



Fig.154 Illustration showing a Durga-like human mastering the multiple skills needed to be self-reliant rather than specializing in a niche at the service of the system. Here there is no distinction between the masculine and the feminine as any arkist will necessarily have to fuse the genders in order to establish a full independence from a ship-state then instead have very clear polarities with its belligerent masculine battleship stern and its effeminated progressive spaceship bow both of which are exaggerations and distortions of a human nature that can only be recovered in the type of ecological umbrella that the ark can provide. Also it is the nurturing and building of this ark that is in itself not only a way for arkists to recover their holism and ability to adapt and be ingenious but also their egalitarianism in that in order to be arkists not only there is no division of labor but also no division in gender roles or class roles. Works that are on the ship characteristic of one gender or one class will all have to be mastered by the single arkists in order to get their arks ready to disembark the ship.

INDEPENDENCE 10

There seems to be two main forces running the ship. On the stern the ship is a battleship, its force is characterized by a patriotic type of nationalism with its patriarchal values. The ultimate character that the stern generates is the obedient militant ready to save the fatherland and wage wars against along with its leaders. On the bow the ship is a spaceship and its ultimate vision is a civilization completely detached from nature, a second nature with its all new progressive reengineering of a society enabled to evolve with no longer any roots on planet earth. The ultimate character that the

bow of the ship is generating is the queer victim and over-sensitive kind lingering in the relativity of space with no longer any horizon. In between these two extreme polarities the power-structure of the ship has generated there is the middle-class crew, a crowd of mediocrity that constantly oscillate towards the stern and the bow, towards two different kind of organized violence, the one of the battleship bloody and aggressive and the one of the spaceship imprisoning and distorting. Within the ship itself it is impossible to understand that such confrontation is but the product of humanity being kept captive within the ship-state. People may keep indifferent about it and other people may lean towards one polarity or the other almost as if there were no other options and that the destiny of humanity and of the planet is linked to either death on the battlefield or a lifeless life out in space.

Is it really that humans have only these two options, the option of becoming a pig to be slaughtered in the wasteland or a vegetable condemned in an artificial green house? There seems to be no other alternative but that of joining the crew and seeing the spectacle unfold watching what death is humanity and the planet and nature overall is going to have in the hands of the right of the left authorities. In this sense the understanding that humans have lived the majority of their existence on earth in egalitarian formations without any permanent leaders is not to be understated. Also the fact that these acephalous societies of the past were in fact much more complex that it was in the first place assumed gives hope for a fourth alternative and that is that of radically rethinking the whole social structure. Moreover the fact that these acephalous society of a more or less remote past were actually pushed away from the livable areas of the planet into the more inhospitable so as to make space to the more civilized while in fact more barbarian societies is one more reason to believe that the fourth way to go is to get rid of the ship altogether and think of ways society can function in its more natural configuration.

As Peter Kropotkin but also Lewis Mumford and Patrick Geddes advocated, human progress could resume not having to go back in the stone age but recovering the type of democratic techniques that the industry has suppressed. If the industrial system along with its centralized apparatus have generated an ironbound slavery of humanity on board of the ship with only some trivial leisure to look forward to, it was in the pre-industrial era of the free-communes that humans thrived in their workshops

and inventiveness was endemic and diffused and autonomy was literally in place. There is evidence that life before industrialization was better for humans; when autonomous from the feudal system they had far more holidays, less working hours and generally a better life prospect than their generation to follow. In Europe but also in New England it is by now asserted that this was in fact the case and the much praised industrialization only brought misery and scarcity and alienation. Only by moving the industry to poorer countries a feeling of relief was felt but alas at what expense for these other countries. At this point the world seems to be enraged against the old world, the west that has perpetrated this destructive model that not only has enslaved humans for just some kind of suffocating security in exchange but also is quickly destroying the environment. It is in the west however that a solution might be found and that is literally learning from its medieval guild construction and craftsmanship.

Indeed much is still to learn from all the other acephalous societies that have been by now wiped out with the advent of industrialization and the forcing on board of ship-states all the population. Everywhere in the world, in every environment there is something to learn about its past and the way a society integrated with it. Where there is no lesson to be learned is into those societies that were instead centrally controlled, performing the duty of a megamachine, of an empire, working for it and only secondary trying to survive. Of course the more history evolved the less communities have been exempt from such a burden until by now humans are relegated to work entirely for the megamachine, for the ship and have no longer any freedom, no longer can carry on their life-work with all the blessings that come with it. They are forced to do their unnecessarily bureaucratic and administrative and repetitive work for the machine perhaps with the idea that they are contributing to society but no society is imprisoned and it does not make sense to work in making such a prison even more secure and efficient. The ship on the crew obeys, complies and find some life again in the extreme polarities siding for either a revival in the name of the ship confronting other ships in the battlefield or in a revival of identity turning their own bodies into battlefields.

What about just conceiving a life without a ship, meaning not without society but with even more society, re-establishing the lost connection and participation in it and along with the local environment, depending in other words from them without

squandering them with just the idea in mind that anyway there are other people and places to be squandered. If people do not radically question the industrial system to the core they will just permanently be caught in the limbo of the ship and in this limbo will just have to survive in an absurd dialectic while the earth will be deprived of all its resources. Only daring to break free from this limbo and re-envision a society without the ship can people recover their consciousness and begin to work in preparing for the new social ecologies. All the necessary know-how is there at their disposal and by now it is a matter of selecting it and trying it out especially with the building of the arks that are the necessary lifeboats, the necessary autonomies that will stoically attempt not to sink when the ship and all its industry and its crew will start sinking.

If on one hand in fact technology has been used to create the ship, a highly authoritarian and centralized power-system forcing people in dehumanizing specialization, on the other technology can be rethought of as enabling people to master many different skills, to go back into some kind of polytechnic with light but machinery that will have to be more durable and simpler and not the result of some marketing scheme turning machinery so feeble and subjected to depreciation so as to boast more capital. Technology can in this sense be packed so as to boast rather than oppress human genius, so as to free it of all the patents and commercial barriers. As the capitalist predators will never consent this transition to occur, it is up to the substrata, to the unofficial undertakings of arkists and freedom lovers to initiate this process right in the making of the anti-ship, their lifeboats.