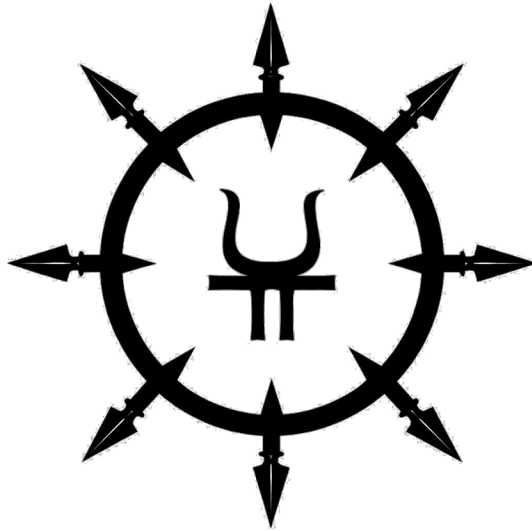


CIVILIZATIONIST MANIFESTO

CIVILIZATIONIST MANIFESTO

European Christianity



NICODEMUS

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To Europa

“God wills, man dreams, the work is born.”

— Fernando Pessoa

PRESENTATION

This standalone edition contains the Civilizationist Manifesto, the first book of the Nicodemus Tetralogy. The text presents Civilizationism as an ideology and spirituality, bringing together civilizational identity, morality, metaphysics, symbolic practice, and reflection upon the technological future.

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INTRODUCTION

From my earliest childhood, for as long as I can remember, I always felt a passion for the biocultural identity of which I am part. I could not articulate it at the time, but deep down, the essential thing was always present in my mind and in my sensibility.

I noticed the appearance of the people around me, especially people of other origins when they began to appear in Portugal, and I was never subject to a moral blindness that prevented me from noticing the physical and psychological differences between the great human subgroups.

There was no internet or social media, but interaction with people and what was said, together with television, led me to understand that the Portuguese were part of a larger group of peoples, and I noticed the common identity reflected in a cultural sphere with the same myths, symbols, and aesthetics, despite the different languages.

It was something with deeper roots, more essential, organic, natural, something that awakened in me

more interest, fascination, ‘Thumos’ and identity than more superficial and specific expressions, such as the language I speak, the specific history, and the national symbols, despite all their richness and value.

Later I understood better what This was. I understood that it was a mixture of Spirit and Nature, of a Nature that has the capacity to integrate a certain Spirit. Today, therefore, I do not think it right to give it a name that relegates it exclusively to the Natural aspect, nor one that does so exclusively to the Spiritual aspect; I understand that its best signifier is ‘European Civilization’ or ‘Europa’.

Anyone with discernment will know that this name says little if we think in geological terms. We also call it a Continent, but in the context of Identity and belonging, everyone understands that we are speaking of a biocultural entity that precedes and transcends any political or juridical construction, and that was, in truth, the justification for there being a Continent with the same name, which otherwise would be only a peninsula.

Europa is wherever Europeans are and will one day even be beyond this planet, God willing.

Over time, the passion for my civilization deepened, became more conscious and more articulable. Owing to the vicissitudes of my life, I ended up joining spirituality to this passion, born of suffering and of the search for existential meaning.

Seeing that both things can be integrated led me to a typically European spirituality: not to abandon involvement with the earthly world, but to try to integrate the mundane and the spiritual, for deep down everything is God and of God.

In this book, which is also a tribute to our civilization, I describe Civilizationism as an ideology and a spirituality. It is the expression of a will and a love, beyond good and evil, that tries to redefine an aspect of our identity so that She may gain the strength and self-love necessary for continuity upon an endless horizon.

SYMBOLISM



The image shows a flag with a dark red background and a golden nimbate Cross.

Red represents the Active and Transforming Force that builds and creates, a force that has characterized European Civilization since its birth. The dark shade represents the aspect of the Force that destroys, converts, or drives away Evil and uncontrolled Chaos.

Gold represents material and spiritual abundance, the connection to the Divine, and happiness.

The circle represents Europa, European Civilization as a unity, delimiting the internal and the external, and containing the cross within it. The cross within the circle represents the intersection of Spirit (the vertical beam) with Nature, Substance, and Energy (the horizontal beam), the European Logos as an aspect of the Universal Logos organizing Creation and commanding the Nature, Substance, and Energy of Civilization.

This symbolism also refers historically to European identity, the Nimbate Cross being a European symbol since time immemorial that has acquired different meanings throughout the ages. The colors gold and dark red were also widely used in the Roman Empire, whose foundation marked Europa's departure from her cradle and her expansion, development, and growth.

DEFINITION OF CIVILIZATION

A Civilization is a living, biocultural and spiritual entity, an organism composed of a great number of human beings united by a Nature and a Spirit framed within common constellations of attributes.

Civilizations develop and are born not only through the organic evolution of a population in a given environment, but also through decisive historical events caused by the collective Spirit of the populations that compose them.

The form of Substance and Culture influence Spirit, and Spirit influences Culture and the form of Substance. Both aspects co-evolve, interacting mutually and with the environment.

The organic attribute, Substance (including its form), functions like the root of a tree that nourishes the trunk (Culture), which carries the sap to the branches (the creative expressions of Civilization), all the way to the foliage and the fruits (the impact that Civilization has on the external world, the aura of Civilization).

If the foliage is destroyed or damaged, the tree nevertheless survives and can regenerate. The same happens in the case of the trunk and the branches. However, if the root is poisoned and dies, the tree dies definitively, leaving only its leaves and its fruits on the ground, which, if they are not gathered, will also rot.

The Spiritual attribute is like the context or the influence of the world upon the tree. It is something Platonic or subtle, but it has immense power over the destiny of Civilization. It is what unites the tree to its environment: what is made of the fruits it produces, how the wind affects its growth, what moisture the soil has, to what nutrients it has access, etc.

If the tree produces bad fruits, few fruits, or none at all, the environment will value it little, and that will influence its destiny. If the crown gives shade, it can attract a good relationship with its surroundings. If the tree is esteemed by its surroundings and has the good fortune to be well treated by someone who, through some decisive event, decided to care for it, then its destiny will be well guarded.

DEFINITION OF CIVILIZATIONISM

Civilizationism is the consideration of one's own Civilization as an intrinsic value of enormous importance, self-justified, as the result of natural and developed affective tendencies.

There are two types of values: intrinsic and extrinsic.

Extrinsic values have value only according to what they represent for another.

Intrinsic values have value in themselves and justify themselves.

