



Fig.147 Illustration showing a wolf dressing up like Little Red Riding Hood gathering Little Red Riding Hood from the forest as if they were mushrooms. Rather than being picked by the wolf the Little Red Hood ought to hold on to her basket and really fill it with stuff not keeping it semi-empty with just a slice of cake for the dying grandmother but gathering content for the life to come. In this respect the Little Red Riding Hood basket can be yet another example of potential arks. It is good of Little Red Riding Hood to take care of her grandmother but equally on her way there her basket has to be so filled the wolf representing the system is unable to pick it up. This system by now uses Little Red Riding Hoods as his own many sources of survival extracting nourishment from them, replacing their baskets of consciousness with digital devices where all of themselves are given away for the sake of the wolf. Now these ver devices can be also re-engineered to be baskets to resume the gathering not for governmental power but for ecological power.

### **INDEPENDENCE 03**

There seems to be a triangle emerging from anarchism of the second generation. We have the primitivist John Zerzan strain advocating for a full return to the more egalitarian and ecological paleolithic and we have on the opposite side the social ecology movement of Murray Bookchin advocating for a type of communalism that is inspired by the paleolithic but does not want to romanticize too much about. Among these two strains, one pushing the impossible return to the stone age and one advocating for an impossible communalization of society in symbiosis with

the natural environment we have a third and less pursued alternative, the alternative that Hakim Bey suggested and the alternative that perhaps has been the most concrete, that of creating temporary zones of autonomy within the actual system of power and domination. So if this system takes humans more and more away from the environment making it impossible for them to turn back to a literal type of primitivism it is so efficient and systematic that it does not allow on the other hand for any type of restructuring that is more in line with the natural environment. Humans are locked up on the ship but some of them do come to the conclusion that to save the species as well as the environment it is imperative to return to the paleolithic. As Bey pointed out this return does not literally mean being shot back to the paleolithic age, or to the neolithic for that matter or to pre-history and pre-kingships and domination. It means to learn from these periods of time, a time that makes up 95% of human history, a time that during the remainder 5% was considered brutish and barbarous but is more and more understood as highly civilized.

Back to prehistory then could be the motto for people who are really concerned about life on the planet. Back to prehistory can be indeed achieved and experiments can be made by partially cutting ties with centralized governance. Only the formalities can be taken care of but most of the energy and will is placed on the creation of autonomous zones, of places that are not meant to become permanent institutions of the system but they are in fact arks, vehicles in which arkists conceive and prepare for a whole new society. The making of arks is the first process with which humans can begin their preparation of detachment from the ship and reconnection with nature. Presently the last tribes of hunter-gatherers are getting completely extinct. The power emanated by the ship is strong that it cannot be otherwise, all the planet is under the incredible heat of these power houses. Of these ships and flotillas of ships all getting more and more heat up the more the environment and the people they dominate gets heat up by them. War is the culmination of any central-power, a total war arkists are expecting, a war in which their arks will be the means for a rebirth that is fully ecological and egalitarian and rich in consciousness, a rebirth in which all nature elements will reacquire their meanings and no longer any faraway god or authority will be tolerate.

By now all institutions making up the ship are turned into factories of war. No matter what an institution on board of the

ship is there to do, whether what it does is charity or organizing aids for poorer ships in the end all these institutions when the time will come will have to serve the ship for its self-preservation a self-preservation that includes sinking other competing ships and extracting people and the land even further. Whatever the ship captains may say it is all but branding and promotion, it is all a fabricated propaganda. They are more worried to preserve the power positions as much as also the ship as a whole is. Power for power sake. Not understanding that the terrible concentration of power of the ship is the actual cause of all human and environmental misery is not accepting the truth. One may ask who is more naive, the semi-intelligent clerk operating on board of the ship who entrust him or herself to it thinking that any other solution is naive or anarchists like Zerzan, Bookchin, Bey but also David Greaber who advocated strongly for a massive restructuring of society in a more organic fashion that is horizontal and based on how humans lived the most of their history?

Bey is correct in saying that it cannot be that humans have lost their paleolithic and neolithic traits. Humans are still by nature hunter-gatherers and horticulturalists. Humans still by nature hate the bureaucratic job the ship assigned them with because really what they are programmed to do is gathering. It is said in fact gathering was predominantly what made up the tribal economy of the past and that hunting was more a male thing that was carried on for leisure or under extreme circumstances when food was scarce. The iron age must have turned the focus into hunting since the vegetation became scarce but then the neolithic brought gathering back in the picture, in amore domesticated but still flexible and mobile fashion. After a brutal period of kingship and domination it may be possible to environ a new age, an age that brings humanity back to a gathering mode and this gathering mode may be in fact initiated by arkists with their gathering and stowing of their arks in view of a new life back to nature. By now the activity of the ship clerk is to accumulate immaterial credits in some bank, or simply pay off his or debts in a new form of slave typology the ship has perfected to keep the crew in check.

There is thus no actual remuneration on a ship. Tedious work is done only to preserve it, nothing really is done to directly sustain the family and the community. Arkists oppose this detrimental system and not only advocate for direct democracy but a direct relation with nature. This is done in the first place

relating to the only nature arkists have at their disposal on board of the ship and that is their humanity. Also the very little and fully dominated nature they get in touch with may help in such a process but overall arkists are those who not only talk about going back to nature at a moment of time in which the system has completely departed from her with the whole of society on board but they are the one also building the counter vehicles. In the making of these vehicles not only arkists recover the common sense of the old proletarians but further on they recover the gathering modality that has characterized the harmonious living of humans between themselves and the environment. The other option is just to give in to a life as a clerk no longer connected to anything real but fully astray as much as the ship itself is getting.

Back to gathering then is what arkists advocate for and this gathering they set out to do examining themselves and their surroundings and developing not only a consciousness of themselves and the surrounding but also a culture that is not based on idols or anything supernatural but it is based on what they cultivate and the magic life itself provides once it is cultivated. Arkists set cultivation in motion, they are natural fertilizers against all the highly intoxicating monocrops the ships enforce not only destroying the land but also the possibility for humans to reorganize and resist organically on it. Humans can in other words live without any power system on earth but as long as there are hips in the vicinity concentrating power for themselves it is more than impossible to do so and this why in the first place the arkists lifeboats are necessary also as a way to shelter them from such evil power.