

Fig.095 Screenshot showing me with my oldest son interacting with a sheep. Eventually I became aware to live in a farm is not exactly to go back to the wild. The farmer mentality is too often that of making a profit overlooking the diversity that nature has to offer. I am now more inclined to think of hunter-gatherers as the best example to follow,

FABLES 11

In this part of the project, in my evening improvisations I become the very altered creature that is so much reflected in my fables, a creature which cannot find peace but is forced to constantly move around in search for an environment that sooner or later humans with their physical as well as ideological interventions will come to destroy. In practice I want to preserve my wild spirit and the fables become as some sort of mantras invoking mother nature's revenge upon those who keep on interfering with it. As I have given up my quest to make it back to the wild, I began laying my focus mostly on the education of my children. My intention is to enable them to be more indigenous and free and committed to a more ecological way of living. in a land free of the brutal individuals I met in the attempt to get back to my native alps. In this sense we share a critical view on the so-called environmentalists who aims at an uncontaminated nature hindering humans spontaneous relationship with it. In a sense I feel like that my tribe has been living a kind of diaspora. World War I uprooted us from our bio-region in the alps. Our highland was bombed to the ground and deprived of its trees. As a result the bare landscape became the perfect foundation for a massive tourist outpost filled with luxury and zero ecological mindset.