

The Perfect Humanity

There seem to be two anarchist modalities. Once we get convinced that the work of authorities is always in the end worsening the human condition especially in modern times in which the grip of governance on life is ever more pervasive, the options that are left are really two.

The classic anarchist solution is that of reorganizing in smaller and self autonomous entities with a strong sense of solidarity. In this respect however the idea is that scientific progress and a sort of egalitarian socialism can be still achieved. This idea implies that there is still a hope for the development of a technology that would better serve the anarchist communities in all their harmonious living.

The classic anarchist solution may in this respect comes out as too naive today after over a century of progressivist thinking. What is then the direction for those who shares their fair bit of doubt that any further progress can in fact even solve the troubles that progress thus far have generated? No longer then it is governance to be scorned but the very faith in progress, a more and more automated progress that in fact governs governance itself.

Perhaps here another idea sets in place and that is that of not a society that wants to keep on progressing obsessively increasing revenues and its citizens and their well being. It is not even the opposite way around of a society only aiming to regress into some dangerous and miserable archaic form. I am here talking about a perfect society, a society that does not feel the need for constant new challenges, a society that is simply satisfied with itself.

Is the idea of a perfectly satisfied society most absurd or can it be in fact found in the history of humanity? I believe it can be found in those societies that have been more spiritual and whose rhythm has been not that of an economic machine but rather that of contemplation. The superstitions brought in by religions have been here most disarming but indeed these societies have managed to live happily for hundreds of years until a neighbouring society with its worldly political and expansionist ambitions have taken it over.

It is possible thus thinking to conceive societies in which there is also a level of organization but the main paste is really a spiritual contemplativeness. Yes there would be worldly things to take care of but somehow the members of this society would be more drawn into beholding a virtual domain. This domain should not be a religious one but should be based on the observation each member can inaugurate with his or her own nature.

Now technology has evolved to such degree that humanity is indeed busy contemplating a realm different from reality. Humanity contemplates the new digital media, the artificial screen but this screen is by far a medium in which one contemplates his or her nature. One can contemplate in fact the surface of oneself, one can contemplate his or her own cult of personality, the branding of a self which in fact precludes any intimate relation with a nature that lays in the depth.

We live thus in a society that is anti-contemplative, it is right the opposite of what a society aiming to heal itself without further strivings is. The first step to recollect an intimate relation with our nature would be in fact that of turning off such blinding screens or better to find a novel use of them to relate to our humanness.

So obsessed with its own representation contemporary societies and its members have become that hardly nothing more than narcissism emerges. Even the most solidarity driven and human rights driven social members are just but narcissists beautifying themselves with a uniform on which these honorifics appears.

The overall result then is but a well defined set of armies which have all their peculiar sets of brands pro or against a certain argument. In these divisions there are also much divisions with everyone wanting to play the general and differing and always differing for certain views. The battlefields become the social media platforms that some nourish from these polarities.

Now this platform driven regimentation of society is far from inducing humanity to reach any perfect contemplative state so much needed to begin a healing process. This regimentation manifests in itself a state of war, even among those “generals” who fight for peace and for whatever positive change.

It is a war that no one side will ever win, it is a most needed war which feeds the new capitalistic machine, the very platforms of military exchange. To bring into these platforms the idea of a spiritual peace, of a society dedication to contemplation would be immediately labeled as narcissistic, as defiant of the problems that so much affect humanity.

Yet this ultimate move is really a move of subtraction, a move in which individuals would give up their superficialities, their uniforms with all their medals, a movement in which not the surface but the profoundness of our human existence would reemerge. Turning contemplative is but turning in our so harmful human ambitions, is becoming kinds again to our nature, becoming humble and part of it.

At this state the schemes of observations which we can craft to observe our nature

become the key ritualism each social member should follow in order to keep connected to his or her intimate nature and at the same time be part of the universe, breath with it at its paste. This continuous observation of our nature spoiled of any given dogma is the path each member ought to undertake in order to find his or her own way to a unique spot in the infiniteness of the universe.

Armed of only their own self-conceived disciplines each member would be then freed from all possible forms of slavery, of subjection under whatever platform, he or she would run his or her own platform as a gear naturally interconnected with that of the multitude of contemplative others, rotating with a universal cycle previous humans have so dangerously tried to controlled and alter.