOSIS

We live in a society where the dominant ideology is individualist: the person should be completely autosufficient to even be considered worthy of consideration.

This type of thinking, promoted by the atrocious wars which mutilated the world at the beginning of last century, created an international political and sociological asset which sees each nation closed in itself, interacting with eachother only when profit is promised. Therefore people are strongly divided, conditioned into thinking that they can only rely on themselves to feel complete.

This inevitably leads to the crumbling of social relationships, they loose all their humanitarian value to become uniquely a transaction between entities. People no longer trust each other, too focused on personal development to even consider who's in front of them. Every single aspect of life is exploited to reach a goal and the consequences are dire: people die, drowned only mere meters away from safety, wars take place just for the profit of the few, sacrificing countless human lives in the process. All of this leads to the reinforcement of capitalism as the structure of the international economy, consequently promoting mass consuption and the belief that we're just taking from nature what it "owes" us.

But at the turn of the millennia scientists form all over the world, after collecting data up to a century before their time, were faced with a tragic portrait of the world's conditions. They came to the conclusion that the price of the tecnological development which took place in the '900s was way higher than explected: the Earth was, and still is, dying at an exponential rate.

Politicians saw in this tragic predition a great lever to gain votes, introducing in the political debates the brand new topic of ecology.

This revolutionary idea became, in the eyes of the masses, the beautiful promise of a better and healthier world. But it had one fatal flow: ecology presentend itself as the savior of nature but had the arrogance of doing so by expoiting the same methods of the ideology which it was fighting against. And the blantant example is Germany's latest decision on renewable sources of energy: when the reuquest for electricity exceeded the one produced by renewables the government issued the constuction of another coal mine to fill the gap. So it's safe to say that all the promises made during the various political campaigns led to nothing and governments falied to achieve almost all action plans created to solve, or at least lessen, the ecologic problem.

Now, almost thirty years after the planet's death sentence, we're facing an hydric and climatic crisis that's seriously treathening the future of the younger generations.

Humanity is trying so hard to emancipate itself from nature, but ironically the latter is the accurate reflection of the hopes of the youth on their survival: the soil is mostly barren and a thick fog wraps around the naked and anemic trees.

The question now naturally arises: is it possible to slowly get get off the ledge of the abyss threatening to swallow us whole?

An unsuspected solution to this problem can be found in Schelling's philosophy. He looks at nature and spirit as the different expressions of a whole, therefore they can be considered

as complementary and both necessary to the survival and prosperity of the other. The spirit, just like nature, to survive and not fall into stillness, relies on the dynamic relationship between contradictions. but when men decide to not face what reside inside them and decide to ignore it altogether, they loose all contact with nature. And just like a sentence that lacks closure, the spirit feels icomplete.

But before the spirit can hope to reconcile with nature to become whole again it has to find harmony between all its parts, but he must not aim to do so by annhilating every contraddiction that it comes across. That would lead it back to the starting point, empty and unable to connect to either nature or the divine that move it. In fact the spirit, being the manifestation of the absolute, inevitably has in itself a small part of the divine, which Schelling defines as "the eternity in us". Desire comes from this infinite part of the spirit and it leads it to crave the return to this original state.

But to do so correctly nature is essential. Just like love, due to its expansive nature, would overshadow everything without darkenss opposing it; The spirit would loose its meaning if left unbound.

Schelling's interpretation of the dynamic between nature and spirit, published around 1806, results quite prophetic if compared to the contemporary situation.

We've lost sight of our limits, too drunk on ephemeral power to realize the dameges we've caused by taking nature and pushing it to the side, as if it were something trivial to overcome.

To have a chance at saving our world we must first realize that we're not the center of existence, that the universe will still exist long after the final breath of the last human being alive. We must shift back the prospective to reality and, with humility, accept that our intellect can only prosper when nature is. And that's because nature, at least for Schelling, is just the external representation of the spirit, therefore if one of the two in suffering, the other will too eventually.

Now this is easier said than done: many tried to hypotize a social asset that can guarantee the best outcome possible but these ideas either fall into the utopic category, or they're so out of touch with reality that they can be considered as a mere thought process.

We could go all the way back to the Greek world and build a society similar to the platonic republic, where only philosophers detain the power since they're the only individuals capable of putting aside their interests in order to rule.

Or we could apply the directives written in the "Das Kapital" and overthrow the current political asset, take the wealth of the few to improve the living conditions of the proletariat.

There is a huge probblem with this approach though: the philosophers mentioned above proposed a view of the society that could fix the flaws of their own age, so to be applied to our situation they should be at the very least revissited, if not completely disfigured.

Though our age is quite unique and it represents a turning point in human history: it's the chasm between a reality where men controlled technology and one in which it's the creation that controls the creator. Therefore humanity must come together in a way it has never done before in order to try and fix, step by step, the damage inflicted on nature.

Maybe Hegel was right: since history is the manifestation of conciousness into reality, and that reality is reason, then everything had to happen in the exact way that it did.

But to quote once more Schelling, only when one's certainties are left behind they're

but, to quote once more screaming, only when one's certainties are left behind they're capable of gaining everything back. the same logic can be applied to the resolution of this global crisis: only when we'll decide to get over our differences and disagreements we will be ready to come together as a whole and live in harmony again with nature. Until that happens we'll keep being the cancerous mutation that is infecting our host.