

The absense of being ruled as real democratic alternative

By Timo Schmitz, *Philosopher*

Traditionally, nations tended to expand. The Roman Empire became that big that it had to separate in two states and had four capitals in the end. The Mongolian Empire ruled half of the world, but also only through separating territories giving it to the many heirs of one ruler. All in all, states always wanted to grow, and to a certain point, they collapsed. When the Soviet Union created its goal to reach world communism and once be the world communist state, it already spoke its judgment to death. As bigger a state becomes, as more unrulable it gets. The goal should not be making states bigger, but going back to regionalism. People always tended to organise in societies, however, they traditionally did not have to be big.

The Chechens for instance first build their family, the family belongs to a clan, the clan belongs to an alliance, and the alliance belongs to the nation. In this way, a democratic organisation was possible even long before democracy became a word in the modern West. The family members discuss together, the family delegate discusses with the clan, the clan represents the interest in an alliance of clans, so that all voices are heard and compromises found and wars could be avoided. The delegate of one alliance met with another one for peaceful talks. This form of tribal democracy functioned for hundred of years. Other nations had similar ideas. The Dong and Miao in China always meet in their communities and still do until today. Also the Tibetan community system works like that, so that every member of the village gathers together finds solutions and then proposes them to the Chinese Communist Party, which leads to an interaction between the interests of the central government and the interests of the ethnicity. This form of democracy can be traced back even to the era of the birth of Jesus Christ who legandarily had twelve followers, in fact, he had much more admirerers always traveling with him, but the number twelve stands for the tribes of Israel. Every tribe sent a member to the messiah, a really early form of councils. However, these twelve tribes of Israel lived peacefully among other nations. Later on, the area became majorly Muslim and Christians and Jews lived together peacefully in this land. We can learn from history that national interests destroy peace, whether it is the conflict between Israelis and Palestinians, Pakistanis and Indians in Kashmir, Rohingya and Bamar, Eritreans and Ethiopians, Albanians and Serbs, Azawad and Mali, Kurds and Turks, Armenians and Azeris, and so many more. Many of these conflicts are driven by capitalism. It is for the exploitation

of Mali that Azawad, a nation founded by the Touareg, was destroyed. The Touareg were massacred in 1963 by the Malian forces and had to leave till 1992, most of them were mercenaries in Libya or sought refuge in Algeria. It is for the interest of capitalist exploitation that western nations did not only fight the few Islamists who were hiding in the desert, but tore down the Touareg wish for freedom and self-determination. The activist Silya Ziani was detained in 2017 in Morocco for speaking up for the Rif mouvement – a movement fighting for the rights of the Rif Berber.

Parliamentarism is seen as the new form of democracy. But in many countries it failed. In the United States there is a two party system with almost both parties sharing the same ideas and only struggling in minor points giving no real alternative to the people. To become president, one does not have to have good political skills, as the election of Donald Trump revealed, but a lot of money to finance the election campaign. Here again, it shows that not political alternatives but the money rules! And even if one has a good idea in the parliament, it often has no chance to be heard if one does not get a good lobby around, or the idea is taken up by famous politicians who then promote it as their own idea. Thus, good ideas from alternative candidates suddenly become ideas of the chairman and it is the chairman who evolves, not the alternative voices.

And it is mass-consumerism that sells, while it is not important that someone has a good content, but stupidity for the masses is delivered nowadays. This leads to a lack of education. Who in Germany nowadays still knows great people like Ernst Busch (1900-1980), Johannes Becher (1891-1958), or Heiner Müller (1929-1995)? Who in Korea still remembers the great works of Kim Hyuk (1907-1930) and who will remember Choi Ro-sa (1932-2011) in a few years? Who remembers the great deeds of Lei Feng (1940-1962) on 5 March?

Communism is a possibility to organise a society as everyone will have a share. However, in the past, there were far too many Communist states which were totalitarian and despotist, as Stalin's Soviet era, Pol Pots in Cambodia, or Ceaucescu in Romania.

A problem in any state is the relationship of ἀρχεῖν and κρατεῖν, as it guarantees someone to be above others – or in other words: there is a ruler and there is a ruled, there is an elite and a mass, an oppressor and oppressed. In ideal way, there would be the absense of ἀρχεῖν: ἀναρχεῖν, non-government, or the absense of being ruled. That's where the modern term Anarchy comes from. However, as seen above, people have to organise somehow. Even if there are just two people, there is already a kind of necessary organisation. While monarchy, oligarchy, theocracy, and bourgeois democracy are totalitarian regimes, we should organise in communities. As less levels there are as easier it is to participate.

The first level is the community (la commune). A community consists of several villages and maybe even cities. The *commune* administration only administrates the community, and everybody can be part of the administration. Everybody can participate and be voted in such a community. This kind of election is reasonable, since in this way, all power really lies by the people. The word democracy means “people’s government”, but where are the people? Only in a *commune* the power is in the hands of the δῆμος.

Several communities are organized in communalities (la communalité) which builds one unit. We need this higher level to ensure trade and finding solutions on more global matters. The communality also serves the function to ensure human rights, no power abuse, pluralism, and the absense of competition. People shall not compete – people shall work together!

All communalities of a larger region, such as a continent, are organized in unions. The union is the largest instance.

This form of organisation is a true democracy, however, in times where people define themselves by nations and patriotism – even further nationalism – it is difficult to show people the sense of building these entities, at the same time, people feel that the politicians don’t care about their specific region anymore, what a paradox!

Many philosophers in the past suggested communities and some were even realised such as the community of Paris, the Spanish community, and the community lifes in 1950s China during the “Great Leap Forward”.

However, the new thing in my philosophy – the New Constructivist Communism – is the view on how and why we need a change. Everything is created: states, law, morality, money – and nothing is real. It is just valuable if people think in their mind that it is valuable. The way we see the world is constructed. The working masses will not get aware that there is a way out of consumerism, but accept it as their fatum. Only if people get aware that there is more than just one reality, we can make them aware of class struggle. It is the same as the two faces of a wall. The wall might be black on the one side, but white on the other side. Those who do only see one side haven’t grasped reality. We address workers, but the workers do not address to us, since they faint in front of their destiny. People do not want to change a world which is halfly bearable, and the possibility to consume, the possibility to say ‘this is mine’ satisfies them enough to think ‘everything might be worse if we make a change’, and history reveals it. Just a few Communist states really made progresses for their people, and the many negative examples scare them off!

Therefore, if we want to address the workers that 99 percent are stronger than one, a new view on reality has to be conducted. In addition, fraction fights only destroy the dream of freedom.

We have to be pragmatic! Maybe we have to negotiate with the imperialists to get them down, but it is still better than a civil war. It was an ocean of protest that made the South Korean dictator Park Geun-hye flush away. The court had the courage to set her down, because the people – as whole mass – stood behind. Like a dandelion they flew through the streets everywhere in the country and could settle on any ground. It was an important turn towards democracy! This shows who has the real power, if people wake up from the dream that imperialism sew in them! Democracy is possible!

Further reading:

Schmitz, Timo: Individualism between Moral and Virtues, Government and Religion, 8. The solution: New Constructivist Communism (28 June 2015), in: Collected Online Articles In English Language 2013-2016, Berlin: epubli, 2017

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