

## **On Social Euthanasia and Micro-communism**

Nations have certainly their life. They blossom and like all other institutions eventually they die out. Even when perished however, humans profiting from them try to keep up with their cadavers as long as possible. Naturally, parasites come to gnaw on them. There is a cycle that ought to take place but this cadaver is too comfortable. The managers of this cadaver have no intentions to let it go. It is not only a question of keeping up their power, too many of their human subjects would not survive the transition so dependent they are on such a dead institutional body.

Along with parasites there is a willing for new forms of life to sprout out of this cadaver. Such a sprouting would have generated new living forms and the human transition from one cadaver to another would have been much smoother. Sadly this sprouting has been and currently is starkly oppressed by our old managers. So much is their focus on the status of their institutional cadavers that alien parasites and sprouts are conceived as highly dangerous elements that ought to if not hindered, they ought to be integrated, meaning they ought to undertake a process of standardization and normalization that in fact turn them most disarmed of their very necessary features.

The process of normalization is the guarantee for the social managers that the old body is not consumed and that new bodies do not emerge from it. Perhaps their ultimate intention is that of provoking an artificial fossilization of this cadaver. While this is the ultimate form of control it is in fact the last stage of life. My question is then how do we survive such a stage? How do we make sure that the dead meat is refurbished, that new meat is shaped and that the process and thus life can move on?

Perhaps my most intriguing question rotates around the same old issue and that is how can change occur without the usual bloodshed? Bloodshed alone perhaps is no longer an issue. Much poisoned is spilled on the environment to mass murder one another and this new form of violence needed for change to take place will most certainly affect the generations to come. How can change then occur without violence? How can the new grass take over the old and grass? Or better how can the new grass grow out of the poisons applied on the old grass to keep the latter as if new?

There is much discussion today revolving on how to tolerate one another and basically keep on living on such fossilized social cadavers. It is all very well for those whose interest is that the "life" on such dead cadaver should continue with the premise however that this cadaver is not altered. According to those in power, all that ought to be altered is only and exclusively the way we can accept one another so as not to compromise the cadaver we live in. This is at least my realization and this is at least the

way I have started seeing human attitude to life. There is the conformist attitude of those who wants to preserve a state of things and there is the attitude of those who really naturally bloom with new energies and ideas. The one is the party of death and the other the party of life.

As I notice most political parties, whether left or right belongs or come to belong to the former party, the party of death. As soon as the comfort of power is felt, there is no resolution but that of preserving it, which also means sometime that of keeping up a propaganda of agitation so as to legitimize one's authoritarian seat. My question still remains how is one to bring forward a new life under such power lock-down. How is owe to bring a fresh new life to a community rather than a most artificial state and/or nation?

As I ask myself these questions I realize that traffic has become an essential component from preventing the social cadaver to go rot. We live in a pseudo traffic jam and drive managers cars with the function of only keeping up a most unnatural mission. Any attempt to create a new body, any attempt to conceive a new life away from the mindset of keeping the dead cadaver alive is if not oppressed, isolated and kept eventually under control as a form of cancer. How dreadful to think that this very cancer might in fact lead to a new life.

The issue now is not that this cadaver is dead. The issue is that in order to keep it from getting rot much of our natural resources are invested. The toll to support these massive dead social entities is too high. The sort of life regenerating actions we could try to adopt within local community are now too much affected by the pervasiveness of a social establishment in need to keep its dead cadaver alive. Ethically we are also not trained to think that perhaps at this late point the best solution is perhaps to assist the death of nations with the intention of recreating and reconfiguring new and more organic and more local systems bound together for the sole cause of protecting themselves from external greedy enemies.

Any attempt to politicized and govern these communities from a continental perspective cannot but be harmful for their harmonic living. If there ought to be a political overview on these community it always has to act unrestrictively but just as a way to endorse their growth. This resolution ought to be written in stone and cannot be temporarily outrun. Our human hope is but the community we can establish in symbiosis with our natural landscape. Only then we can develop or better recover a full responsibility for our actions as a direct consequence to our environment.

