

Anti-murder Manifesto

Frankfurt-Vilnius-Kaunas-Copenhagen-Århus-Oslo-Trondheim

1. The Creature

The lights from the non-stop movement below wish to remain in the everlasting circulation as one creation. One creation with lively lights marks the areas with the ongoing movement. Movement isn't seen from a distance in other than those areas, the creature has invisible links between the forms, the creature is the creation of millions of somebodies. Millions of somebodies have seen the same as you see at this moment. This moment is everlasting for the creature but defined by time for you. You think about those, whom your consciousness can contain; their names and their works, or works without the names, or vision in the state of aphasia, the tiny, open creation, the same now as have been once and twice and innumerable times before, the creature stigmatized by the walls of all dimensions and shapes. Shapes change. The change of the shapes justifies the number of certain human acts and activities. Activities are claimed to be for the sake of development of the creation. Creation wishes to be uninfluenced by any activity originally titled in Middle English in 1300 as *mo(u)dre*, *murder*; in Old French, at the same time, *murder*; and in Germanic, at the same time, *murthre*; remaining, sounding, meaning the same – the word actively used for the ongoing human act.¹ This human act claims to be as old as the human, unnamed until titled.

¹n.

*c.1300, murdre, from Old English morðor (plural morþras) "secret killing of a person, unlawful killing," also "mortal sin, crime; punishment, torment, misery," from Proto-Germanic *murthra- (cf. Goth maurþr, and, from a variant form of the same root, Old Saxon morth, Old Frisian morth, Old Norse morð, Middle Dutch moort, Dutch moord, German Mord "murder"), from PIE *mrtro-, from root *mer- "to die" (see mortal (adj.)). The spelling with -d- probably reflects influence of Anglo-French murdre, from Old French mordre, from Medieval Latin murdrum, from the Germanic root. Viking custom, typical of Germanic, distinguished morð (Old Norse) "secret slaughter," from vig (Old Norse) "slaying." The former involved concealment, or slaying a man by night or when asleep, and was a heinous crime. The latter was not a disgrace, if the killer acknowledged his deed, but he was subject to vengeance or demand for compensation.*

Mordre wol out that se we day by day. [Chaucer, "Nun's Priest's Tale," c.1386]

v.

*Old English myrðrian, from Proto-Germanic *murthjan (cf. Old High German murdran, German mördren, Gothic maurþjan ; see murder (n.)). Related: Murdered ; murdering. (Wikipedia dictionary)*

2. Murder

Murder and/or killing² in all imaginable scenarios is an unacceptable act.

Murder violates the human's³ right to life.

Murder as inserted into the range of sacred acts is unacceptable.

Murder has no justification or valid excuse.

Murder should not be the reason for silence.

Murder should not be the excuse for the fight in the name of the flag, whatever colors are on it.

Murder should not be commemorated in museums.

Murder should not become nightmarish, multilayered memory that breaks through the controlled surface.

Murder should not be accepted in any forms, also as fiction.

Murder as an act that exists is spreading fear among the humans.

Murder, or conscious visualizations of planned murder, should not occupy a single cell of any human regardless of age, gender, race, religion or position.

All kinds of murder in all geographical points of the creature should stop at the moment of the pronouncing of this manifesto.

Humans are pronounced to be people.

People have a right to live from the moment of birth till the moment of natural death.

² [T]he total and permanent cessation of blood circulation and respiration, caused by other humans interference. Joshua Dressler (2001). *Understanding Criminal Law* (3rd ed.). Lexis.

³ This element presents the issue of when life begins. At common law, a fetus was not a human being. Life began when the fetus passed through the vagina and took its first breath. *R v Taft* [1990] 1 QB 290.

3. Anti-murder

The Anti–murder Manifesto aims to stop the activity, so the title “murder” would lose its meaning and become useless.

The Anti–murder Manifesto erases all the same phenomena titled by the synonyms of the word murder from the existence in human consciousness and sub-consciousness.

The Anti–murder Manifesto declares the non-existence of degrees or circumstances.

The Anti–murder Manifesto aims to consider all kinds of violence against all kinds of humans, causing death as murder.

The Anti–murder Manifesto states that all the wars that have ever taken place in the human civilization are crimes of mankind against humanity.

The Anti–murder Manifesto sees no right or wrong side for the murdered because he is not existing anymore since the moment of murder.

The Anti–murder Manifesto suggests the solution.

The Anti–murder Manifesto wants you to think and verbalize your thought.

The Anti–murder Manifesto gives everyone the right to talk and verbalize their thoughts deconstructing the wall of right and wrong statements; the layers of history have their place and the creature is yours to develop for the period of your lifetime.

The Anti–murder Manifesto declares solving of all appearing conflicts and miscommunications in the form of ongoing, organic communication, that has the right to mistakes, pauses, comparative evaluations, new untried directions, words, silence, sounds, monologs, dialogs with and without moderators, verbal and non-verbal expression and flexibility until a consensus is reached.

The Anti–murder Manifesto makes the creature one body, marked with the *drapeau* of all existing colors.

The Anti–murder Manifesto will heal the creature’s scars.

The Anti–murder Manifesto states its own dissolving into the next dimension.

The Anti–murder Manifesto takes a round shape and is placed next to the water in my most northern place of location. It does not mean anything, it is empty to fill in and it is yours.