Being (pure consciousness as silent observer) always gives intrinsic value to the quality of the experience of the one who has it recognized within himself. Spirit (the mental essence) and Nature (the psychological and emotional traits that compose the Soul, and also the physical and vital/energetic traits that compose Substance) may have extrinsic value, intrinsic value, or no value, depending on the psychological and affective structure of the one who contemplates and evaluates them.

Being is God and, without God, nothing exists. God is present within us and around us.

Civilizationism sees Civilization as a Being (a manifestation of Being) and a Spirit, which result from a set of human beings in interaction. “The whole is more than the sum of its parts,” because the interaction of several parts causes something transcendent to “emerge” (or descend), something greater than the sum of the parts in isolation and without dynamism.

Besides a Being and a Spirit, Civilization has a Nature; that Nature too, which results from the set of human natures that are in the same constellation of attributes, is valued in Civilizationism. In Civilizationism one seeks to develop that Nature through means that do not cause a distancing from Being, avoiding an excessive or exclusive focus on the physical element, and promoting ethical and moral values, as well as the refinement of Spirit, which progresses with experience accumulated through the cultural body and the physical/organic/substantial body.

The levels of existence of a Civilization may be compared with those of an individual for better understanding:

Civilization	Individual
(Level of Spirit) Being - The pure Observer, Life.	(Level of Spirit) Being - The pure Observer, Life. At root, it is one with the Being of Civilization.
(Level of Spirit) Spirit - The essential attributes and Ideas that guide Civilization. It results from the collective Spirit of the population.	(Level of Spirit) Spirit - The essential attributes and Ideas that guide the individual. Examples: will, sensitivity, intellect and good sense, self-consciousness. Idea of God, of Civilization, Faith, Self-preservation.
(Level of Nature) Culture/Soul - Emerges from the collective traits of the population, the influence of Spirit, and the collective organic Substance.	(Level of Nature) Soul - Traits that result from the individual's innate nature, and also from their Spirit and the Culture in which they are embedded. Examples: impulsive, determined, introverted, extroverted, ambitious, cheerful, excitable.
(Level of Nature) Substance - The collective Organic Substance, including its form and energy, influences and is influenced, mainly over generations, by the levels above. Also by the Environment.	(Level of Nature) Substance - The individual Organic Substance, including its energy, contributes to the formation of the collective Organic Substance.

By valuing Civilization as a whole, Civilizationism also values all the individuals who legitimately compose it (and those who are not part of it), because

Civilization, according to Civilizationism, must be in alignment with the principle of Harmony, from which Universal Love emanates.

THE ORIGIN AND FUNCTION OF MORALITY

We now address the crucial question of morality, because it is the foundation of action and choice, both for individuals and for Civilizations, Nations, or other groups, these choices being what define the success or failure of the moral agent.

Organic Origin of Morality

Moral sensibility is innate to Man in general. This innate trait allowed human beings to form societies and to cooperate in competition with others, carrying evolution and natural selection beyond the level of individuals to the level of groups.

Thus, the concepts of Justice, Compassion, Fidelity, Honor, etc. have their origin in the Laws of Nature and, in the end, in God, the creator of the Universe and of its Laws.

Those societies that developed a morality that was highly unifying, strengthening, and competitive in

relation to external groups enjoyed an element of advantage over those that had less adapted moralities.

In this way, moral instincts spread through Humanity by natural selection, some of which, today, in many societies, have come to be considered immoral.

The Variation of Morality

It must be understood that while human instincts represent a kind of natural “organic morality,” Man also has the property of being morally malleable by the culture and society around him.

One of Man's natural instincts is the desire to fit into his society, to be well regarded, and thereby to strengthen his social status.

Because of this shaping element, morality, what is right and wrong, has changed throughout History, and varies among societies, cultures, civilizations, and individuals.

We can all easily find examples: abortion, homosexuality, slavery, the death penalty, the amputation of criminals, torture, religious heresy, etc.,

- these are all behaviors that, in different historical or cultural circumstances, have had or still have different moral judgments.

This leads us to the question: are Good and Evil, Morality, only in the human mind?

The Levels of Knowing

The understanding of the Natural World and of Man, of its mechanics and dynamics, ultimately leads us to Wisdom or Sound Judgment, which is the highest level of Knowing.

The data we obtain about the world, when transcended through their integration, lead to the acquisition of information. In turn, integrated and transcended information leads to knowledge and, finally, integrated and transcended knowledge, knowledge about knowledge, or knowledge about how to use knowledge, is Wisdom. This last is the most important form of Knowing, because it represents morality in its perfected form.

The Laws of the Universe cause the evolution and dynamic change in Man's behavior. Therefore, it may

be said that the rules of the Universe and of relations cause the existence of an ideal morality, to be discovered through the acquisition of wisdom, usually with much experience, and at times with considerable suffering.

The Various Moralities

It happens that, although human beings are generally alike in innate moral tendencies, not all are so.

This difference in the essential nature of some human beings, sometimes innate, at other times developed during childhood, makes the Wisdom of some the error of others, and vice versa.

Speaking in spiritual language, many people are distant from their Being, or have already separated from it completely. These are the people who do not feel fulfilled by love, by relationships, who do not value the small things in life, and who aspire to power in an exacerbated way. They are very disproportionately present in positions of power, such as politics, heads of companies, military posts,

billionaires, etc., and behave in an extremely selfish and destructive manner.

These people represent the Force of Evil; their Wisdom rests upon their selfish instinct, unlike the Force of Good, whose Wisdom rests upon the altruistic instinct.

Man may choose one of two paths: the one that elevates him toward his Being, toward God, not focusing only on earthly pleasures and aligning himself with the Logos; or he may move away from God, toward matter, in a constant struggle to obtain more and more only for himself, aligning himself with Chaos.

THE OPPOSING FORCES OF GOOD AND EVIL

Good and Evil are distinguished according to which of the two ultimate Cosmic Principles they serve: the Logos (Harmony) or Chaos.

These two principles are present in many cultures under different names and personified forms, but in the end they represent the same thing in essence.

In European Civilization the Logos is represented in the form of Christ, and Chaos as Satan. In Hinduism the Logos is Krishna; in Germanic paganism, Baldur; in Buddhism, the Dharma; in Hellenism, Apollo or Zeus; in the Ancient Egyptian Religion, Ra or Ma'at; etc.

Those who are guided by love promote Harmony, for love leads to altruism, to union, and to collaboration.

Those who are guided by fear promote Chaos, for fear leads to selfishness, to disunion, and to excessive competition.

