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# Necrocapitalism as the pathology of neoliberalism: the production of vulnerability in *The Pecari Project* and *Myanmar North Horror*

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**Abstract.** Since the 1980s, international financial monopoly capital has adopted neoliberalism as a pragmatic tool in political games and an ideological instrument for unifying public opinion. This has allowed a certain number of private operators to extend their control over the broadest possible range of social resources and structures, thereby achieving the optimal solution for individual interests. In contrast, the vulnerability of the lives of the poor and weak at the bottom of the wealth pyramid has intensified day by day. When the logic of capital pushes beyond ethics and law to an extreme, it gives rise to the deformed state of necrocapitalism. Necrocapitalism, the deep pathological dilemma of the neoliberal civilizational body, is depicted in meticulous detail in *The Pecari Project* and *Myanmar North Horror*. Both narratives point to the power-money manipulations by some ruling "financial sponsors" in Guatemala and northern Myanmar who stop at nothing to seize profits and disregard the lives of others. Through in-depth exploration of key content and nuanced dissection of core logic, this paper analyzes the connections between neoliberalism, necrocapitalism, and the specific social contexts in the stories from three philosophical dimensions: Butler's spiritual anesthesia of "frameworks implicitly guiding the interpretation", Agamben's "bare life" stripped of all human rights and expectations, and Foucault's "disciplinary power produced by the growth of capitalist economy". It further uses its antithesis, "socialism of life", to examine how the authors in the stories strive to restore the ethics and morality of communal life, and how such efforts support the practice of power and capital serving life and public welfare rather than excessive profits and private desires.

**Keywords:** necrocapitalism, neoliberalism, *Myanmar North Horror, The Pecari Project*

## 1. Introduction

More than 30 years ago, marked by the implementation of Reaganomics in the United States, Thatcherism in the United Kingdom, and the "Washington Consensus" in Latin American countries, international monopoly capital led by financial capital embraced neoliberalism and turned it into a political strategy and ideological tool: drastically cutting public services, rejecting all forces that might constrain capital such as government intervention, labor coordination, and border control, maximizing market opening, pursuing financial and trade liberalization, and promoting economic privatization [1]. This enabled "a relative handful of private interests

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to control as much as possible of social life in order to maximize their personal profit... These parties and the policies they enact represent the immediate interests of extremely wealthy investors and less than one thousand large corporations" [2]. In contrast, the lives of the lower and middle classes, especially the poor and vulnerable at the bottom of the wealth hierarchy, have become increasingly insignificant, even serving merely to maximize capital profits. One extreme outcome is *necrocapitalism*, defined as "contemporary forms of organizational accumulation that involve dispossession and the subjugation of life to the power of death" [3]. Its trade and industry are founded on, linked to and dependent directly or indirectly on death and the profits accruing from it [4]. Neoliberalism and its extreme outcome, necrocapitalism, are concretely portrayed in *The Pecari Project* [5] and *Myanmar North Horror* [6]. *The Pecari Project* tells the story of people "sentenced to death" for opposing the regime, who, with the patronage of a state counselor, are turned into brainless slaves in a forest prison by a female doctor. Forced to excavate clay, gold, and silver ores at construction sites, they receive only one meal a day, mostly fruit, allowing the accumulation of enormous wealth. Two of the prisoners awaken and escape; one survives and is rescued from a river and treated by Dr. Adie and local mechanic Walker. The story metaphorically reflects the social reality of Guatemala, a Central American country south of the United States, from the 1960s to the 1990s. Although the female doctor destroys the base and flees at the end of the story, the practice of neoliberalism does not end. Adjacent to southern China, Myanmar, *Myanmar North Horror* is adapted from real cases that shocked the country between 2021 and 2023. It narrates the experience of a Chinese repairman with only a junior high school education, lured from the Yunnan border to an industrial park in Myanmar by a fellow Chinese villager to engage in fraud. Under the company's harsh punishment system, he is reduced to a money-making tool; when failing to meet performance targets, he is repeatedly bled for money. Targeted by organ buyers, he is rescued by Chinese police and the gang is dismantled just as a doctor is about to remove his kidney.

Starting from the selfish and narrow cognitive norms and cruel power operations of some ruling "financial sponsors" in Guatemala and northern Myanmar as reflected in both stories, this paper analyzes the links between neoliberalism, necrocapitalism, and the specific social contexts of the time based on three pillars: Butler's spiritual anesthesia of "embedded reporting", Agamben's "bare life" without "the mediating shield provided by political and human rights" [20], and Foucault's "fabricating the 'docile bodies' of the 'machine-men' and 'proletariats' that were required for the capitalist economy to grow and triumph" [20]. It argues that neoliberalism enslaves civilians and the poor through soft and hard violence for the freedom of a small number of powerful financial sponsors, with the stories depicting the extreme form of such enslavement—necrocapitalism, which exchanges the lives of the poor for exorbitant profits. Furthermore, using its antithesis "socialism of life", the paper examines how the authors in the stories strive to restore the ethics and morality of communal life, and how such efforts support the practice of power and capital serving life and public welfare rather than excessive profits and private desires in the current social context.

