

# Epicurean Perspectives on Cultural Conflict

Post by “Elli” of March 28, 2019 at 6:12 AM

## D. US

This “us” sounds selfish, but it is natural. Personally, on this subject I would not take away something from my personal life to offer it to the migrant issue. Unless this is something superfluous. If I had an excess of potential, as Nietzsche also says. I would definitely offer to my family, my friends, my homeland and of course a weak person who would be in great need. But this alone is a whole debate, and it would be nice for anyone wishing to discuss it to make a suggestion to investigate it.

So let us include to “us” the societies that immigration is directed to. That is to say the agglomerations that human creates in order to be able to meet his necessary and natural desires originating from the instinct of survival and security. As many other animals do. Of course, as soon as people create an agglomeration, they immediately attack their neighbor, but this is another story. Now if agglomeration involves an anarchist society, the muslim society or a nation, that does not matter. I will call it society as of now, because it is simpler.

Compulsory element of society is **cohesion**. Without it, it dissolves. We have said that when we talked about the Epicurean philosophy that we likened to a coherent system. The society that has little cohesion is an unstable system. It’s like a bottle that you put it standing upright with the spout facing down. It falls with the slightest shake. It’s like the marriage that breaks because the husband forgot to go to the grocery. A society will also pass financial crisis and unemployment and disasters and wars and foreign occupation. What will give it the strength to overcome it all over time so it can continue to protect her members is cohesion. The means to enhance cohesion are usually religion, origin, culture, customs, etc., but all of this is well known.

I do not say randomly all of the above, I follow the methodology that Epicurus teaches us to follow dealing with “*the theory of principles*”, of course from the Letter to Pythocles. That is to go deep and look at the first principles, which here is the natural law of survival. At the same time, however, we must not forget that Epicurean philosophy is hostile to anything that reduces our resistance for survival.

So, my own conclusion so far is that we will help, as far as we can, without harming our society, that is to say ourselves. That is, without committing suicide.

## E. THESE

We said that people who need help are billions. Including Greeks. Let us observe phenomena without fixations, without dramas and without crying. These people move and will move to

meet their necessary and natural desires.

So we can answer the question of Epicurean philosophy: **To what unshakable laws the power on everything is based, (\* 3)**. The driving force of continuous migration is the coverage of the necessary and natural desires. So it will not stop as long as there are causes that create this potential.

Now you will tell me that we know this, and we do not need a whole Epicurean methodology to find them. Be careful: These belong to the first principles and therefore the Epicurean method of thinking forces us to set them **on the basis of our thinking**.

## **F. THE INTERMEDIATES - THE ROUTE**

But there is the ideological-political flow that calls for the borders to be left open, for those who want to come and for us to take care of their food, shelter, medical care and work. I don't have any ideological or political objection to these. I don't have any ideological - political confrontation with them. I just ask them **to set to the foundations of their thinking** these, the first principles, the unwavering laws on which the potential of migration is based. And of course their direct effect, **that migration will not stop**. I understand they will not. Because many years now I make the question: **Do you know that migration will not stop? Do you accept this even as a possibility?** And all these years I get the same answer: You are a racist. I am almost convinced that racists are some people who constantly reflect on methodological issues.

Why do not they deal with the question?

According to the Epicurean method of thought, everything is explained "*steadfastly*", that is, without being shaken - stable, if they are based on multiple causes. It is the "*manifold way*", which is referred to the Epicurus' Epistle to Herodotus, and has been analyzed by our friend Demetris Altas in one of his propositions. And of course, easily, "*simply*", the individual are explained, if we first investigate the general and undefined and look into the first principles. (This is from the Letter to Pythoklis). And in order to achieve this, we must stand firm on the purpose- "*for which we reason out these*", also from the Letter to Pythoklis.

And what is the goal: Reduce human pain until extinction. This is from the Letter to Meneceus. And the pain starts from the immigrant's home, before he starts.

I will mention some causes. I recall the question: Why it is not considered as a possibility that migration will not stop?

(to be continued)