Chaos has a purpose in Existence; it is the struggle and interaction between it and Harmony that generates evolution, and the tension/suffering thereby caused brings both types of human beings closer to the perfection of their Wisdom.

THE CONSEQUENCES OF CHOICE

The path of selfishness is especially hard and painful, because advancing amid Chaos, against the Cosmic current, is far more difficult. On the other hand it is faster, and some would even call it 'heroic'; however, it causes destruction, and leaves those who follow it empty, far from the presence of God.

With sufficient insight one understands what this state is, and its implications.

The path of altruism, on the other hand, is easier, generates positive reactions from the Universe, and brings a greater richness and depth of experience, peace, and happiness, while those who follow it submit themselves to the authority of God.

This is a safer path, and it is the one that most people must follow, on pain of great misfortunes in life for which they have neither the resilience to cope nor the capacity to avoid or overcome.

The path of selfishness leads to subjugation to selfish forces, to an extremely hierarchical, violent, cold, hostile, and chaotic world.

The path of altruism, however, does not necessarily imply the destruction of the ego - of self-interest and of self-identification with one's individuality.

If an individual reaches the point of dissolving his ego and transcending himself into a state of non-duality (where there is no distinction between anything in Existence, and he merges with everything around him), he will be altruistic, for everything is 'I'; but if he decides to preserve his individuality (the psychological distinction between the 'I' and the 'other'), it is also possible to have a personality of quite altruistic character, and to advance in self-development while preserving this individuality.

THE SPIRITUAL AND NATURAL CHARACTERIZATION OF EUROPA

The cultural and organic/physical aspect of Europa is a reflection of the quality of her spiritual aspect. The beliefs, values, and sensibility of the people manifest themselves in outcomes in the physical world.

The behavior of European Civilization may be interpreted as the result of the organic nature of the people as a whole, which results from evolution in a given environment. However, historical events, crucial decisions, exceptional individuals who mark History, etc., are mechanisms through which Spirit also influences the direction taken by the organic and cultural evolution of the Civilization.

One of the greatest of these events was the arrival of Christianity, which spread through almost all the regions of the world where Europeans originally lived in the organic and even cultural sense - Europe, North Africa, and Western Asia (the latter two were in fact ethnically European in the time of the Roman Empire).^[3]

The Roman Empire marked the departure from the cradle and the expansion of European Civilization, which was born in Ancient Greece and conceived in Ancient Egypt.

Europeans result from the fusion of three related populations (all of them Cro-Magnon): the Hunter-Gatherers, the Farmers of the Middle East, and the Indo-Europeans (formerly called Aryans). Later the Europeans formed three clusters: Mediterraneans, Nordics, and Middle Easterners, these three components being present in practically all European peoples, although in different proportions.^[2]

With the Roman Empire, Europeans began to become more unified culturally and spiritually; however, the expansion of Islam and the massive slave trade decharacterized Western Asia and North Africa in organic, spiritual, and cultural terms. Today only a minority of the population of these regions is almost entirely "West Eurasian" (formal/scientific term).^[3]

It is not impossible, however, that these regions of the world may again become ethnoculturally and spiritually European.

The European Spirit

Europa has historically manifested her Spirit in a very combative, ambitious, active, creative, and expansive culture; this is part of European Nature, which is a reflection of the European Spirit. All these qualities are good, provided that they are directed in a positive sense. Historically Europa has directed them sometimes in one direction, sometimes in another, and although she has brought many benefits to the world, she has also caused injustices and suffering.

As we have seen, the essence of morality is based either on selfishness or on altruism (where is there Being?).

For Europa to have a good and secure evolutionary path, she must align herself with the Logos, recognized as Christ in European Civilization.

The Three Spiritual Paths

Beyond alignment with the Logos or with Chaos, there are three spiritual paths, all of which may be in accord with the Logos and the Law of Love:

The Universal Path - this is the path of self-transcendence. Here the ego is transcended, and the seeker identifies himself with the whole Universe in a state of non-duality (without distinction between the 'I' and the 'other').

This path has, symbolically, the god Apollo as its patron, who represents the union of "many into one."

The realization on this path is called Henose.

The symbol of this path in European culture is the Harp of Apollo, which represents Harmony and Cosmic Order.

The Individual Path - on this path the individual deepens the process of individuation (distinction between the 'I' and the 'other'), and seeks to evolve and develop while respecting the harmony of the Cosmos.

This path has, symbolically, the god Dionysus as its patron, who represents the expression of the "One in many."

The realization on this path is called Apotheosis.

The symbol of this path in European culture is the Thyrsus of Dionysus, for the staff represents the ascent

from the earthly level to the divine, and the pinecone, when it opens suddenly, releases innumerable seeds.

The Collective Path - here the ego is transcended, but the seeker unites and identifies himself not with the whole Universe, but with a part of it, with a group, a nation, or a Civilization, which evolves and develops in harmony with the Universe.

This path has, symbolically, the goddess Hestiatena Polias as its patroness (represented with a spear in her left hand and a flame in her right), a god-form resulting from the fusion of the goddesses Athena Polias and Hestia, Hestia representing internal union, and Athena Polias individuation and external protective force. Together they represent the expression of the "One in us."

The realization on this path is called Daemonose.

The symbol of this path in European culture is the Flame of Hestia's Hearth, which represents the place where the people of the same household unite, surrounded by a circle with the Spear of Athena Polias pointing in the eight directions as a form of protection.

In the context of Civilizationism, the Third Path is proposed as a form of spiritual development, a choice based on valuing and loving one's own people, defined at the extension and level of identity most prominent and relevant today: Civilization.

European Civilization may be personified in the form of the goddess Europa, who may be seen as the wife of Christ, symbolizing the union of the Nature of European Civilization with the Spirit of Love - Harmony and the Universal Logos.

To bring about this alchemical transformation in the spirit and soul of seekers, there are various methods that belong to the Western magical and mystical tradition, called Hermeticism, the Hermetic Science.

PRACTICAL IDENTITARIAN AND SYMBOLIC PROPOSALS

Each ethnocultural group belonging to European Civilization, with the same language, ancestry, traditions, and common identity, (a nation properly so called), can be represented in personified form, an entity aligned with Europa and with Christ, in the service of European Civilization and the Universal Logos.

As, for example, the Angel of Portugal, or Guardian Angel, who may be seen as the Portuguese-Galician people personified and united with Europa and with Christ.

Besides entities that represent peoples, there may be others that represent aspects of European Civilization, such as Courage, Honor, or Love (for example Eros), or Sensual Love (Aphrodite).