## 2. Human nature is not to be pried into

First published in 1991 in Spanish, *The Pecari Project* was originally titled *Cárcel de árboles* (*Forest Prison*) by author Rodrigo Rey Rosa. The English translation by Paul Bowles softens the visual shock and terrorist elements of the forest prison, with incorporation of puzzle-solving elements, adopting a more understated yet thematically condensed title centered on the core narrative action: *The Pecari Project*. The Spanish word "Pecari" bears striking phonetic and orthographic similarity to "precariedad" (vulnerability), a concept central to Butler's concerns regarding vulnerability and the grievability of life. Necrocapitalism constitutes a pathology because neoliberalism arbitrarily minimizes the vulnerability of some while maximizing that of

others, "violating basic egalitarian norms and fail to recognize that precariousness imposes certain kinds of ethical obligations on and among the living". A court injunction to consider vulnerability from an egalitarian perspective emerges precisely from the indisputable universal applicability of the condition of human vulnerability [7]. On this basis, people resist the differential production and distribution of vulnerability and grievability. Vulnerability is continuously produced in both stories because wealthy oppressors subjugate the lives of others for unrestricted personal freedom. Whether as death-row laborers in the forest prison or blood-slave telemarketers in fraud parks, these vulnerable others at the bottom of the freedom pyramid are not regarded as potentially grievable and thus precious lives by the oppressive regimes served by unscrupulous doctors or fraud leaders. They are forced to endure hunger, overwork, deprivation of legal rights, and risks of violence and death to varying degrees. This forced suffering includes physical discipline and punishment: in *The Pecari Project*, prisons, shackles, and craniotomies—"'Somebody's made a sieve out of his coco', Dandy Walker remarked, when he saw the net-work of scars that covered the man's head" [5]; in *Myanmar North Horror*, a profit-obsessed system where underperformance leads to electric shocks, beatings, and torture—"I gently pushed him, and he fell to the ground. The man was thin, wearing broken glasses, with heavy dark circles around his eyes... 'Died from overwork'. 'See that dead man? No performance here means death!'" [6]. It also involves cognitive manipulation and spiritual anesthesia at the conscious level. "Embedded reporting" serves as a key to understanding the subtle yet pervasive starting point of ideological enslavement in *The Pecari Project* and *Myanmar North Horror*: the anesthesia of the spirit and the implantation of new ideas to manipulate cognition.

The manipulation of implanting new ideas requires the creation of a given cognitive framework. Butler incisively points out the verb connotation of "framing" in English—the act of false incrimination: "As we know, 'to be framed' is a complex phrase in English: a picture is framed, but so too is a criminal (by the police), or an innocent person (by someone nefarious, often the police), so that to be framed is to be set up, or to have evidence planted against one that ultimately "proves" one's guilt... But the frame tends to function, even in a minimalist form, as an editorial embellishment of the image... This sense that the frame implicitly guides the interpretation has some resonance with the idea of the frame as a false accusation" [7]. It is important to clarify that Butler identifies the guilty party framing criminals or innocents as "police" or " often police" in parentheses. Rooted in her life experience—born in Ohio, educated in Connecticut, and teaching in California—this refers primarily to police in American capitalist society as part of the violent apparatus of financial conglomerates, upholding the private interests of sponsors, distinct from police in socialist countries who uphold their original aspirations, refuse to collude with corrupt officials and ruthless businessmen, and always live up to their oath and represent the fundamental interests of the broadest masses.

The logic of "frame as a false accusation" aligns with the depiction in *The Pecari Project*: "an unscrupulous government official finds an easy way to amass large sums of money. He has only to round up men not in accord with the regime, and thus 'already condemned to death', and deliver them to a very clever female scientist who has perfected a means of transforming these men into mindless slaves" [5]. These prisoners were sentenced to death solely for opposing the profit-driven regime, yet, not a judge was present to investigate whether the legitimacy of such regime violated conscience, morality, and justice. Thus, they were implanted with false accusations proving their guilt by the two embodiments of the necrocapitalist bloc—the "unethical government official" and the "brilliant female scientist": "The men I'll lend you, as you know, have all been sentenced to death for one reason or another. I want to save them, although if anyone finds out, it'll be very risky. It's not altruism on my part" [5]. The reasons for the death sentences are vague, ambiguous, disgraceful and dangerous if exposed—what death sentences fit this description? Selfish profit-making under the pretext of "saving" and betraying justice is most likely the primary cause. In the corresponding reality of

