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NEUROTICA





The Instagram effect

When people travel to a beautiful place, the temptation to post photos and videos to social media is high. But, as I have argued, this creates a cycle that contributes to more self-indulgent travel.

First, tourists see their friends post photos from a place (revealed through geotags). They then want to visit the same places and take the same sorts of photos of themselves there. Eventually they post them on the same social networks where they saw the initial photos.

Being able to travel to and post about visiting the same places as one's social group or online connections can be a form of social status. But it means that, in some cases, travellers will put more energy into creating content than they will to exploration, discovery or being respectful to local customs.

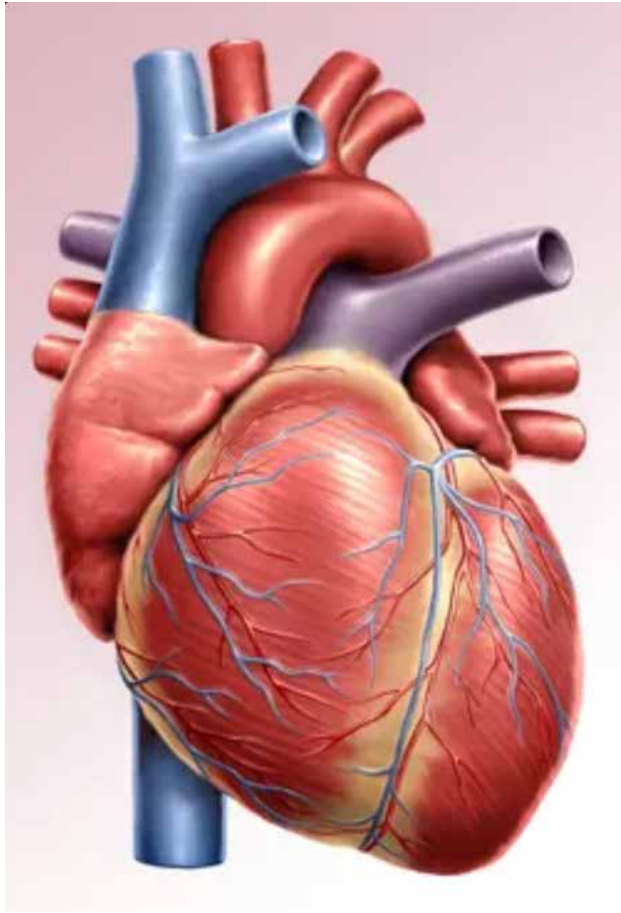












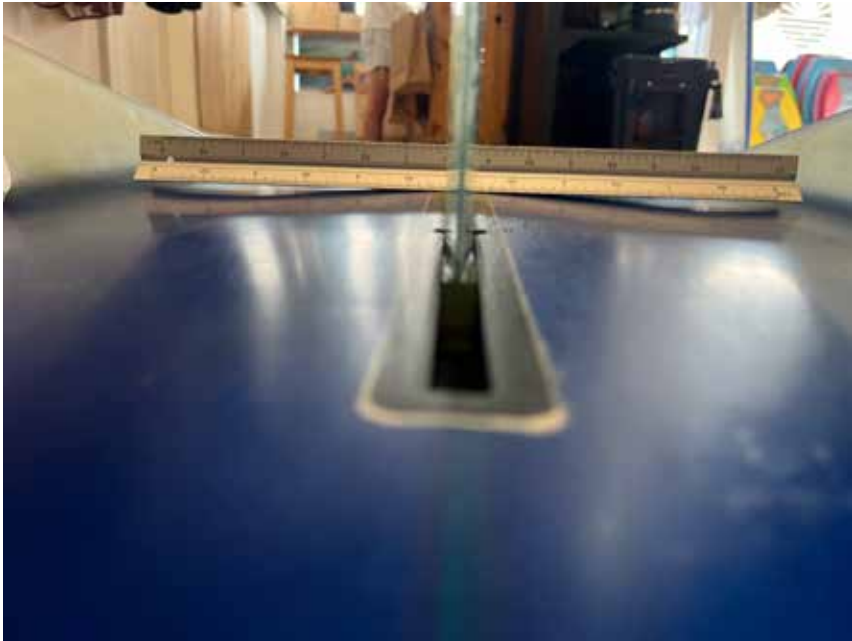


Once again, the Republican presidential field features a rich outsider who views the GOP as an empty vessel to be occupied by whatever pirate can take it over. Ramaswamy demonstrates no ideological underpinnings. No policy orthodoxy. He's just a slick sloganeer who seems to think the job of president is talking and dominating the attention economy anyway you can.

We should think of the cosmos as more like an animal than a machine

Inexpensive Add-on Spawns a New Era of Assault Weapons

Popular devices known as “switches” are turning ordinary pistols into fully automatic weapons, making them deadlier and a growing threat to bystanders.



Chris became surprisingly introspective. “I did examine myself,” he said. “Solitude did increase my perception. But here’s the tricky thing—when I applied my increased perception to myself, I lost my identity. With no audience, no one to perform for, I was just there. There was no need to define myself; I became irrelevant. The moon was the minute hand, the seasons the hour hand. I didn’t even have a name. I never felt lonely. To put it romantically: I was completely free.”

Alongside [Aristotle's ethics](#), the Stoic tradition forms one of the major founding approaches to [virtue ethics](#).^[1] The Stoics are especially known for teaching that "virtue is the only good" for human beings, and that external things, such as health, wealth, and pleasure, are not good or bad in themselves (*adiaphora*) but have value as "material for virtue to act upon". Many Stoics—such as [Seneca](#) and [Epictetus](#)—emphasized that because "virtue is sufficient for [happiness](#)", a [sage](#) would be emotionally resilient to misfortune. The Stoics also held that certain destructive emotions resulted from errors of judgment, and they believed people should aim to maintain a will (called *prohairesis*) that is "in accordance with [nature](#)". Because of this, the Stoics thought the best indication of an individual's philosophy was not what a person said but how a person behaved.^[2] To live a good life, one had to understand the rules of the natural order since they believed everything was rooted in nature.



