



Fig.104 Illustration showing a man precipitating in his attempt to climb the sun. With him a sun-ray also falls like a bomb on the hierarchical and pyramidal social construction which has facilitated his ascendance. This to symbolize the fact that any power concentration is absolutely dangerous in the long run and only lead to this sort of suicidal. Actually the more power gets absolute not only the more it corrupts but the more it destroys both the society that has hosted it as well as the environment along with all the other societies and environments that were attacked in order to make this ascension to power possible.

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It is clear that democracy has never been implemented by nation-states. At the most in their liberal conception they are republics with a quite defined ruling class in which roles are interchanged. Even if this system is called majoritarian democracy in reality it is but an interchangeable oligarchic system far from the democratic practices we can learn from organic and acephalous societies operating in more natural environments. As the anarchist anthropologist Davide Graeber pointed out, these practices of democratic consensus in which decision-making is achieved collectively leaving no one unhappy have certain preconditions to be met. In the first place we learn from Graeber and his archeologist associate David Wengrow that consensus was not only practiced in small communities as it was often thought but was practiced in large cities where neighborhoods were

designed in a particular fascination so as to facilitate the participations of all citizens in deciding and implementing democracy.

What however becomes clear is that also a fundamental requirement for democracy is equality. Without equality it is very unlikely that decisions can be made. Yet another requirement is also diversity in a sense that with their differences people have more to contribute in the creative process of decision making where not really any charismatic leader shows up but simply a choir of voices that put together strive creatively to come up with genius solutions no single individual could have reached on his or her own. Now another requirement for democracy to really work is that in order to maintain this enriching diversity individuals ought to pursue their nature, they ought to develop their own cults and practices to manifest their latent talents which through this practice can then become useful to the community. This usefulness is by no means a utilitarian one but again it is a usefulness of bringing meaning and substance to the community. In this view, conceiving the type of social ecology arkists strive for, militarism that so much obsess the fake democracy of the ship-state becomes secondary, it becomes a surrogate as it has always been among ancient tribes and pre-industrial and non-imperialistic and decentralized type of civilizations.

Socialism and generally the left has completely lost its focus on attempting to achieve a more libertarian and experimental type of democracy, the only political system which can in fact be properly called democratic. Socialism and the left is by now yet another authoritarian institution conveniently carved within the ship-establishment, preaching the usual agenda but far from acknowledging that equality and democracy can only be achieved with the total withering of the ship. In addition to this, arkism also points out that diversity can only fully be achieved by a society if it is reconnected to a natural environment. For consensus to work then the preconditions are that society is connected to a natural environment and that each member of this society is facilitated in connecting to his or her human nature. Given that in the ship there is absolutely no possibility for such a connection, it is via the constitution of life-boats that arkists are able to set up temporary portals with which they are able to cultivate their natures, they are able to connect with her and recover the common sense and creative energy that only she can delivers.

This is why in the first place a movement like arkism do not seek to perpetrate democracy in society but suggests that the very primary step to take is to in fact work out the lost connection with nature without which any attempt to revolutionize the current hierarchical system can only end up with more authority and hierarchy. It is important here to highlight the fact that the more people are enabled to pursue their own nature the more naturally they are less inclined to accumulate power and dominate over others. arkists can be a good example of this as in their focus of setting up and nurturing ecologies of mindfulness, their arks, they are very unlikely to want to pursue a career and retain any worldly ambitions. On the contrary they are very much running away from them as these ambitions distract them from their pursuit. Similarly they are not so much interested in burning resources to achieve their goals. They are far from being hedonistic and materialistic and what they take they are able to give back multiplied and refertilized. They are themselves natural powers which differ from wanting to achieve absolute power, something that is not within humans, something that like the sun can only burn those who try to reach it. Stoically arkists are small suns on earth generating their own natural power which together can bring a very creative life back to earth. Attempting to reach absolute power is instead a way to drag society astray. The more absolute power it wished, the more it would get completely burnt from it, like daring to touch a radioactive sun.