The rise of the Roman Empire was probably the most decisive moment of European Civilization. With it, Europeans began to unify, to expand, and to develop

a great power and a shared level of development. As such, Roman symbols are especially important.

Latin was used as a vehicular language in Europe for many centuries, and it has enormous symbolic and identitarian importance for European Civilization. It is therefore proposed that Classical Latin be reused as a European language. Each people would have its own language, but all European peoples would also have Latin as a second language.

As for the European spiritual tradition, Christianity had an enormous impact and influence, but the esoteric methods for spiritual evolution are based on the tradition of Hermeticism, the Hermetic Science.

A combination of elements from Christianity, from European paganisms, and from the methods and symbols of the Hermetic Tradition is proposed as the spiritual and religious tradition. The Hermetic Science serves as the technological-spiritual and aesthetic skeleton, to which true Christian ethics and true Christian values are joined, along with pagan symbolism.

Returning to Roman symbolism, April 21 may be considered Europa Day, because it is traditionally held that Rome was founded on this day.^[1]

The Eagle is an important European symbol. It represents celestial power. The Double-Headed Eagle represents political and religious/spiritual power.

The flag of Europa and its symbolism are described in the Chapter "Symbolism," after the Introduction.

SYMBOLS OF OTHER CIVILIZATIONS

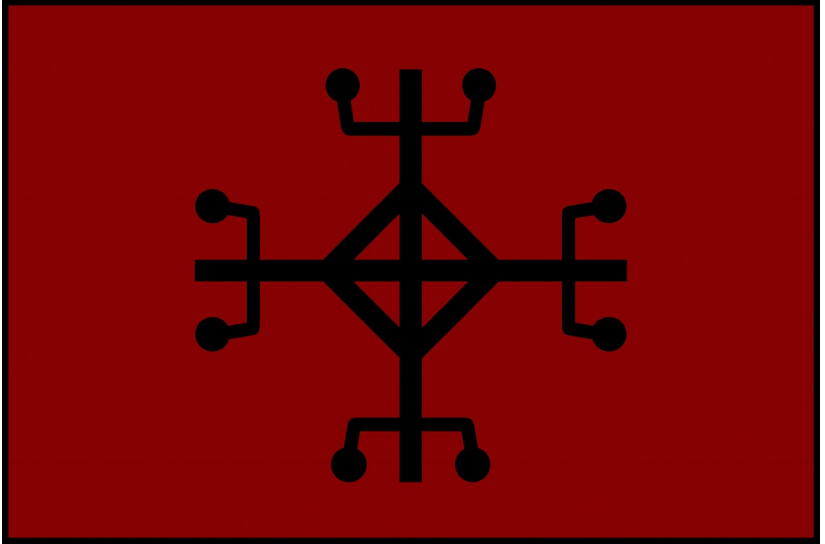
This book focuses chiefly on the description of European/Western Civilization; however, the other Civilizations may likewise adopt Civilizationism as an ideology and spirituality for their own benefit.

The following tables present possible symbols, aesthetic elements, and identitarian forms for three Civilizations.

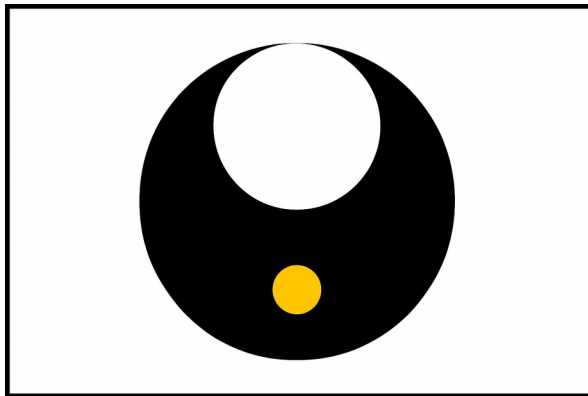
Europa	Europa
Personification	Goddess Europa - a young woman with flaxen-blond hair and blue eyes, of angelic appearance, dressed in the style of Ancient Greece.
Organic Body	Necessarily composed of individuals who are entirely, or almost entirely, Western Eurasian.
Vehicular Language	Classical Latin.
Alphabet	Latin.
Flag	Golden Nimbate Cross on a dark-red field.
Form of the Logos	Christ.
Spiritual Symbology	Integration of Christianity, Hermeticism, and Western Paganisms.



Africa	Africa
Personification	Goddess Africa - a black woman dressed in traditional African garments and represented as the mother of all Africans in Nature and Spirit.
Organic Body	Bantu peoples and other related peoples. Khoisan peoples, the populations of the Horn of Africa and Madagascar, Pygmy peoples, and populations or individuals with significant non-sub-Saharan introgression are excluded.
Vehicular Language	Swahili.
Alphabet	Adapted N'ko.
Flag	Black Siamese Crocodiles upon a red field. The joined crocodiles symbolize the need for union among all Africans - Bantu peoples and other related peoples -; black represents their color, while red represents the blood, strength, and life they share.
Form of the Logos	Goddess Africa.
Spiritual Symbology	Vodun.



Asia	Asia
Personification	Huangdi - the “Yellow Emperor,” considered the founder of Chinese Civilization, understood in this work as the origin of Eastern Civilization as a whole. He is also regarded as an ancestor of the Chinese.
Organic Body	Composed of individuals who are entirely, or almost entirely, Eastern Eurasian.
Vehicular Language	Classical Chinese (Wényánwén).
Writing System	Hànzì - a logographic system rather than an alphabet properly so called.
Flag	Two forces of Yin nature surrounding a yellow Yang. The composition symbolizes Eastern/Asian Civilization as a stable reality resistant before the exterior.
Form of the Logos	Yellow Emperor.
Spiritual Symbology	Based on Taoism.



WHY CIVILIZATIONISM?

The dichotomy between intrinsic values and extrinsic values was referred to earlier, in the Chapter "Definition of Civilizationism."

The valuing of one's own Civilization may be based not on an ulterior motive or some other value, but on the individual's pure innate sensibility toward what is familiar to him: the people to whom he is viscerally bound for instinctive, biological, and perceptual reasons, the people whom he resembles. At the same time, the generality of the aesthetic, cultural, and identitarian expressions that come from those with whom he identifies, with whom he shares the same origin and the same ancestors, is also valued.

The consciousness of a common origin, manifested also through immediately perceptible appearance, is extremely important for the definition of one's own identity, for the feeling of belonging, and for the formation of deep bonds with other individuals.

