

Organic Manifesto

Written by Vanessa Aurélien Parébohi de Gama, 2024.

Dominate nature. This premise is part of the foundations, sometimes explicit and sometimes implicit of modernity. Any rapprochement between human beings and nature is primitive, spiritual – and therefore, false – or of a romantic nature of the virgin mother nature. This, in turn, is presented as yet another female entity imprisoned and subjugated by her rebellion. Such an imposed perspective of nature is reflected in our urban creation. In urban environments, we are conditioned to indifference to nature and sensitivity. Plants are uprooted from the streets, century-old trees are destroyed – or pruned – on public roads, which hinder the busy walk through the city. Even within our own species, people in vulnerable situations are ignored, diverting attention from their existence to occupy ourselves with something said to be useful – a continuity of class domination and the domination of nature. We collect the leaves from these trees and throw them in the trash, without even giving them the option of rotting back into the soil. Useless flowers also go to the trash, when they are no longer slender to human senses, when they offend the sterile cleanliness of the avenues and sidewalks.

Part of the city's architecture is oriented towards removing the apparent nuisances of nature, such as the addition of technologies to buildings in order to avoid the refuge of birds in their spaces, aesthetically characteristic of some space-time of urban geography – We do not allow them to adapt, just pushed extinction. We scare away small animals, which, contrary to the obsession with hygiene of a good human being, of a man, should generally be avoided because they are dangerous, after all, they are not sterilized and carry diseases. Avoided, eradicated, segregated. Filthy beings that, except when our slaves, perhaps, can adapt, when well domesticated, to the modern scenario. People are bestialized, animals are bestialized.

To what point in the existence of the biosphere can we force such barriers of modernity? Neo-imperialisms, neo-colonialisms, 'works analogous to slavery', – Modern slavery –, violence positioned as a hierarchy of necropolitics between peoples, ethnicities, genders and sexualities, environmental crises considered secondary to new territories to be explored, oil

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