the story's timeline, the United States provided weapons, training, and strategic guidance to Guatemala through the CIA and military channels starting in the 1960s to strengthen its counterinsurgency capabilities. Although the Carter administration temporarily suspended military aid in 1977 over human rights concerns, aid was quickly restored and increased to $50 million annually under the Reagan administration in 1983 to support the military government deemed an "anti-communist front". These death-row prisoners likely metaphorically represent left-wing guerrillas opposing the U.S.-backed military government, incompatible with the regime which abused power for personal gain during the 36-year civil war (1960–1996), such as the Marxist guerrillas organized under the Unidad Revolucionaria Nacional Guatemalteca (URNG).

The protagonist, a 31-year-old unmarried journalist, is also "sentenced to death for one reason or another", with "one full face and one in profile" identifying him as the second prisoner in the Yu series [5] further confirming the fact that frame as a false accusation. When a person is framed, a framework is constructed around his actions, making his guilt an unavoidable conclusion for observers. A certain way of organizing and presenting an action leads to an interpretive judgment of the action itself [7]. Parallel to neoliberal practices during Guatemala's civil war is the U.S. military base at Guantánamo Bay, Cuba, where Butler uses "framing as false accusation" to analyze prisoners at Abu Ghraib and Guantánamo. After the September 11 attacks in 2001, the United States launched two prolonged "war on terror" campaigns in Afghanistan and Iraq. During the wars, U.S. soldiers and the CIA systematically abused prisoners, with Abu Ghraib and Guantánamo becoming infamous torture black sites [8]. Over the following decade, approximately 779 "al-Qaeda" members [9], Taliban militants, and other terror suspects from over 40 countries were detained at Guantánamo. Most were never formally charged or tried; only one was sentenced to life imprisonment for terrorism in 2008; some died in custody; most were repatriated to their home countries [10]. Since 2004, successive torture scandals have sparked global condemnation and outrage over these grave violations of international law and human rights. This is a vivid practice of necrocapitalist regimes producing vulnerability, and the legitimacy of such production has been widely questioned. Set in Central America, *The Pecari Project*'s geographical metaphor is no coincidence but a fable rooted in social reality—Guantánamo is located in the Caribbean near Central America. The Bush administration chose Guantánamo to detain "terror suspects" because it is a U.S. naval base with extraterritorial jurisdiction, sovereign to Cuba but legally distinct from U.S. states and territories. "This means it does not have to report its activities to any national court; Guantánamo became a 'gray zone' exempt from U.S. domestic legal jurisdiction... Suspects detained here have no charges, cannot hire lawyers, or access judicial procedures" [10]. Why prisoners from the war on terror? Why detention at a U.S. military base? "War is a profit center, not just for oil. War produces body parts, orphans, and various human commodities that can then be trafficked. Banks depend on war and drugs to maintain cash flow. The reason we have 1,000 military bases is not to project military power—they are springboards for smuggling. This is how the CIA smuggles gold, guns, drugs, cash, and children for the U.S. elite" [11], enabling their hedonistic, life-extending, or profit-seeking freedoms. Although Guatemala has no U.S. military base in reality, it is rich in mineral resources—primarily gold and silver—during the civil war. The construction site detaining the protagonist "me" is patrolled by armed police of the state counselor: "During the night, guards in twos or threes come along the avenues under the trees, out of reach of our chains, carrying guns and leading dogs" [5].

The left-wing prisoners of the Pecari Project and Guantánamo detainees labeled terrorists but unconnected to the 9/11 attacks are victims of "framing as false accusation". The "artificial fabrication" model of framing also applies to fraud, with the embedded reporting of "frameworks implicitly guiding sensory interpretation" vividly depicted in *Myanmar North Horror*. Using the 2003 U.S. invasion of Iraq as an example in *Frames of War*, Butler explains: "Embedded reporting refers to the phenomenon where journalists conduct interviews and reports solely from the perspective of military and government authorities. Embedded journalists travel only

on designated transportation, visit only designated sites, and transmit only text and image reports about specific operations to their home countries" [12]. This manipulation of perspective and opinion "not only constructs images but also shapes how people perceive and think" [12].

