

BIOLOGY 05

In essence, the very cultivation of life undertaken by arkists leads to their happiness and full contentment of a reality that would be otherwise too hard to endure. arkist perceive the corruption on board of the ship and release the frustration that derives from it in the making of a lifeboat. This making does not bring them any food nor it brings them any direct resources they can feed on. They are not in anyway rewarded by society as all other members of the crew. On the contrary their very practice can only result into an even harsher type of marginalization.

It is because of the inevitable marginalization that arkists will inevitably face on board of the ship that the solidarity amongfellow arkists should be promoted. It is here that arkism should stand as a movement not only to support the practice of arkists but also to encourage the final delivery of their lifeboats. While this solidarity can only survive undercover and cannot fully mature into anything other than a face-to-face type of support, it is still a step towards the face-to-face type of cooperation that libertarian communities can set up after the sinking of the ship.

Meantime arkism and its members ought to fully be guided by their own intuition, ought to fully revive a sense of individualism that the mandatory education on board of the ship has obfuscated and develop their unique vehicles to liberty. If this development can be compared to a kind of cultivation, it is a cultivation that can only hope to bring its fruits in a different time and space. arkist are not they who plants the seeds in the soil, they are whom fabricate the seeds. With effort they are able to generate seeds that will likely produce a plant bearing food with actual nourishment, a nourishment the genetically modified fruits of the industrial society can no longer provide no matter how pesticide free and biological they are.

The more biological and the more pesticide-free the industry manages to produce its fruit the more people can rest assured that they will fail to nourish them. Like birds eventually people can learn to feed on the very seeds arkists have conceived, this in the process of waiting for the right time to let these seeds out in the open ocean once the state ship will start sinking, this in the process to inspire a few others to also begin their arkist practices.

No humanitarian movement can hope to interrupt the mortal process the ship is taking nature into in its determination to become immortal. In the courageous act of wanting to step out

of it and getting ready to do so, in the rational and constructive mutiny arkism suggests, the ship can die and nature can live. At the most humanitarian movements will be made part of the ship and its deadly machinery. The content of this officiated movements will become more somber and so its members who will indeed be able to perfectly master this content but whose drive will no longer be that of implementing it but only that of clinging to the power status this officialization confers them with.

Many have been the movements promising the emancipation of women and people made slave and homosexuals. The moment the movements representing their rights have been recognized by the ship, new laws have been created to support their rights and new authoritarian figures have been created. Arkism advocates for a total freedom and emancipation of humanity but does not undertake the path of becoming recognized as a movement because the recognition of any movement will in fact be trapped in the ivory tower of the ship along with its members.

In the voluntary communities envisioned by libertarian minded people like William Godwin and Oscar Wilde and Emma Goldman there is no morality police objecting on the appeals of their members. These appeals are let to mature, to become cult of their own to provide the world with the palette of diversity that can grow from the bottom up and not the narrow-minded palette designed by legislators confined to their chairs and most frustrated about their lives but most greedy about the possibility to scale up their careers and their salaries and reputation.

Arkists in the first place ought to give up any sense of honor or pride. They are in fact disgusted by whatever level of patriotism that the belonging to whatever kind of institution on board of the ship endows them. Unfortunately this is the case for many of the advocates of human rights doing their political fights from within the ship ivory tower. There is no point in demanding a certain kind of freedom and turning it into law from the very coercive epicenter of all evil, the ship-state.

Above all then arkism along with other libertarian movements ought to stimulate the understanding that above all the one human right that is infringed is that of liberty and that the state as such may start as a very limited and respectful organization safeguarding the interest of each individuals and their community but in no time it is set to keep on and on to produce new laws and restrictions and make its ivory tower even

taller and further away from its people who are at last confined into a ship type of artificial environment.

Principally then arkism aims to operate among the people, and scout as well as facilitate those who have the sensibility and the understanding of the unnatural state in which the ship has confined both human nature and the environment. The more calamities will hit the ship the easier perhaps will be to recruit new arkists. On the other hand, arkism is also aware that these calamities will also create an opposite extreme of even more fanatic and loyal crew members who in all their patriotism will want the ship to be made even tougher and indestructible thus only accelerating its self-destruction.

Arkism either way takes into account that the majority of the people on board of the ship are materialistic and property driven. They not only own their little villas with their little precious possessions but they also own a reputation and de facto also an administrative position that is more or less directly correlated with the well-being not of the human society taken hostage within the ship but of the ship itself. There is practically no possibility to involve the whole hierarchy of the ship in the arkist project.

The more a ship is powerful and efficient the harder it is for any of its members to step back. The only hope are rebels who have been able to subtract themselves from all the mandatory curriculum with which the ship prepares its sailors and have been able to pursue their natural intuition. They will necessarily not find any place within the ship and its regimentation will eventually induce them to escape. An escape arkism offer is the reinigorating possibility of a new future, not an utopia to just speculate about but a process that is possible to get concrete within the actual building of a boat and a stowing of it with life.

There is no solar barge placed under a pyramid to transport the pharaoh to the afterlife. It probably maintains the same intensity and aspiration to a new life but this life is a concrete one, one that can be realized for the whole of humanity once that the spell of the ship is forever sunk. It does not transport the unnecessary luxury goods of an exclusive and enslaving power-lord; the arkist lifeboat only have glimpses of life as depicted by those who have decided to step down from the pyramid of power and are preparing from its crumbling.

Most importantly these lifeboats are in themselves the testimony of a struggle, the struggle arkists endured to escape the

ship. These testimony thus act as a most important reference not to venture human society back into any form of centralized governance. They become the myriad of Odysseys future humans living in their natural communities will be able to refer to and get inspired from always with the implicit admonishment never to set back in the creation of a ship-state.