

Passivism: Towards a Creative Autonomy

Any new technology opens up a period in which those humans who have access to it can unrestrictedly experiment and pioneer its boundaries. New forms of expressions are thus born, creating new domains of freedom humans can potentially relate to. Soon however the greediness and will of power of certain other humans bring forward with persuasion or with violence frameworks in which these no longer so new technologies ought to be operated.

While the domains of freedom born with a new technology shared the love of creation among its enthusiast developers, the rise of these more or less imposed frameworks are the premises of large commercial as well as political conflicts which is likely to sooner or later degenerate into catastrophic wars. In this respect the same technology can bring the freedom and autonomy of the creative many and the destruction and control of the small elite over the entire planet.

If we agree with this logic, if we have enough historical evidences to see such a recurrent regression of humanity into the meanders of dangerous state powers, how can we together think to contrast this de-evolution but by pursuing with our creative domains of freedom despite the frameworks that are more or less imposed on us? Does anyway the pursuing of such domains of creative freedom make any sense?

I guess this is what underground culture, the unofficial culture working detached from any of these imposed frameworks can develop. We can thus keep on our dangerous rhetoric of accusation and self-accusation yet somehow what is most vital is the persistence of autonomous creativity even under the most tight regimes of power. Only via the obsessive ritual of creativity autonomy can be born and a self-expression be maintained.

This sort of underground self-expression can actually gain in power under the power imposed from above. It does not literally need to challenge it or go against it; it ought to only be performed as some sort of shamanic technique versus the dangerous and corrupting technology of the homo faber the worldly power of any commercial and political corporation establish.

Even the most evil and militaresque of state can deflate from within if there is enough force to create a sort of a vacuum, a black circuit of pure creativity emerging from the very within, from individuals transcending the evil development of whatever worldly power. It is clear that this creative force, particularly as it comes from single and disjointed individuals requires a stoic like discipline which is the very essence of its maturation.

This creative discipline is thus diametrically opposite to the discipline any regime of power imposes on its members despite the more democratic societies and its patented intelligentsia conceiving them as one and the same thing, and opposing them with regimes of negligence and provocations which are in fact but a new type of semi-religious order to come.

In this respect what it is most important is our awareness against any form of framework in which we might be caught. We ought not to be caught in its more or less mechanical procedures and ways of functioning no matter the persuading and moralizing rhetoric coming out from it. We ought to fully adhere to our own nature and only by doing so develop some sort of an original and authentic but most importantly human alternative to the dangerous state-like set ups of any form of institution.

Therefore, no matter all the geopolitical forces setting up against one another with ideological weapons at first and at last with real weapons, the only form of activism one can conceive which could really play a difference against the inevitable is in fact what I could define as passivism. All forms of activism can be in fact denoted as pushing one or another extreme of two powers which will for eternity turn life on earth most miserable.

One power can in fact never claim victory over another and no power can in fact claim to be the villain nor the hero of the situation. Embracing an ideology and fighting for it only hasten the way to a large and most catastrophic conflict. Passivism on the other hand literally remove force to this destructive tendency, it creates a sort of shelter in which the friction cause by large media and technological apparatus bombarding one another is silenced, in which one can find a most healing other place which is not a fairyland but is created right from our direct and effortful engagement with our own nature and our own reality.

Passivist is thus he or she who dedicates him or herself to a contemplative type of creation detached from all the rhetoric going astray, very much settle in the here and now, in the prolific nature that surround and regenerate our proximities. The passivists are in fact the most numerous party of any developed state. Perhaps they are simply not too fully dedicated, they are afraid to be fully committed to the cause or simply they are too numbed by all the commodities this or that framework provides them.

Potentially thus these passivizing individuals could overcome those who keeps injecting and amplifying agitation into the world population. A passivist should in this respect solidify his or her discipline in a most playful yet dedicated manner. The first step however being that of braking loose from the sort of middle class and bourgeois uniform and dwelling one gets in the education one ought to face to become a clerk of

whatever framework one is born into.

Any person then ought to break free from a state of the vilest of slavery, that of being trained to be a clerk in a framework. This can only be fully achieved not by adhering to another framework and in this respect escape the former by becoming the clerk of another. One ought to adhere in the first place to ones own nature and only then understand the power of it, a natural bottom up power contrasting the more or less repressing top down power of any institution no matter how philanthropic its agenda is.

We can then not expect any type of human liberation but by not so much fight for our self-expression but by executing it. While the fight will only bring yet another for of worldly power which will in its turn oppress other forms of self-expression, the execution of our very self-expression is the constant drop that will eventually perforate the hard crust of conservatism that more and more seal our extremely bourgeoisie setting.

It is in fact a matter of life and death. Life is this dripping and flowing of a most organic substance which the ever more tightly institutionalism can only but turn stagnant in its cemented basins. The discipline of the passivist is that in fact of repetitively beaming out his or her own nature into an ever more sterile and gentrified and controlled and dogmatic and most of all inorganic reality. The passivist can only find his or her place in the creeks and cracks of all this tighter forms of statalism gripping onto life.