In *Myanmar North Horror*, the protagonist "me" travels to northern Myanmar guided by such an "embedded" information framework. "It all started when I was surfing the internet at an internet café. I saw messages flashing on the webpage: 'Work abroad, earn 50,000 yuan a month without a dream'" [6]. The advertisements in the text construct an idyllic vision of high-paying overseas jobs solely from the fraud syndicate's perspective, fostering the belief that going to northern Myanmar guarantees high earnings. This distorts "my" rational thinking: Myanmar is poorer than China—would it really offer wages ten times higher than in China? Or are such jobs illegal activities yielding short-term huge profits, "all the most profitable jobs are written in the *Criminal Law*"? "I" should have further verified the risks of such jobs online. At the end of the text, "I" deeply reflects after being rescued that greed and ignorance led to the deception. This plot mirrors current Chinese social reality, where fraud leaders lure Chinese citizens to cross the border illegally under the pretext of "quick money" and "getting rich", reducing them to tools for cross-border telecom fraud. On March 3, 2021, the Xinyang Public Security Bureau issued an *Emergency Warning* stating that many Chinese citizens, lured by recruitment messages for "working in Myanmar", were forced to engage in telecom fraud upon arrival. Victims who refused or failed to meet performance targets faced beatings, detention, extortion, forced prostitution, and other crimes [13]. This embedded lie-framed cognition uses not only "high-paying jobs" to anesthetize vigilance through monetary temptation but also "love" to paralyze rational thinking. In 2022, social media videos featuring luxurious studies or villas, with suave gentlemen in suits declaring, "This is northern Myanmar, my hometown. Welcome to my world, delicate little princess", went viral, sparking longing for northern Myanmar among many young Chinese girls. *Myanmar North Horror* concretizes the public security warning, exposing the embedded "welcome" and "delicacy": a beautiful female companion "Keke" is dragged into the woods for crying to go home in the kidnapping van, then abused by "Black Brother" at the fraud park until mentally unstable [6].

Furthermore, the "customer service ladies" posting overseas job messages on webpages were not promptly identified as fraudulent and blocked by regulators or platforms, preventing the protagonist from exposure and eliminating risks at the source. This lag stems partly from time delays and partly implies divisions within domestic internet operators: while some staff uphold professional ethics, others abandon bottom lines for high kickbacks from fraud syndicates, becoming accomplices. The webpage "me" opened at the internet café knowingly provided technical support such as internet access, server hosting, network storage, and communication transmission to fraud syndicates, colluding to "flash messages"—facilitating embedded disinformation to obscure truth—allowing abduction ads or leaking user contact information to deliver embedded luring scripts, indirectly fueling cross-border human trafficking in the fraud chain. This has been sanctioned by forces of socialism of life, purifying information circulation to protect ordinary people's lives and property, reducing necrocapitalism's exacerbation of vulnerability among the lower classes—especially low-educated manual laborers and inexperienced minors—and mitigating neoliberal capital's tearing of the social safety net. On March 19, 2025, according to the official website of the State Post Bureau, Shanghai Yunda Freight Co., Ltd. failed to manage its franchisees, with major security loopholes in safety management for agreed clients. Fraudsters, posing as long-term "agreed major clients", batch-sent promotional materials such as scratch-off "winning cards" [14], fake investment ads, and counterfeit financial documents via Yunda's network nationwide. Between December 2024 and February 2025 alone, at least 32 victims in Zhejiang, Guangdong, and other provinces lost over 5 million yuan. As early as 2022, three Yiwu companies were transferred to public security for fraud involving cash-on-delivery "trademark preliminary examination

notices" via courier, with Yunda as one partner [15]. In March 2025, the State Post Bureau legally filed an investigation against Shanghai Yunda Freight Co., Ltd., which immediately established a special team for internal rectification. Directly displaying fraud ads with wide reach, random targeting, low labor costs, and high concealment poses greater risks for fraud syndicates.