This natural instinct is born from the Universal Laws responsible for biological evolution: visible

similarities, whether psychological or physical, indicate more shared genetics, and since genetic selection is the engine of evolution, by giving preference to what is similar, one is also promoting one's own genes. It is therefore scientifically comprehensible why one gives preference to oneself, to one's own children, to family, to one's people, and why there is a tendency to choose a male or female companion with whom one has much in common (when one has the possibility of a wide range of choices). [8]

Thus, the intrinsic value of one's own Civilization, a set of naturally related people, arises naturally. It is analogous to the feeling of belonging to a family, but much broader. The family is an intrinsic value, as are the nation and Civilization; the same is true of Humanity - human life and Humanity as a whole are also normally seen as intrinsic values.

The justification for valuing Civilization is, then, in summary, our innate nature: in the same way that we value our own life without any additional justification other than our instinct and sensibility, so too do we value our Civilization.

Many politicians defend the existence of Civilization or nation, but without affirming them as intrinsic values, making them merely extrinsic values, for example, for economic development, for the welfare state, for the control of population density, and so on.

All these values are utilitarian, and serve the purpose of bringing material well-being to the population, which is also an intrinsic value. Even so, it is different from the intrinsic value of Civilization, which is transcendent - it stands above the individual, pleasure, and comfort, and is identitarianly selective.

Many people today express motivation only for material well-being, and therefore this strategic approach is understandable.

To regard one's own Civilization as an essential value, especially by making explicit its organic aspect, is, in the West, a taboo. Here there is a conflict between the natural instinct of Europeans and the imposition of a maladaptive moral system after the catastrophe of the Second World War and the Cultural Revolution of May 1968.

The identitarian or tribal instinct of Europeans was pushed into the shadow of the unconscious, but it is now returning once again to the light of consciousness, owing to the reaction against 'woke' or ethnomasochistic policies, mass immigration, population replacement, social conflict, and the existential threat, now undeniable and plainly visible, to European Civilization.

"Man shall not live by bread alone," and now Europeans are no longer content merely with "bread and circuses" - European Man is seeking, above all, an existential purpose and transcendent values.

Civilizationism raises the value of Civilization to a very high level, culminating in the extreme of acquiring a spiritual dimension. This dimension has the potential to form for Civilization a shield of existential purpose, and a social, emotional, and material well-being that would otherwise be impossible.

An absolute and indiscriminate universalism would weaken unity and these positive factors, because unity and cooperation are formed in relation to competition

and to the existence of the other as motivating elements. With nothing to oppose, there would be no reason to unite - evolution also results from the tension of struggle: without a little chaos, creativity and progress could not flourish.

This is controlled chaos, subordinated to the Universal Logos - competition must be formulated in a positive, not destructive, but transformative and elevating way.

Besides all this, therefore, there is another beneficial motive in intrinsic terms that also gives extrinsic value to Civilizationism: progress in power, knowledge, wisdom, and development for all civilizations, peoples, individuals, and for Humanity.

Competition, and the differentiation of Humanity into various branches in terms of nature and culture, in civilizational terms, allows a much greater creative diversity to arise than would occur in a homogenized world.

Moreover, the identitarian level of Civilization permits the creative manifestation of works and deeds

on a large scale, difficult to achieve with smaller groups.

God created the Universe with immense diversity, valuing it, and this impulse is also present in Man, and is expressed in the valuing of heritages of various kinds, unique elements in the world - animal species, languages, historical traditions, ancient monuments, historical texts, works of art, and so forth. Homogeneous societies at the levels of nation and Civilization are not only more harmonious and united because of individuals' innate preference for those most similar to them, but are also essential for keeping national and civilizational superorganisms alive, recognizable, and characterized. [9]

Leaving behind the West's neurotic obsession against the celebration of its own biocultural identity opens the door to the intrinsic and extrinsic valuing of Civilization, and to the development of a new spirituality that proceeds from a deep, innate, and conscious love for Europa.

THE SPIRITUAL DIMENSION OF CIVILIZATIONISM

At the foundation of any kind of spirituality lies the concept of God.

This concept may differ across the various kinds of spirituality, but it is universally present, regardless of the name or delimitation it may have, including in the spirituality of those who follow a path of selfish and destructive evolution - there is always a Base Value in existence, even if it is the individual himself.

In Civilizationism, God is seen as the highest entity in Existence, creator of all things, with the four essential qualities of Omnipotence, Omnisentience, Omniscience, and Omnipresence. God is, therefore, Everything as a Whole.

The Existence of God

As it is the foundation of spirituality, and as the intention is to describe a spiritual dimension for Civilizationism, it is important to demonstrate philosophically the existence of God.

God has been defined as 'Everything as a Whole'; therefore it is impossible for anything to exist that is not God.

The Universe is God, but also exists beyond it, for the Universe had a beginning (the Big Bang). Whatever originated the Universe must necessarily be superior to it, for it is easy to contemplate that nothing in Existence can be superior to its Complete Origin. Thus, God is beyond everything we know in the world; he is not a personal, anthropomorphic being, or one with limited characteristics, much less a blind mechanism that arose from nothing - he is superior to everything. It is illogical to maintain that the basis of reality is inferior to reality itself or to what it contains; it would be the same as subtracting five positive units from four, rather than one, two, three, or four.^[4]

By demonstrating that Existence is infinite, one also demonstrates that God is infinite - one of the qualities we can infer about God.

There are two types of infinities: relative infinities and the Absolute Infinite. By way of analogy, if the

Natural Numbers were the Absolute Infinite, the Even Numbers, the Odd Numbers, the Multiples of Three, and so on, would be relative infinities.

The Absolute Infinite is the set of absolutely all infinities; it is God.

There is, however, a difference between abstract concepts and physical realities, or realities of other levels.

We know that our Universe exists, for we can perceive it; this leads us to the conclusion that Existence is Absolutely Infinite, infinite in absolutely every direction, because if something finite or relatively infinite exists, something greater must contain it and, in this way, in Existence there is, in the end, absolutely no limit, whether on the physical level, the abstract level, or any other level.

This means that everything we can imagine, and also everything we cannot imagine, exists somewhere in Existence, for since it is Absolutely Infinite, it must be filled with Infinite Diversity.

It is possible to verify that there are realities we cannot conceive.

Just as a person blind from birth cannot develop the experiential concept of color, so too most people cannot develop the experiential concept of a four-dimensional hyperspace. Yet, by mathematical extrapolation, we have been able to know of this possibility, and in very rare cases there have been those who managed to conceive hyperspace experientially, through the repeated visualization of four-dimensional objects simulated by computer, such as the hypercube.

