



Fig.047 Illustration exemplifying how indigenous people can be turned into a whole new religion in which the former colonizers acknowledges the wrong doing while not really showing any genuine mutual aid to them but just feeding them with their industrial and polluting beverages rather than letting them fully independent to re-establish their relationship with the natural world. In this illustration the so-called “savage” is overweight and can no longer see. Equally the soldier parading her on a cross is blind and fully regimented and unable to himself realize that he too can become indigenous and establish a relation with nature and break free from a post-colonial narrative becoming more and more a form of christianity empowering authority rather than leveling it and enable people to constitute their own organic society.

BIOLOGY 11

Potentially every person is indigenous. There is no such thing as bad people and good people or at least this sort of narrative is hindering the possibility for everyone to reconnect to the natural world. Certainly technology has enabled greater power and power has enabled greater technology and this has resulted in ever greater misjustices. If a government reflects the current technology dominating society so it reflects the ways with which it enforces itself. For the first time in the history of humanity technology and power are fused into one single entity the ship on which society is now relegated. For the first time in the history of humanity technology is not only colonizing outward but it is

especially colonizing inward, it is colonizing the very human nature residing in every human. There is no escape. The colonization of human nature, of the last frontier technology had yet to penetrate is now taking place. In this respect it is very right to discuss the colonization that the nation-states and their colonial attitude has had and is having on territories that used to be fully autonomous and used to thrive with its indigenous people and species that are by now compromised and even endangered. The ship seems to be the only authority which would guarantee the preservation of the indigenous realm but in fact it is the very cause of its decline.

On top of this by now highly established outward colonization of anything indigenous there is the inward colonization that is taking place and that is hindering those who are captured within the ship to even consider or approach the idea of a prosperous life without it, as an indigenous person that is part of a community that self-governed based on consensus and whose main authority is really the local environment and not some generic rules imposed by some faraway authority no matter how his or her competence. Becoming indigenous in fact does not mean to turn into a savage but to be more sensitive about the local environment and the people around. This then does not mean to become an environmentalist shouting for more laws to be imposed on the human race who is so bad it has to be handcuffed if not exterminated. This means developing a sensibility that is lost because by now the human crew is completely dependent on the dictums of the ship and has no common-sense of its own.

Anthropologists have long clarified how the customs and rituals of the so idiotically called “lower people” were not barbarous superstitious to be eradicated in the name of modern science and social progress. These customs and rituals were the natural mechanisms with which organic societies co-existed with their biosphere. Pot-latches and ceremonies were brutally suppressed by colonial powers, it is true but this regime of suppression did not start suddenly with the arrival of caucasian people onto indigenous soils. Even the very caucasian people had their customs and rituals and ways they were locally related to themselves and the environment and like everyone else progressively they have been regulated, they have been imposed some kind of monotheistic religion or mainstream ideology to make them more controllable by a central apparatus. This centralized control has turned them into beasts without values,

without any longer their indigenous customs and rituals to regulate them. But this is happening world wide and it is in this sense detrimental to the liberation cause to be counter-racist and even create new forms of authoritarian power.

Rather than dividing up into clans clashing against one another and only making the ship more powerful, the strive should be to in the first place attempt to regain a way of channeling with the natural being. This is per se however not sufficient; one can play the ancient stoic or the more modern transcendentalist and try to live more according to nature and even succeed but such a practice is not strong enough to confront and challenge the increasing power of the ship and its increasing colonization of even more intimate and private sides of human nature. What arkism claims it is needed is literally the creation of lifeboats in which these resurrections of humanness can occur. If direct action against the ship is practically inefficient and at too often has brought the ship to have the good excuse to become more authoritarian because of it, the action arkists propose is building up or rather tinkering some sort of bricolages, favellas not of crime but of a thriving autonomy, a virtuous one that aims at reconnecting with the natural world and from the natural world sense new possible customs and rituals to enable co-existence.

It would be anachronistic to attempt to revive ancient rituals in an environment that has drastically changed. The approach should be rather maieutic and begin with very little steps. If technology develops power and vice-versa, rituals develop spirituality and vice-versa. Now of course a lot of leftists get their hairs straight up hearing the word spirituality but really in this context spirituality is right the opposite than power. It is not a mystic practice but it is a rather straightforward way to be aware of nature and be part of its whole. Only by practicing rituals in nature and with nature can this process be enabled. In other words spirituality in its arkist definition is mindfulness, the mindfulness that the crew of the ship is so much deprived of in its overspecialization and lack of a holistic comprehension of its existence in nature and of nature. In other words to empower the indigenous being of each individual, each individual from his or her isolated compartment in which the ship has relegated him or her ought to develop his or her method, his or her technique with which to increasingly revive their indigenous selves. Activism then is not about reclaiming the land of our ancestors but it is

about reclaiming mother earth altogether and whither as much as possible the ship-civilization and the technology of power and the power of technology that colonizes it under its many flags.

Take away the yoke and the animal is lost and confused. Only in this intermediate activism can humans think of liberating themselves and with it also rescue an environment that is very much being also and totally subjugated by the mega-rituals of power. The more human-scale and local arkists can develop their rituals the more effectively these mega-rituals of mass destruction can be challenged and the more the arkists lifeboats come to be effective as mediums to transport society away from an artificial ground in which they are confined and in which they are degenerating. In this science is only true in asserting the very issue that it has itself generated. To science and technology only the humble but enthusiastic work of delving with nature and in nature can re-establish a balance and guarantee the life of humanity on the planet and of the planet.