More severe are advanced tactics: collusion between some personnel of private commercial intermediary platforms and fraudsters to obtain user information for targeted fraud. In the third quarter of 2025, Ctrip earned 216 million yuan daily, with a net profit of 29 billion yuan in the first three quarters. On January 14, 2026, the State Administration for Market Regulation legally filed an investigation against online travel giant Ctrip Group, while a top influencer with over 20 million followers exposed Ctrip's scandals, sparking collective outcry from millions of netizens and merchants. A tour guide reported receiving a fraud call immediately after paying for a flight on Ctrip, with the caller accurately stating his ID number and flight details. Over 820,000 cases of "flight cancellation" fraud after booking on Ctrip appear on social media, with one consumer defrauded of 190,000 yuan via intimate payment [16]. In December 2025, Ctrip Group signed a marketing cooperation agreement with the Cambodia Ministry of Tourism at Ctrip's Shanghai headquarters [17], heavily promoting tourism to Cambodia during the peak of fraud activities there. Since 2023, public security organs across China have warned citizens against non-essential travel to Cambodia, Myanmar, and other countries. In July 2025, the Chinese Embassy in Cambodia issued a stern security alert, urging avoidance of the Cambodia-Thailand border and prompt evacuation of those already there. Cambodia has become a new fraud hub after northern Myanmar, with high risks of Chinese citizens being kidnapped, trafficked, and organ-harvested. Despite repeated national security warnings, Ctrip disregarded public opinion and safety to formalize a strategic partnership with Cambodian stakeholders in tourism promotion [18], sharing information. While profits soared, trust collapsed. Facing the reckless behavior of unregulated capital endangering lives for profit, public opinion and regulatory authorities launched investigations and severe accountability to protect citizens' personal safety. Further analysis reveals a mathematical mechanism in the economic context: ticket payments from consumers go to platforms, which transfer funds overseas; black money from fraud, tax evasion, corruption, smuggling, and drug trafficking is used to buy tickets, laundering illegal funds into legitimate overseas corporate income for discretionary use. Specifically, overseas "ticket agencies" are the first link of fraud parks. If an overseas airline charges 1,000 yuan, it sells to overseas agencies for 900 yuan. Consumers pay platforms 950 yuan (50 yuan profit), with 900 yuan transferred overseas—along with all personal information. Using local transfer services opens the door to fraud parks. The core question is: who really owns these overseas agencies? Thus, regulatory action not only reflects the core logic of boosting the real economy and pursuing fair distribution domestically but also serves as a warning to overseas financial sponsors—top private equity groups backed by the Federal Reserve with partnerships including former U.S. and British politicians [19].

Under the premise that no language means no thought, Rey Rosa describes an experiment where prisoners' vocalization is limited to one unique syllable each. When gathered, they produce a single chant, participating in their own enslavement through mass mind control. In *The Pecari Project*, "implantation" uses Dr. Pecari's neurosurgical procedures to erase prisoners' capacity for thought, paired with daily hymns for spiritual anesthesia, enabling commands to be directly implanted for the state counselor's control. Regarding experiments on parrots, the state counselor asks: "and if, instead of being told to recite a poem, they were given an order, they would carry it out immediately without thinking?" The doctor replies: "Perhaps they'd be able to think...But only up to a certain point,and you could say that this would not really be thinking, because each one by itself would be able to make only one or two sounds" [5]. The counselor then analogizes parrots to humans; Dr. Pecari responds: "But the small number of orders you could give would reduce the intelligence of

the mass to that of an idiot. With a hundred the level would obviously be higher. It would be like having a gang of savages at your command. With a thousand..." [5]. "the purpose of the opening verses: to persuade these-thousand, two thousand-men that they are only one single thinking man who loves his work and is happy. Towards the end the chant dissolves into recitation, the verses become orders" [5]. "In particular, the chants, as a form of training, are reminiscent of the military's coerced transformation of civilians into paramilitary or patrol forces during the conflict" [20]. After the destruction of rural communities, the counterinsurgency campaign under President Efrain Ríos Montt established so-called "model villages", detaining residents who were forced to participate in patrols, kidnappings, and massacres against communist "guerrillas" from their original communities. These "model villages" function like the hymn lyrics: just as the state counselor uses hymns to control brainless slaves in the Pecari Project, the military uses "model villages" to fabricate emotions of "loving work" and "happiness", manipulating villagers into single-minded obedience even for acts antithetical to love and joy: kidnapping and massacre. The military's goal was to accumulate wealth for the powerful and wealthy [21].

Whether the state counselor in *The Pecari Project* or fraud bosses in *Myanmar North Horror*, these framers are insensitive to the suffering of the vulnerable, mentally and physically. This "failure of perception" shapes the material reality of fraud camps and labor prisons. Guided by neoliberalism, they treat civilians deprived of political and economic status not as precious lives but as tools for wealth expansion, implanting commands in their minds aided by physical violence, reducing them to Agamben's "bare life"—where neoliberal sponsors' power confronts life directly, without "the shield of political and human rights" [22-24], sacrificing lives for capital accumulation by free sponsors.

