

On Non-urban Anarchism

It greatly surprises me how communities that have been fully self-governed for generations are the sudden preys of most autocratic aspirations. In a matter of years their autonomy comes to an end and the ever centralizing new regime turns them most impoverished and identityless.

Rather than discussing how vulnerable natural autonomies can be let me ask two questions. Firstly what have made these community autonomous in the first place? Secondly what have made them so pure and authentic in their own way as for example described by Herodotus semi-historical voyages?

I suppose that the very node of these questions lays in politics. As a person deeply rooted to his or her own nature does not need any guidance so it is a community. A group of persons then having to endure the hardship of an environment is in no need of a top down political system telling it how to behave. On the contrary any form of political interference with such a kind of natural link is most destructive.

As politics become ever more pervasive, as a politician can via the technified bureaucracy impose his or her views on people and environments remote to him or her, the only strength that a community can have to exist, to not be dissipated and become urbanized and fully dependent on an imposed and much artificial structure, the only hope is to also develop a link to their own human nature.

In other words a "natural community" to keep existing ought to attempt to maintain their link to the natural environment but as this come to be undermined by the introduction of much social commodities it ought to develop a link to their own humanness. This later link will balance out the coming to lack a connection with a natural environment that has served them as some sort of guidance, that has keep them integer through the millennia.

While all communities get sucked in a political system and they are broke into individuals who progressively move out to the commodified urban centers, perhaps the new trend can come via a return to the lost environment with the spirit of reconciling to it as much as reconciling to our human nature. In other words, what politics are turning into a Siberia ought to be reverted into a Tibet.

As a spiritual community, and especially taking Tibet as an example, we cannot but once again be completely overpowered by whatever imperialistic ambitions. If we want to maintain our autonomy I am afraid that we ought to be unlinked from the destiny of any physical place, we ought to be ready to leave and move around and eventually only

keep our own selves as both our father and motherland.

Under the new technological paradigms it is very unlikely that we can constitute a community that is not affected by a grip of power. No matter how pure and well intended and dedicated each of the members of these community is, any attempt to settle exposes the communal ideals to the corruption of a power that will sooner or later infiltrate and undermine the community. In this respect where and how is a cult of human nature to be cultivated and celebrated?

I believe that there cannot be any official ways to do so. While the cultivation of a cult of our humanness ought to be done privately and intimately on a most regular basis, the actual celebration can only occur in a most scattered and unannounced fashion. The actual cultivators of our humanity then ought to keep low-key and low-profile, ought to live a most normal life and ought of this normality gain the insights of a most marvelous spirituality they cannot and they should not channel within the very instruments used to boost institutional power.

In this sense we are citizens and comply to the rules but as far as for our spirituality we are to conceive a most elaborate of form of spirituality, a realm other than the one we live in. We are in fact to create a parallel realm, somewhat of an anarchic and non-urban space where humanity itself can be rescued as soon as imperialistic ambitions will once again break loose.

Global politics can be in fact seen as just a game to provoke the right conditions to enable a few to set forth with such ambitions. It is only and always a matter of time and rot diplomacy, of planting certain seeds in people's head. We can hinder only to a certain extent the self-destruction that human greediness so regularly sets forth. One thing we can excel in doing however is to invest in what is left aside and is not taking care of in the process of becoming once again an empire and this is literally our human nature, a most neglected nature.

As a matter of fact the more a society grows imperialistic the more its humanness come less no matter all the boasting it attempts with psychologists and gurus and a most false morality only used as a branding facade. There is simply no time for humanness a humanness that is not borrowed but a humanness that ought to grow from within as a tree with its roots.

This gets me back to this idea of cultivators of human nature. Such a cultivator then ought to be engaged in whatever business only at last to be fully dedicated with the growing of a nature that is not as part of a imperialistic society but is created in a different space, a spiritual one that is kept unaffected by it. The anarchist I have in mind

then does not undermine the urban, an already constituted imperialistic social structure but rather constitute a whole new space in the very forgotten pit that all the imperialistic ambitions don't care of, in the neglected humanity.

This spiritual space, this other space is the nature we can no longer connect to. This spiritual nature is not set forward by any religious institution, it is and it must be our own creation. We can gain all sort of inspirations for those who have sought this path but at last it is based on our engagement as cultivators that this natural space can take shape.

The creation of this spiritual realm is the most political and confronting act a human can ever conceive. Its very existence is a most disturbance for any worldly institution and spiritual cultivators ought to keep on dedicating themselves to it before actually disclose it. In our gray existence it is a ray of suns we can begin to disclose only to few who ought to adjust their vision to see not a reflected artificial light but the pure light each individual can learn to emit.