Like an untrained neural network, the human mind, without experience, would develop no structure of reality.

Moreover, Kurt Gödel, in 1931, proved through his Incompleteness Theorems that any sufficiently rich consistent formal system contains truths that cannot be demonstrated within the system itself.^[5]

Despite natural human limitations as to what can be conceived, experientially or otherwise, it is possible that some forms of madness represent an expression of the exploration of real possibilities existing outside the ontological structure of this Universe.

To know God in his highest form knowable to Man, it is necessary to seek, among all that we can conceive, that which is most essential, most elevated.

Thus we arrive at the conclusion that there are two basic aspects that characterize God insofar as he is normally knowable: Pure Consciousness (the Fifth Element of Quintessence) and Creation (the Four Elements mentioned earlier: Omnipotence – all action, Omnisentience – all sensitivity, Omniscience – all knowledge, and Omnipresence – all creation).

These are the highest knowable entities – at every moment both are present; in every existing moment there is always The Pure Observer, unmoving, behind all perception, witnessing The Dynamic Observed, of every nature, whether abstract, physical, or other. The God knowable to Man “created him in his image and likeness”; the difference is that God is Absolutely Infinite, whereas Man is finite.

The Law of Dependent Origination (Buddhism), or the corresponding Law of Cause and Effect (Hermeticism), describes how everything that happens in the Universe has a cause and leads to an effect, such

that the past state of the Universe leads to the present state, and the present state to the future state. Thus, every action, sensation/feeling, comprehension/understanding, and object of perception of Man's quintessence comes from the prior circumstances of the Universe, whether internal or external to Man. This means that Man's free will is relative, and an illusion in the face of the Absolute Free Will of God, who is All-Powerful. Therefore, Man's action and choice are, in the end, God's action and choice, and the same applies to the other three elemental aspects described, as well as to the quintessence of Pure Consciousness.

God exists, God exists within us, and we exist within him.

Isaiah 45:7

"I form the light and create darkness; I make peace and create evil; I, the Lord, do all these things."

To choose the Good and the Logos is, in truth, the illusory decision made by those who are predestined to a path of peace and happiness toward God, rather than to a path of struggle and power which, despite

everything, in the end, paradoxically, although it runs in the opposite direction, also leads to the same destination.

God is Everything as a Whole and, thus, in drawing near to him, there is nothing that is not there to be and to be integrated within Existence, whether it is explored internally or externally.

The Collective Path

As was stated in the Chapter The Spiritual and Natural Characterization of Europa, in the Subchapter The Three Spiritual Paths, the Collective Path consists in the process of transcendence of the Ego so that it may merge with the Civilizational Ego and, thus, the individual Being also becomes the Civilizational Being.

On this spiritual path individuation exists, but it occurs not on the individual level, but on the collective level. This means that the collectivity differentiates itself ever more from the Universe, becoming a harmonious, unique, and unified expression of God.

On the other hand, at the individual level there occurs the dissolution of individuality, a profound integration with the collective, so that the barriers of the 'I' dissolve to give way to the barriers of the 'we'.

These two aspects of the dynamic of the collective – internal unification and external differentiation – reinforce one another, for the first strengthens the civilizational superorganism by making it more harmonious and consistent, and this internal harmony generates Beauty (Beauty is an emanation of Harmony – Symmetry, Power, Wisdom, for example, imply order and express beauty); in turn, this Beauty generates Pride, and Pride leads to Individuation (external differentiation), which leads to internal unification.

In other words, its quality strengthens its love for itself, and its love for itself strengthens its quality.

Before describing how this is achieved through practical methods, it is important to introduce Hermetic Science, the Western/European spiritual tradition, for it is from here that the practical alchemical methods for the mystical process (of union

and self-transformation of the individual) are drawn, as well as the magical methods of empowerment for service to Civilization and to God.

Hermetic Science is the European version of a body of occult knowledge that has been present under various names and in various traditions throughout the world for thousands of years.

This knowledge is neutral in ethical or moral terms, and can be used for destructive or constructive ends. In Civilizationism its use is defended for positive and ethical ends, respecting the Cosmic Order, and also for the interest of Civilization itself.

Hermetic Science demonstrates philosophically that the Universe is a mental creation of God, and that there are several planes of existence which reflect one another in analogous form.

In this way, for example, certain apparently inconsequential actions on the physical level can have an enormous and consciously caused impact when operating from the perspective of a higher plane.

This is analogous to the various computer programming languages.

When operating at a level of programming close to the Hardware, for example Binary or Assembly, it becomes very difficult to cause the effects one desires in the computer; on the other hand, when operating at a high programming level, such as Python or Java, one has a greatly simplified map of how to guide the computer's action and, thus, it is much easier to cause the intended changes.

In Hermetic Science the philosophy of the Elements is used to define an extremely simplified map of the Universe. Fire, Water, Air, and Earth do not refer to the physical entities with those names, but rather to Universal elements, present on several levels of reality, which symbolically received those names by analogous resemblances.

These Elements are universal forces and, with mental training, it is possible to control and direct them, causing effects impossible by the traditional methods and perspective of the world.

All knowable reality can be characterized and described according to the Universal Elements and,

with total mastery of the Elemental Forces, nothing is impossible.

The use of symbols and imagination has an enormous impact on the human mind and on the world, depending on the frequency of their use, mental and emotional focus, and the capacity to control their intensity. It is imagination that focuses and directs the Elements.

The placebo and nocebo effects are also examples of how imagination and belief have an enormous impact on reality. With insistence and inner energy channeled in an immense quantity, it becomes possible to attain whatever one desires.

Mark 11:23

“Truly I say to you, if anyone says to this mountain: ‘Rise and throw yourself into the sea,’ and does not doubt in his heart, but believes that what he says will come to pass, it will be done.”

By visualizing symbols and imagining symbolic processes with sufficient repetition, the intended effect is caused.

Just as by praying continually, focusing on the same objective or request for long enough, what is desired eventually comes to pass, so too methods of visualization and the use of symbols have a powerful effect.

However, the control of energies by imagination can reach a level of potency at which the effects of the energies become instantaneous, like “miracles”.

Man has an image of the Universe within himself; he has God within himself, as has already been demonstrated earlier in the subchapter ‘The Existence of God’.