## 3. But life is priceless: the confrontation between necrocapitalism and "socialism of life"

Human history is accompanied not only by social and technological progress but also by the possibility of mass murder while claiming to protect life. In *Homo Sacer: Sovereign Power and Bare Life*, Agamben describes a form of life that "may be killed without the commission of homicide", whose bodies are "separated from its normal political status and abandoned, in a state of exception, to the most extreme of misfortunes" [22-24]. Prisoners in *The Pecari Project* and detained employees in *Myanmar North Horror* are such bare lives. In *The Pecari Project*, "My face is covered with hair, like the others, and I live naked" [5]. In *Myanmar North Horror*, "Black Dragon ordered us to strip naked... then threw a pile of yellow vests at us" [6]. Though clothed in vests, they are essentially no different from naked prisoners in *The Pecari Project*—deprived of autonomous rights, their lives controlled by violent rulers. Separated from their normal political status, they become new bare lives. In *Discipline and Punish*, Foucault writes that producing "docile bodies" of "machine-men" and "proletarians" is necessary for the growth and triumph of capitalist economy [20, 25, 26]. From this perspective, capitalist development and triumph rely on disciplinary control exercised by new biopower. This neoliberal private biopower creates the "docile bodies" it needs through a series of appropriate technologies [22]. In *The Pecari Project*, the evil doctor uses technologies such as speakers, computer control buttons, aluminum discs with parrots, and scalpels for experiments designed to enrich sponsors "without regard for whether this wealth is accumulated through violence, experimentation or the labour of bodies that are biologically alive, but politically and socially dead" [20]. Fraud syndicates in *Myanmar North Horror* act similarly. They use computer networks to post luring messages, drug victims with mineral water laced with dissociative anesthetics or central nervous system depressants to render them docile and unresisting, transport

them illegally in vans with broken wipers, and subject them to violent discipline with electric batons, shotguns, and welded windows at parks to force fraud for sponsors' huge profits.

How does fraud operate specifically? Cross-border telecom fraud syndicates in northern Myanmar consist of upstream, midstream, and downstream tiers. The upstream tier comprises experienced criminals who initiate and organize fraud, planning and directing operations. "Black Brother" and bosses in the story are such organizers: "Black Brother" trains deceived telemarketers through cognitive manipulation and punitive intimidation. "I'm your team leader, call me Black Brother. Your only purpose here is to make money... Fail to reach 50,000 yuan monthly performance, and you'll face electric shocks or worse—death" [6]. The midstream tier consists of young people recruited, lured, or coerced to northern Myanmar, executing fraud via calls and messages. These executors are also victims, strictly controlled and monitored, required to meet daily performance targets or face punishment [27]. The repairman, failing to meet targets, is bled 1,200 milliliters for sale on the second floor, then targeted for organ harvesting: "Immediately, another man cut my flesh with a sharp scalpel. I felt excruciating pain. I struggled desperately but could not move a finger, watching helplessly as my kidney was removed" [6]. The protagonist "me", over a dozen men and women in the cramped van, a plump woman refusing to obey, and a long-haired girl screaming for release after witnessing a colleague's sudden death are all forced executors. Team leader Black Brother downloads a work manual on every executor's desktop: a guide to defrauding compatriots of all their money. This leads to the downstream tier: unwary masses targeted by fraudsters, who use various identities and tactics to induce or coerce transfers, causing huge financial losses and severe psychological trauma [27]. Bald Nan, deceived by "me" posing as a beautiful girl, is such a victim. Exploiting his eagerness to meet, "I" feigned poverty, prompting him to send 1,000 yuan for train tickets, then 10,000 yuan for first-class flights... Eventually, Bald Nan was defrauded of 2 million yuan under the pretense of investment profits—1 million in savings, 1 million in usury. When drained of value, the team leader ordered "me" to block him. Days later, "I" received a message from Bald Nan's wife, stating he had jumped to his death, leaving her and their children harassed by loan sharks. Though the story gives Bald Nan a fake death for debt collection, not all fraud victims possess strong mental resilience, nor can all stolen funds transferred overseas be recovered.

The Chinese repairman's kidney is targeted by English-speaking foreigners; Dr. Pecari's house is a white colonial mansion—implying necrocapitalist practices are imported by U.S. neoliberal elites prioritizing capital over life, colluding with corrupt Guatemalan and Burmese officials to harm innocent civilians. In 1950, socialist-leaning Jacobo Árbenz was elected president of Guatemala, distributing land to agricultural workers and landless peasants, investing in infrastructure, and breaking free from foreign monopoly capital—especially the U.S.-based United Fruit Company. Protecting labor interests, he devastated domestic landowners and foreign monopolies. U.S. Senate Foreign Relations Committee Chairman Alexander Wiley publicly declared: "Communism has established a strong bridgehead in Guatemala". Driven by shared interests, domestic anti-government forces and foreign anti-Guatemalan powers united to overthrow Árbenz, ushering in the military dictatorship depicted in *The Pecari Project*, reducing laborers to more profitable bare lives.

In 2023, internet influencer "Xinyi Linlin" was dubbed the "peak" of Chinese contemporary self-media for spreading rumors prompting rebuttals from Thailand's embassy, prime minister, and tourism bureau. His rumor-mongering video *U.S. Cyber Forces Shift to Southeast Asia, Bloody Traps for Women* led to a domestic ban—arguably protective, as Thailand and other Southeast Asian nations are partners in China's U.S.-China competition. Fraud syndicates may be tools of neoliberal elites to sabotage Sino-Thai relations. While harming bilateral tourism, his claim of U.S. deployment in Southeast Asia cannot be ignored. "History is a cycle. How did the Golden Triangle[1] originate? The British East India Company planted opium here, forcing it on late

Qing China to poison the Chinese people". The Golden Triangle shifted from drugs to telecom fraud due to China's tough anti-drug efforts: "Now various cyber fraud syndicates receive funding and equipment from Western (primarily U.S.) anti-China political parties to defraud money" [28], extreme exploitation turning victims into profitable bare lives stripped of political and human rights shields.

