

ANARCHISM 04

In a most classic anarchist sense there are private properties and there is the state that ensures that the rights the owners have on their properties are ensured. This situation generates a sort of stagnation which does not allow life to prosper. Individuals have to rather put their ingenuity in trying to hoard credits so as to be able to obtain and enlarge their properties. Properties over resources are even more dreadful as they establish monopolies on which the public wealth is dependent.

The allegory used by arkism is here useful to make a distinction between what is a ship and what is a lifeboat. A ship is an entity that requires a tremendous amount of resources to operate, an entity that has become disproportioned and is unable to scale down but is set to implode or else clash against the very calamities its unnatural being generates. The lifeboat is what individuals like arkists conceive to rescue life and more or less precariously set sails back on the ocean, allowing the latter to carry.

The ship is then a representation of private property in all its stages, from the very cemented dwelling of the bourgeois to the very cemented state that overlooks its existence. The modern ship is therefore all but a ship in a literal sense but it has taken the connotations of its sterile and sectorized and hedonistic environment, just like a modern giant cruise. When talking about the ship then this arkist allegory can be easily transposed onto the various fractal elements it represents: a private property is a ship, a state is a ship and the whole human world is a ship.

In a globalized and interconnected and fully technological reality there is no longer any plural form for the ship. Every artificial container in which humanity is kept is de facto a ship. Anarchically speaking then the issue is not so much property but the fact that this property, this ship does not want to change. Life and nature as such changes and develops but the ship wants to keep as much as possible still. In other words power is kept untouched despite the enormous unnatural effort this maintenance requires.

The representatives of power can be changed also in accordance to trend but power itself is kept as a rather fixed entity. There is nothing more unnatural than this power seizure actuated by the ship, there is nothing more altering and devastating to nature than this greedy hoarding. Wherever there is such a centralization of power there is within a generation a

sort of more or less direct death or total numbness of anything that comes under its radar.

Arkism has no other options but to work under the radar of the ship yet what it tries to achieve is something that is lacking foundation, something that is disconnected from the constant and automated outsourcing of the natural environment. The main aim of arkism is thus the creation of the anti-ship which is but a ship in its most classic sense, a ship that is a precarious vehicle hosting a humanity on an unknown voyage, appreciating the surprises that this journey and being prudent and prepared for the natural environment without however the scientific arrogance to want to control it and dominate it.

The ship is by now fully established, it is a tick set to suck up as much resources. It is a fully blown tick which however doesn't wish to let go and attempts ways to keep a hold on its prey, nature. arkists do not wish to be part of this parasitic entity. They have the sensibility to want to rescue nature but see no possibility to intervene against such an unnatural buildup. They are not radicals in a sense that they define any property to be so cancerous, they only consider modern properties, properties that do not wish to be affected by an ever transforming nature.

In this respect what arkism attempts to suggest is not an enforced sharing of anything that individuals own into some type of collective. It is simply a more precarious living, a living which ought to learn from pre-industrial communities. A solidarity that is therefore not designed but is related to specific environments and the sort of customs for survival they require. Anarchy then is conceived as a type of harmonious order groups of individuals can naturally establish among themselves and other groups without the need for a central apparatus to brutally dictate, unaware of the natural inclinations of these individuals and the environments they live in.

Arkism advocates for a more precarious living but this precarious living should not be intended as a living traumatized by the financial schemes of speculation the digital technology has exasperated. With precarious arkism intends a living that is together with the environment, a living most sensible to it where things are borrowed and gratitude is manifested for the resources one uses, a sort of relation the crew on board of the ship cannot have so much it is disconnected from the environment and the processes that sustain each of the crew members.

There is no need for extreme measures to be able to

recover an harmonious life with the environment and with oneself but for sure the unnatural hoarding of property the powerful minority ought to be put to an end. Individuals need natural spaces to constitute their communities, they need to be let fully responsible for them both in terms of living off of them as well as being able to regulate them without the joke of any governance, especially if this governance is only after sustaining itself.

In this vision of hope arkism is most aware of the danger that technology can play. While in earlier centuries anarchism could have easily germinate and would have ensured a peaceful living without the massive destruction that modern nations have actuated after suppressing the anarchist movement, presently also the very existence of more advanced technology can be a double-edged sword; it can facilitate the autonomy of communities as much as it can make them vulnerable from the sudden greediness of others.