

It's My Own Choice.

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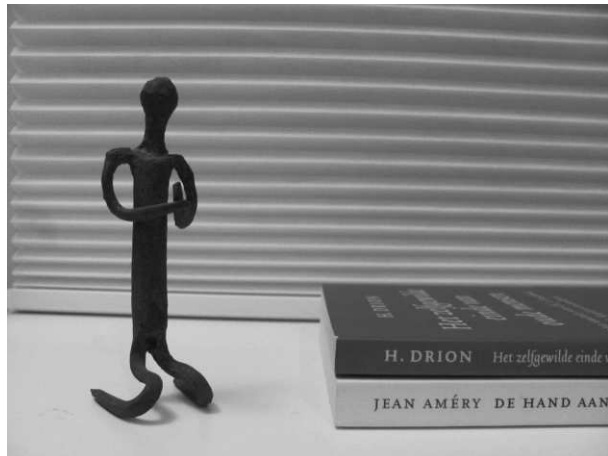
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**About the trace of an alternative path to
the self-directed end of life**

Position Paper



Gert R. Rebergen

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The current author's position

This booklet was written in 2018, four years after the establishment of Coöperatie Laatste Wil (= Cooperation Last Will; CLW). At that time CLW was much more activist than nowadays.

The author is the originator and co-founder of the cooperative. He was about three years member of the board. After five years he withdrew from his membership.

... Nevertheless, it is considered quite normal that you hand over your death to a doctor (who you will usually not count among your intimate circle of friends) and have to explain the death wish to strangers, to Scen doctors (¹). Death has become a medical problem, like being too fat, getting old, and being unlucky. Intimate stages of life are thus given a white coat and are largely stripped of their personal character. My death is not a matter for a doctor. This is reinforced by the fact that there is no right to euthanasia. You can ask the doctor, but there is no legal obligation to grant that wish. (²)

¹ Scen = Steun en Consultatie bij Euthanasie in Nederland = Support and Consultation with Euthanasia in the Netherlands.

² K. Hubert. Quoted in: D. Goossens, G. Rebergen, J. van Wijk (June 2015). Om toch! (Just Because). Zutphen: Rebergen Publ., p. 10.

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Foreword

From its inception, and certainly after the announcement that a last will means is available to its members, the CLW has been assured of two types of reactions: broad popular support and criticism or even trivialization by a number of prominent euthanasia experts (whether the government will put obstacles in the way as soon as members start ordering a last will agent). The two types of reactions fit in with this time. Citizens organize themselves on the basis of common, respectable social desires and no longer conform existing borders or the threat of (hard) enforcement of borders. These people are not revolutionaries in the sense of wanting to overthrow the state or religious strongholds, but as a group with a forged common desire they go their own creative and transparent way. The often cramped reactions of a number of politicians and opinion-makers betray fear of loss of grip and influence. The sometimes ugly characterizations of the CLW show once again that a cat in grass is a tiger in the jungle.

What to do? Enter into the debate? Self-righteousness? Refute misplaced characteristics? Denouncing the nonsensical and sometimes even derogatory nature of some of the allegations? Gert Rebergen, one of the two *Founding Fathers* of the CLW, has addressed these important questions and shows a clear way in this publication. In his characteristic (writing) way, he drills deep into the zeitgeist and shows how much the CLW fits in this time in which citizens rightly demand a, in the words of Huib Drion, 'greater autonomy'. As far as the place in the debate is concerned, according to Rebergen, organizational form and objective form the identity and therefore the benchmark in whether or not to speak and respond and how. The outer limit of reactions is crystal clear for