The northern Myanmar story carries profound realistic significance and social metaphor. Just as uniformed police representing socialism of life rescue "me" at the story's end, since October 2025, the Ministry of Public Security has launched a special campaign against cross-border crimes in northern Myanmar. Through Sino-Myanmar police cooperation and crackdowns, over 57,000 Chinese fraud suspects have been arrested, and the "Four Big Families" criminal syndicates in Kokang, northern Myanmar, have been destroyed. For example, the Wei family criminal group: since 2009, led by Wei Huairen and Wei Qingtao, they leveraged political, military, and economic influence in Kokang to develop 31 fraud parks including Hengli and Weisheng, hosting fraud sponsors for rent, security fees, head fees, and dividends, engaging in telecom fraud and online gambling. They operated casinos, KTVs, and entertainment venues, profiting hugely from vice. Long-term "funding troops with fraud, protecting fraud with troops", they allowed sponsors to violently control, abuse, beat, and kill underperforming fraud personnel [29].

Northern Myanmar has become a gathering place for cross-border telecom fraud criminals and subsequently a "hotbed" for the telecom fraud industry, a result of the combined effect of the internal demand of ethnic minority armed forces in Northern Myanmar for high-yield industries and the external demand of telecom fraud criminal groups for low crime costs... To maintain this state of "autonomy" and ensure their own security, local ethnic minorities in Northern Myanmar need to maintain militias on the one hand and pay funds to the military government on the other. To sustain these two sets of armed forces (internal and external), Northern Myanmar has long relied on low-cost, high-yield industries to cover the huge expenses required by the militias and the military government. Consequently, pornography, gambling and drugs have long persisted in Northern Myanmar, giving rise to the scenarios of "funding militias through gambling" and "funding militias through drugs". Against the dual background of international public opinion and China's crackdown on drug-related crimes, poppy cultivation and drug trafficking in Northern Myanmar have been severely hit, making "funding militias through drugs" no longer feasible. After the promotion of alternative crops such as bananas and rubber, incomes have dropped sharply, far from meeting the operational needs of the ethnic minority armed forces in Northern Myanmar [27]. Between funding militias through drugs and funding militias through fraud, there seems to be an invisible hand deliberately undermining the self-sufficient agricultural economy and perpetuating this destruction. This creates an artificial scarcity of basic survival security—such as freedom from want of food and clothing—forcing local people in Northern Myanmar to rely heavily on foreign capital to survive in the turbulent times. Moreover, the core carriers of drugs and telecom fraud are pharmacological laboratories and computer networks, which cannot be independently developed and manufactured by a backward and closed agricultural community in the tropical rainforests of Southeast Asia. Rather than emerging through natural development, they are more like imported and rooted technologies from advanced regions, designed to sustain a global order that appears unbreakable but is in fact rife with loopholes —the US-Israeli neoliberal capital hegemony dictated by exchange rates and cash flows.

Finally, in the analysis of the root causes of fraud, unlike *A Brief Discussion on Cyber Fraud Crimes* and the first answer to *What Are the Highlights of the First Joint Visit of Police from China, Myanmar and Thailand to Large Gambling and Fraud Parks Such as KK and Asia-Pacific New City in Myawaddy Area on December 15, 2025?* [30], which attribute fraud to economic issues, this paper argues that the root of fraud is seemingly an economic problem but essentially a political dispute over public versus private ownership in production and distribution. Without the oppression of the military government controlled by private capital

