

Greece's unbroken spirit

Συντάχθηκε απο τον/την Χρήστος Μπούμπουλης (Christos Boumpoulis)

Τετάρτη, 07 Αύγουστος 2013 19:28 - Τελευταία Ενημέρωση Κυριακή, 06 Απρίλιος 2014 19:17



This article refers only to Europe because doing otherwise would be untimely and unproductive. And by the terms “cannibal” and “cannibalism”, it means social, political, economic and foreign affairs “cannibal” and “cannibalism”.

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Europe's defenses towards “cannibalism” and to “meta-cannibalism” have failed.

Let's be frank. What is European monetary price of human life? What about human rights? What humanism has to do with European mass scale unemployment? How moral is the European stance with regard to the third world and colonialism? How much genuinely democratic are the European political systems? How much effective are the European inner defenses against foreign political domination? And in the end, what is essentially the case within Europe?

(The following video should not be seen at all, by children nor by sensitive people)

{youtube}IYq_qeYkxZw{/youtube}

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How many European citizens enjoy their basic human rights?

How many decide, exclusively themselves, about their personal information?

How many know their personal information, how is being used without their knowledge nor their consent?

How many can earn their living without having to, actively or passively, “cannibalize” or “meta-cannibalize” other human beings?

How many can get involved within their country's political system and participate with true patriotism and true humanistic moral principles and without having to suffer dire consequences?

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How many can rise questions about the incompatibility of having medicine practice and pharmaceutical industries within private economic sector, on one hand and humanistic as well as moral principles and common sense, on the other hand?

How many can find effective protection against abuse of science or against organized crime?

How many can demand Europe's foreign affairs to be formulated with accordance to the democratic, cultural and humanistic, collective and discrete, qualities of third parties concerned?

What about European judicial systems? How many poor, weak and innocent citizens can physically, legally and economically survive against reach, powerful, organized criminals, within European judicial systems?

How many are able to discriminate the dynamics of “cannibalism” and “meta-cannibalism” which have become endemic within European societies and within member's bilateral relations and how many said and/or did, what should have been said and/or should have been done in order

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to resolve this issue?

During 2nd world war, millions of innocent unsuspected Europeans were turned, by “meta-cannibalism” methods, to victimizers. And by this way, European soil was turned to a lethal theater of worm and later cold war operations on behalf of third parties standing outside Europe. Millions lives of innocent Europeans were lost in that senseless massacre. How much fortified is Europe today, against this kind of external “cannibalism” and “meta-cannibalism”?

Europe's spirit is broken.

Why?

Because, for the time being, structure and dynamics of (rest of) European nations is based on

instrumental rationality.

Why instrumental rationality cannot prevent European spirit's from braking?

“6.4 All propositions are of equal value.

6.41 The sense of the world must lie outside the world. In the world everything is as it is, and everything happens as it does happen: in it no value exists – and if it did exist, it would have no value.

If there is any value that does have value, it must lie outside the whole sphere of what happens and is the case. For all that happens and is accidental.

What makes it non-accidental cannot lie within the world, since if it did it would itself be accidental.

It must lie outside the world.

*6.42 So too it is impossible for there to be propositions of ethics.
Propositions can express nothing that is higher.*

*6.421 It is clear that ethics cannot be put into words. Ethics is transcendental.
(Ethics and aesthetics are one and the same.)”.*

[Ludwig Wittgenstein, *Tractatus logico-philosophicus*, Routledge, 1974, p. 71]

Europe faultily thought that European culture might has been a static material property which could endlessly produce benefits to every day's life. And remains unsuspected of the fact that culture is essentially something transcendental and also, that in order to produce benefits to people, culture needs a sufficient language in order for becoming disseminated from transcendental to actual human relations. Europe remains unsuspected of the fact that a probable Greek Silence would result a mass distraction far more worst than one caused by nuclear weapons.

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Europe's broken spirit produces silence before both, internal and external, obvious and covert, “cannibalism” and “meta-cannibalism”. By this way, Europe betrays the spirit of humanism within European culture. And were humanism perishes, there true friendship cannot exist. Without friendship, human beings seek survival within violence and cruelty. And violent and cruel societies are always being governed, locally or remotely, by obvious or covert “cannibals” and/or “meta-cannibals”, who they might transform human societies into some kind of human breeding farms.

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Being suffering “cannibalism” and “meta-cannibalism” for centuries, Greece has preserved her's spirit unbroken and has never ceased to discriminate, between cause and effect; between person and behavior; between signifier and signified; between knowledge and understanding of its verbal expression; between friends and human beings starveling for love; between reality and wishful thinking; between content and appearance; between being and owning; between love and interest; between sacred and unholy; between service and domination; between beauty and ugliness; between wisdom and information; between humbleness and self-assertion; between compassion and rapacity; between justice and formalism; between human body's sacredness and corrective punishment; between authentic leadership and inhumane domination.

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We, Greeks, are human beings because we love. And we love in order for being human beings.

The past few decades Greece has demonstrated an unprecedented discipline. No other nation has suffered a covert “cannibalism” and “meta-cannibalism” of such a magnitude while retaining composure of such a magnitude and delivered true compassion even for her's senseless “cannibals” and “meta-cannibals”. For this reason, Greece is a living embodiment of ανθρωπιά and θεοσέβεια.

Human beings are blessed by the freedom to choose dynamically and each and every second, between love and hate. And then to live accordingly, their sacred gift of life, joyfully or suffering by themselves, their families, their nations and their countries, a broken spirit.

**Όταν ένας Έλληνας τους έκανε όλους να χορεύουν
Ζορμπά**

{youtube}dbmoH1nuXCY{/youtube}

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Υ.Γ.: η φωτό από [εδώ](#).