What law makers ought to design is the euthanasia of the 19<sup>th</sup> century nations. The 21<sup>st</sup>

century needs communities and of course these communities need a league to protect them from extra-continental threats. This community should embrace the model of frugality and should learn to depend on themselves and on the exchange with others. It is the era of redemption from all the consumerist and ideology driven destruction of the 20<sup>th</sup> century. This redemption is most needed and can only be effected by scaling down humanity.

I am quite in doubt that any attempt of scaling it down can take place if the dead cadavers I so much talked about will still exist. All the ideology that ought to be broadcasted is that humans have come close to fuck up and we ought to keep humble. This is definitely naive a thought yet I cannot come up with a better thought. Anything that the dead nations and their greedy coalitions will attempt cannot pull humanity away from the path of self-destruction it began following. They can certainly decelerate the pace for sometime or again they could just bring humanity to a dead still.

We need a vigorous and radical change in direction. Communism and capitalism have been already tried out as formulas; they have worked here and there and here there they have fucked up completely at the expense once again of not only millions of lives but also of our very environment. The option of decentralization has not been attempted yet. It is too counterintuitive for any ambitious political organization. It cannot gain any of the populist support to take place.

Decentralization ought to take place, ironically perhaps in getting more intimate at first with our nature and with the nature around us. I don't mean here to become self-centric. To the contrary I mean that the self should be used as our apparatus to grow outward and to put our roots back to reality. Only consolidating these roots we can hope to gain enough branches to produce our own goods.

Perhaps no revolution is necessary. Perhaps indeed what is necessary is simply a philosophy that brings us (elevate us is too big of a word) to a state of self-contentment. What ought to be taught in the decades to come is a philosophy that suppresses any worldly ambition and replaces it with the ambition of taking care and know ourselves and our surroundings. Having eradicated any will for fame, and popularity or any expectation leading to rage and anger would already be quite a step forward to make sure that humans get more settled.

With getting more settled I do not mean that we should leave like monks. To the contrary those who wish to should keep on roaming around in their caravans. There should be constant exchange yet keeping in mind of the disputes that this might bring about. Perhaps the solution would be to provide individuals a network of base points he

or she can circulate to. The humans I have in mind should be like migrating birds who would settle part of the year and migrate across territories bringing their product along and exchanging with other communities.

If a philosophy of restraint is not sufficiently introduced to all the humans of these communities, issues would certainly emerge and the origins of new forms of authorities would immediately rise. In this respect, having tasted thus far also the ignorance of human nature, all its vicious constitution when not trained to any principle these communities are far from realizable. However I believe that as the dead cadavers will keep on existing, things will go inevitably wrong and my invitation for now is that of only inviting the few to take up my suggestion and get ready.

Perhaps all it is here to suggest in this essay is to re-pioneer the land so as to identify spaces where colonies maintaining a human scale can be created. It is imperative we start now and keep up with such mission. It is imperative to create a sub-network and it is imperative to keep it without any overarching framework which, no matter the good intentions, could one day lead to more power abuses and the rise of yet another dead cadaver to maintain at the expense of life. Only with the example of functioning human-scaled communities, only with what I would call a working micro-communism, life on earth as a hope to continue.

In the establishment of these communities the main issue I believe is that we ought to keep up with the burden of whatever dead cadaver neighbouring with us. No matter how deep and remote we will go always its presence will be of a an extra yoke to carry on top on the natural yoke we chose to carry. Yet we should not go too far either. We ought to work as a model for others and in addition it is most vital we begin to exchange material and immaterial good with similar communities always however most aware of our autonomy. In this sense we also ought to keep our community open, never exclusive to member only but always allowing new people to come and go and perhaps stay without any form of nepotism or leadership.

The sole spiritual motor of these communities should be driven by an exaltation of life on earth stripped from any religious superstition and of any prejudice. Our humble work and the sharing it with others should be our celebration of life in the planet. In all this solar reality our shadows will constantly be the rise of greediness in the heart of some people. Even just a few can upset the whole. There is no solution to this but only a lenitive and that is constant philosophizing on the basis strictly of our own life on earth, of a our raw reality avoiding there also any of the abstractions leading to new schools and forms of dead establishments.