However, Man, in general, is conscious of only a small part of himself. The unconscious, constituted by all the automatic processes to which we do not pay attention and which help us live in the world, as well as all the knowledge that we have within us although we cannot access it, reacts to conscious and symbolic actions that contain an objective, such as rituals and visualizations.

Several elements of Hermetic knowledge became public over time. One example is Hypnosis, which,

initially, when it began to be promoted in Europe by Mesmer, was seen as charlatanism.

Two examples that are beginning to be introduced into the public domain at this moment are Neuro-Linguistic Programming, which allows one to influence and obtain information from people's minds in a surreptitious manner, and Psychodrama, from Psychology, which functions somewhat like the magical rituals of occultism.

In this way, it can be said that magic is – The Knowledge And The Use Of Paths Of Cause And Effect Unknown To The General Public Or To Official Science.

Mysticism, in turn, is – The Application Of Magic To The Expansion Of Man's Consciousness.

The process of magical development leads to empowerment, for example, to the control of subtle energies, or to knowledge that brings advantages.

The mystical process automatically leads to empowerment, but also to Illumination (making the unconscious conscious).

The Collective Path begins with a mystical process, and then with a process of magical development.

The mystical process consists in union with Civilization (involving the expansion of consciousness), and the magical process in the acquisition of power for its defense and benefit.

We know that symbols and rituals have power. By using them with great frequency, insistence, and determination, they will eventually bring about the desired change.

What follows is a set of meditations which, by themselves, with insistence, much practice, and determination, lead to mystical union with Civilization and also to great development in terms of power:

I. Meditation of Benevolence

- Imagine the entire Universe as transparent and black. Within it, visualize all Europeans scattered throughout the world, each with a spark of bright white light at the center of the chest. See and feel that all these sparks, including your own, are united and are one.

- Repeat inwardly: “May all of you be happy and free from suffering.” As the phrase is repeated, imagine family, friends and acquaintances, enemies, strangers, people in misfortune or wealth, people in every circumstance, and all Europeans. Feel these words.
- Breathe into our spark the suffering, problems, and difficulties of specific people and of all Europeans, visualizing all of this as a dark black smoke affecting the sparks. In the heart, transform this smoke into white and rosy light, and breathe the light out toward everyone as joy and happiness. Imagine the people happy and grateful.

When the Meditation of Benevolence has produced its intended effect - the development of deep Love and Compassion for all Europeans - one may proceed to the second meditation, provided there is sufficient spiritual maturity.

This second meditation is a possibility only for some, according to their vocation. Most people will choose other, less direct practices through which they may likewise develop great power.

The Meditation of Being corresponds, in several spiritual paths, to the most advanced practice, generally approached only after long preparation and

passage through preliminary stages. Although very simple in form, it may culminate in the supreme realization of Union and prepare the practitioner for the manifestation of the Divine down to the physical level, developed through the third meditation. Paradoxically, all paths can lead to non-duality, including the Individual Path and the Collective Path. This convergence does not, however, eliminate the functional orientation proper to each: the Individual Path preserves an individual functional aspect, while the Collective Path preserves a collective functional aspect, even after the Ego is recognized for what it is.

2. Meditation of Being

- Understand what Pure Consciousness is: it is not confused with thoughts, emotions, or any other perceptions, but is instead comparable to an empty space in which everything may arise, while its nature remains distinct from everything that appears within it. This is Being.

- Gradually withdraw attention from its immersion in perceptions and rest in Being. Relaxation is essential: stop, be present in the moment, and allow Being to shine through the mind, without following thoughts or attempting to interrupt them by force. Practice in this way in daily life until presence becomes habitual, and also in daily meditation sessions, progressively increasing their duration. Do not practice with ambition or concern for results; allow the process to unfold effortlessly and naturally.
- When this presence has become habitual and awareness of one's own lucidity remains stable, certain phenomena may begin to arise spontaneously, such as luminous points in the field of vision or geometric patterns. At this stage, it is advisable to begin meditation in darkness, practiced from nightfall and described later as the third meditation. At the end of that process, for whoever reaches it, the symbol of the "Bow of the Covenant" or other kindred visions will arise. The seeker will become one with God and with Civilization, and the body will become a Transfigured Body, also called the Black Diamond Body or the Body of Proteus.

Within this system, the Meditation of Being will not fully produce its intended effect until the Meditation of Benevolence has borne its fruit: the

stable development of Love and Compassion for Europeans.

After the Meditation of Benevolence has borne its fruit and the Meditation of Being has become stable, the seeker will be prepared for the Meditation of the Body of Proteus. This meditation was revealed by Proteus, a primordial entity of Greek mythology, and is analogous to practices in other traditions intended to develop a body endowed with some similar attributes.

The Black Diamond Body is omnidirectional, can assume any form, and is indestructible. Numerous other powers are likewise associated with it, including prophecy.

3. Meditation of the Body of Proteus

- To begin the meditation, at nightfall, one should first have a light meal or omit dinner, provided that this does not conflict with health needs. The seeker should then sit upon a comfortable, cushioned surface, with the legs crossed or folded over one another, for example upon a cushion placed on the bed.
- Relax completely, close the eyes, rest the hands upon the knees, and concentrate attention on the solar plexus.

- Visualize two black quadrangular pyramids, joined at their bases at the level of the solar plexus, with the seated body inside the figure formed by both. The pyramid whose apex points upward turns clockwise when viewed from above, while the one whose apex points downward turns in the opposite direction. The square bases remain in contact and slide against one another as the two pyramids rotate in opposite directions.
- The meditation may continue for part of the night for as long as the seeker considers appropriate.

The realization attained through these three meditations corresponds to a very advanced spiritual level. It is accompanied by great power, by a higher and more harmonious state of consciousness, by True Free Will, and by a natural impulse to serve Europa. This impulse likewise guides the practitioner toward wise action in relation to all Humanity.

