

Fig.021

## **ANARCHISM 09**

Generally speaking, anarchism agrees with Mikhail Bakunin and other anarchists that people belonging to an hegemonic state, one of the few humongous motherships dominating the planet, are more inclined to obey and be loyal. These crews belonging to these powerful ships can only feel but a sense of pride for the status the ship they live in has obtained. Now one cannot be harvesting as Bakunin did national prejudices. Hegemony is in fact a temporary state which can too easily swap from one ship to another.

Once upon a time the environment a particular population lived in certainly had an influence in shaping this population. The monotonous and dull environment of a Nordic country and the lack of sun and the struggle with an hostile nature bearing little fruits may have indeed affected the lives of a population especially if sedentary. Presently however the whole environment experienced by most if not all humanity is but the environment of a ship, a ship that can be more or less polished and efficient based on the hegemonic power it retains over other ships.

The natural environment as such has no longer any impact on the human crew which at the most can experience it through thick glass. This is more and more the case especially for the crew belonging to more powerful ships and especially for the crew members more and more attracted to the ivory towers of these ships. Under this new condition all the possible prejudices that could have been harvested at the time of Bakunin for instance in reference to German people and their high level of obedience are by now leveled; on top of the ship everyone is turned into an obedient square-minded individual.

There is not so much anymore a voluntary type of servitude as addressed by the French libertarian Étienne de La Boétie; there is simply no other option. On board of the ship and with the type of education it imparts on the crew, no one of its members have so much of a vague and concrete and most importantly actuable example to give of a possible and feasible autonomy on board of such a mechanical monster. The ship has tailored a whole set of surrogate activities to replace this need and has topped these activities with stronger and stronger narcotics which represses within any individual the sense for freedom.

On top of it much is the propaganda on board of the ship

promoting itself as most liberal and inclusive. The more powerful then is a ship, the more one feels a sense of pride to be part of a growing wealth that is also in appearance liberating. From a classic philosophical perspective however there is no such thing as becoming richer and becoming freer. The crew on board of the richer ship are thus more enslaved by the obligation to maintain this wealth. They are slaves of their own economy and on top of it they play the moral game of wanting to abolish slavery and pay for their past colonial deeds by freeing the people of former colonies including them in their enslaving ships.

The whole moral narrative designed by the rich ships is quite opposing the narrative of libertarian minded people especially from France who have been envisioning the life in the noble wilderness of the colonies to be most liberating, quite far from the vice-versa narrative that the ship and its patented intelligentsia is putting up. Now that all these wild utopias have been contaminated by the ships spreading their tentacles over their resources the solution is certainly not make of the all world a ship but on the contrary get rid of the ships in order to pursue the natural condition of humans living in and with nature, a non-authoritarian type of communism.

By now, with the more powerful ships dictating their economic laws and moral dogmas onto the poorer ships, arkism believes that only among the population of the latter, only among the crew of those ships under the yoke of an hegemony can the sensibility to both make lifeboats and appreciate them can arise.

It is clear that at the heart of an hegemony the creation of lifeboats can be if not scorned, oppressed. arkists however are asked to re-engineer the hegemonic ship, to learn from it or rather to reinvent the wheel and create their lifeboat even drawing from the hegemonic ship, also scavenging from there life-content to stow within their boat. There is then the need for arkists to operate in and out of the ship-state also as a way to reflect about the impact it has on humanity and on the environment. This going in and out is most productive and far from being an excuse for arkists to settle in the commodities and the leisure the more powerful ships have to offer.

Thanks to this osmosis between the powerful center and the weak periphery can arkists conceive an ideal for a libertarian society to come, a society without any centralized and hierarchical overlay, a society made up of natural communities greatly dependent on humans ability to use their hands and develop skills

and crafts avoiding the sort of industrialization that have substituted these skills leaving humans the mere role of supervisors. Only this sort of human-centered approach can scale down the impact that humanity has on itself and on the environment. Only by preparing their lifeboat can arkists begin to prepare himself for this journey into self-sufficiency and autonomy.

In effect then arkism is aware of where hegemony lays. It investigates the surrounding without being sucked into it and set forth to operate in the periphery to develop a counter-hegemony, an anti-ship which seems to mimic the ship but is in fact a vehicle of its own, a vehicle to escape the lifeless state which the centralizing-state of the ship enforces. Arkism thus stows up life back in the periphery, a periphery where a glimpse of nature can still be found and no matter how corrupted and intoxicated could eventually germinate into a new a non-hierarchical and more natural society.