groups, indigenous farmers in the Golden Triangle would not have allied with the anti-communist remnants of the Kuomintang who fled to Southeast Asia out of the need for military armament. These remnants obtained neoliberal elite capital from the United States through the pro-independence "deep green" forces in Taiwan, constituting the most upstream yet mysterious and anonymous "financial sponsors" of the fraud syndicates. Without the demand for military armament, there would be no choice of highly profitable illegal industries that rely heavily on foreign capital to sustain massive military expenditures. Instead, there would be agricultural and industrial factories supported by advanced technology, aiming to maximize the liberation of individual labor—shifting from the 9-9-6 work schedule to 9-5-5 or increasing leisure time—with public ownership as the dominant form, distribution according to work as the core, and self-sufficiency as the foundation. This is exemplified by the previously unrevealed inner monologue of Naw Kham[2], the leader of the armed drug trafficking syndicate and the mastermind of the Mekong River 10·5 Massacre, before his execution[3]: "In a place like the Golden Triangle, drugs are sold openly. You make money from drug trafficking, gamble it away, then traffic drugs again to get more. Good people turn bad. If I could start over, I would go home, live with my family, farm and raise fish. I long for a peaceful life free of war and drugs". Farming provides grain, vegetables and tubers; meat comes from animal husbandry, and fish is the cheapest source of meat compared to pork, beef, mutton, chicken, ducks and geese. Yet for Naw Kham, who was born into poverty, eating fish in a peaceful environment was a good life. "These are legitimized forms of violence through which people are unequally deprived of the basic resources needed to minimize vulnerability, amid the collapse of welfare states and the tearing apart or deprivation of opportunities in social safety nets" [7]. In the view of this paper, such collapse and tearing are caused by the boundless profit-seeking of capital. The system of private capital and the socialist system interpenetrate, coexist and conflict with each other; when desire runs wild, it devours conscience. Even in the peaceful life Naw Kham yearned for, those who crave fame, wealth and status after meeting basic needs lose moral self-discipline, abandon the goal of "when the great way prevails, all under heaven are equal", and "good people turn bad", with dragon slayers eventually becoming dragons themselves. This is exemplified by Liu Yuejin, the heroic police chief who led the arrest of Naw Kham. Ten years after Naw Kham's execution, Liu was found guilty of "illegally entering private clubs, seeking benefits for others in case coordination and other matters, violating laws while enforcing them, using public power as a tool for personal gain, engaging in power-for-money transactions, using his position to seek benefits for others in enterprise operations and case coordination, and illegally accepting bribes totaling more than 121 million yuan" [31]. In June 2025, he was sentenced to death with a two-year reprieve for bribery, deprived of political rights for life, and all his personal property was confiscated. As the article attributing the root cause to economic issues concluded with a turning point in its final sentence, Northern Myanmar and the China-Myanmar border area in China will move toward peace and tranquility with the advancement of Myanmar's process of building a national democratic state.

Public security organs have confirmed that the Wei family criminal group led by Wei Huairen and Wei Qingtao committed fraud, intentional homicide, intentional injury, kidnapping, extortion, running casinos, illegal detention, organizing prostitution, drug trafficking, drug possession, and organizing illegal border crossing, causing 8 Chinese deaths, over 5 billion yuan in fraud funds, over 9 billion yuan in gambling funds, and over 19 million yuan in prostitution profits. Cases against the Wei and Liu families have been prosecuted; all "Four Big Families" cases are now in judicial proceedings [29]. Human politics differs from animal politics by resting on a rational community of good and evil, justice and injustice, not merely sensual desire and joy. Sino-Myanmar police cooperation embodies this rational community of good and justice, triumphing over vicious fraud and drug trafficking syndicates through persistent struggle.

Thus, the history and reality corroborated by the two stories reveal the concept of "socialism of life" opposing necrocapitalism: defined as a shift from anthropocentrism to biocentrism. Integrating this communal definition with Confucianism and Sinicized Marxism adds a new dimension to socialism of life: a social system led by those who serve life rather than money, where human nature is trustworthy, violence is peacefully resolved, and human rights prevail. Examples include Chinese police rescuing the repairman in the story, and Dr. Adi saving Yu1 from the river and guilt-ridden for leading him to prison.

## 4. Conclusion

In *Politics*, Aristotle reflects on the supreme goal of the polis: (Living according to goodness). This is the greatest goal, both for all humanity and for each individual [22]. Human nobility lies not in freedom but in self-discipline for good, restraining selfish desires, loving all life including one's own rather than money or endless capital. The communist core principle of "serving the people and the public" echoes living well as the supreme goal. As Mao Zedong stated in 1959: "I do not want to see a day when our country again has exploitation of man by man, capitalists, prostitutes, and opium smokers. If this happens, the blood of many martyrs will have been shed in vain" [32, 33]. Though such evils persist, a government striving to stop them and serving the people and life demonstrates trustworthy human nature.

## Note

[1] It refers to a triangular area in the border regions of Thailand, Myanmar, and Laos in Southeast Asia. This area has long been rich in drugs such as opium poppies and is one of the world's major drug - producing regions.

[2] Naw Kham was responsible for planning and carrying out the "Mekong River Massacre" on October 5, 2011, which led to the death of 13 Chinese crew members. After being tried by Chinese courts, he was sentenced to death. On March 1, 2013, with the approval of the Supreme People's Court, Naw Kham was executed by injection in Kunming, Yunnan Province, in accordance with the law.

[3] It was made public in April 2022.

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