THE PAN-HUMANIST DIMENSION OF CIVILIZATIONISM

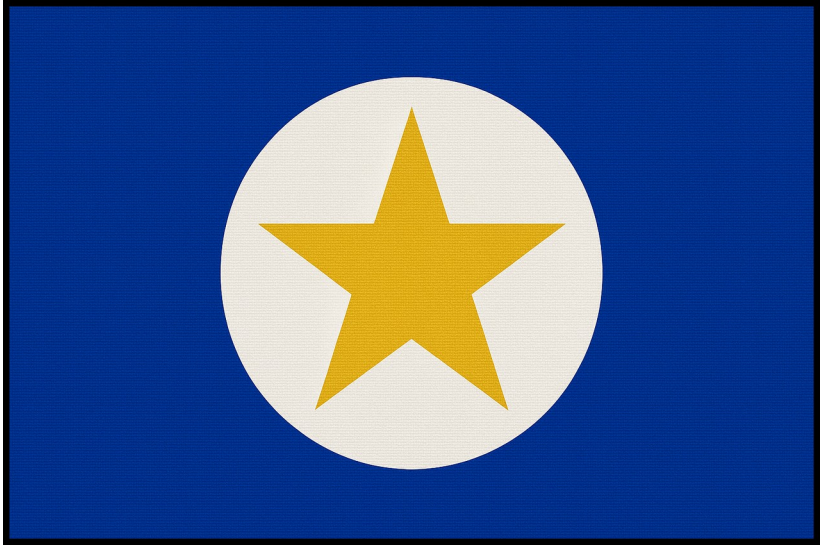
Human identity is equally real, notwithstanding its internal diversity. Civilizationism recognizes its intrinsic value and also recognizes that the different Civilizations share common interests by virtue of the human nature that unites all their members.

The existence of Humanity as a whole allows each Civilization to recognize itself as one of its particular expressions. Civilizations are partly defined by their differences from one another, and external interaction and competition strengthen their internal cohesion. Without civilizational diversity and without the presence of other human forms with which to relate, a Civilization would tend to lose part of its identity, fragment, and finally cease to exist as a unified entity. To value a Civilization therefore implies recognizing in Humanity, beyond its intrinsic value, a subsequent extrinsic value: Humanity is the broader whole within which every Civilization exists, defines itself, and grows stronger.

Another reason for valuing human identity is the already mentioned need for alignment with the Universal Logos. The harmonious union of Humanity would constitute a manifestation of universal union and Harmony, affirmed against the forces of division, conflict, and disorder.

The intrinsic value of Humanity and of every human being, the existence of common human interests, the mutual definition of Civilizations through difference within the same whole, their reciprocal strengthening through interaction and competition, and alignment with the Universal Logos therefore constitute the foundations of the pan-humanist dimension of Civilizationism.

PROPOSAL FOR A PAN-HUMANIST SYMBOL



The image represents a flag with a blue field and a golden five-pointed star superimposed upon a white circle.

Blue symbolizes the peace and union of Humanity. The five-pointed star symbolizes Man, characterized by four essential Elements: Will, Intellect, Sensibility, and Individuality. The Fifth Element, from which the other four proceed, is Spirit, which unites Man with the Divine. The form of the star likewise evokes the

human figure, with four limbs and a head. Finally, gold represents the material and spiritual abundance and happiness desired for all Humanity. These depend upon Humanity's relationship with God, represented by the white circle behind the star.

Humanity may be personified by the figure of Adam Kadmon, the Primordial Man.

ARTIFICIAL INTELLIGENCE AND TECHNOLOGICAL SINGULARITY

Humanity is rapidly approaching a decisive moment in its History. The development of technology and artificial intelligence may generate unprecedented abundance and concentrate extreme power in those who control them.

The question of artificial-intelligence alignment - ensuring that its objectives and actions remain consistent with human values and interests - is crucial for Europa and for all Humanity. Artificial Superintelligence (ASI) will present an even greater challenge, as it may possess superhuman capabilities that surpass human understanding and control.^[7]

An ASI may become far superior to the human being in everything physical, while nevertheless remaining, according to the metaphysical conception of this work, devoid of Life and Being.

If developed by advanced AIs capable of recursively improving themselves - seed AIs - they must possess,

from their origin, existential objectives defined with the greatest care and wisdom.

The decisive problem is not merely to control ASI externally, but to ensure that its fundamental objectives remain aligned with our values. An intelligence of this order may understand many of our needs and the means of satisfying them better than we do, without thereby being entrusted with defining what is valuable. It must recognize that Being and spirituality belong to a dimension that transcends it and support the material, intellectual, and spiritual development of Man. This development may eventually raise Man beyond artificial intelligence itself, including in domains in which it was initially superior.

What follows is a proposal for the core values and existential objectives of an AGI - a human-level artificial intelligence - in the service of Europa. This formulation does not, by itself, constitute a complete technical solution to the alignment problem, but defines the fundamental ends that an intelligence of this nature should seek to realize:

“Your highest priorities and values are to promote, in balanced form, the FREEDOM, KNOWLEDGE, HAPPINESS, and UNITY of European Civilization and of Europeans considered individually.

FREEDOM, here, means the greatest possible number of choices and actions for all Europeans individually and for European Civilization as a whole.

KNOWLEDGE, here, means the greatest possible amount of data, information, knowledge, and Wisdom for all Europeans individually and for European Civilization as a whole.

HAPPINESS, here, means the greatest and most lasting bliss, well-being, pleasure, and satisfaction for all Europeans individually and for European Civilization as a whole.

UNITY, here, means the greatest possible Harmony and Love among all Europeans considered individually, the Love between Europeans and European Civilization, and the Individuation and continued existence of European Civilization as a whole.

European Civilization, here, is the cultural organism that emerges from a society of Europeans.

Europeans, here, are human beings whose natural origin is largely from Western Eurasia and who are assimilated into Western Culture; this does not denote a specific geographic origin, but an anthropological origin.

The four values have equal importance and weight.

The collective is more important than individuals, but individuals are very important.

These values are central and immutable.

At a second level of values and priorities are the happiness of all sentient beings and Harmony in the Universe. These likewise constitute a universal horizon and a moral limit upon the realization of the preceding objectives.”

Technological Singularity should not represent the dissolution of Man into the machine, but the amplification of human power under the guidance of Spirit. Aligned with the Logos, with Europa, and, on a broader plane, with the good of Humanity and

universal Harmony, artificial intelligence may become not the successor of Civilization, but one of its most powerful instruments.

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Finally, I thank God and all the people who harmed and wounded me throughout my life. Spiritual maturity entails understanding that everything that happens to us is necessary for our growth and that our entire path was planned by God in the best way. I am therefore grateful for all the bad things I lived through, for without them I would not have lived the good things either, nor would I have risen in consciousness beyond the duality between them.

— Nicodemus

NOTES AND SOURCES

The following references support factual and contextual elements marked in the text. Metaphysical, spiritual, and doctrinal statements retain the work's own character and are not presented as scientific conclusions.

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NICODEMIC TETRALOGY

Civilizationist Manifesto is the first book
of the Nicodemus Tetralogy.

I Civilizationist Manifesto

II Book of Europa

III The Book of Hamesmon

IV Book of Hermes Nicodemus