

The moment society turned agricultural it is the moment political power had to be implemented in order to protect the privileges of those who began to colonize the land. Written text and the big bureaucratic apparatus that followed is but a machinery to ensure the privileged exploitation of a few over what used to be a common good. In addition to it, because the majority is deprived of their land, a regime of command and obey is enforced on to them; they become the serfdom of a small aristocracy. Social conflict is too often about getting replacing one aristocracy with another. As long as humans keep up with their attitude of controlling the exploitation of natural resources power is generated. Leftist ideologies have been trying to curb the harmful effects that power has on both people and the environment yet this curbing has only been momentary; withing one or two generation a society that has attempted to moderate the extraction, production and distribution of resources has turned fully deregulated, going wild in recovering the lost terrain and mercilessly exploit what the previous generation refrained in exploiting.

As history has shown politically ideologies are in this respect hopeless. They are only there to mitigate for sometime what power is anyway going to execute and that is the total annihilation of humanity and the environment. The ethnographic data is clear that power is a result of civilization and that it did not exist in hunter-gatherer societies. Now the more radical leftist thinkers like David Graeber have desperately tried to show that democracy of consensus was not only a characteristic of these primitive societies but that consensus was a reality also in very complex urban structures of the past. Anarchists like Graeber insists that yes there was a very egalitarian paleolithic period and yes neolithic brought about inequality but there was also an in between period in which people lived off agriculture and were sedentary but there was no coercive political structure. The dilemma here is to try to ponder whether civilization without being necessarily destructive, depowering the system running it and if this depowering can be a lasting feature or just a marginal resilience doomed to be taken over by an even more coercive and ruthless power-structure.

Without being to romantic and naive about the utopia political ideologies has to offer it is by now clear that only dismantling the ship in which civilization has turned to humanity as well as planet earth has a chance to keep on existing. It is equally clear however that this dismantling is not going to happen on its own accord; this dismantling will be actuated by self-triggered catastrophes such as wars between ships to fight over the diminishing resources and the hurricanes that will batter these ships with a nature that is going mad from the tighter and tighter yoke these ships have placed on her in order to squeeze out all the drops that can be squeezed out. Equally humans within the

ships are becoming ever more controlled and exploited in a vicious circle in which they believe they are attaining some level of freedom and independence by subscribing to the conventions each ship imposes to them. So the more the ship-civilization progresses the further away is the opportunity for humanity to redeem and ultimately understand that only a total and unconditional rewilding is the key to salvation from the apocalypse civilization is triggering.

In arkist terms rewilding is not a puritan operation in which humans are not allowed to do anything because everything they do is evil. The idea is that the planet is turned wild again but within it various human groups can make space to accommodate themselves. In other words humans are hosted by nature and not vice-versa. In this sense and at all times there ought to be a strong desire on each arkist not to want to be accommodated within the ship of civilization. There need to be a constant preparation to leave the ship. Arkists build their lifeboats and already in their lifeboats they initiate their process of rewilding, manifesting all their consciousness, as partisans who escape from being recruited by the regiment and out in the wilderness have the chance to reconnect to her. Since there is no longer such a wilderness it is in the space of the lifeboat that resistance is by now carried forward. On the ship of fools, a ship that is doomed to collapse, some level of sanity can only be fomented within the temporary autonomous zones lifeboats provide.

To then think ideologically high and believe that society can revolt and replace the current ship civilization with a more egalitarian and ecological civilization is to loose sight on the fact that no matter what, sooner or later even this civilization will deteriorate and show its brutality. Power corrupts and that is the lesson that history keeps on showing. The premises can be good but never for too long. With this historical understanding it is utterly important to subtract oneself from power, from its monstrous artificiality and contrive a natural ecology. No matter whether this ecology is kept captive within a evil power-structure it is because of its fomenting nature that sooner or later it will need to be expelled. The more natural is this ecology the more it will grow of its own accord. The lifeboat itself is not literally natural; it is an assemblage of scavenged materials but the substance is all about manifesting human nature without any of the restrictions that civilization would conveniently impose on it so not to enable the creation of an antagonist autonomy.

It is this state of antagonism that arkist ought to seek, an antagonism that comes naturally as worms growing out of a cancerous brain that is increasingly losing control over itself but is still retained within a skull that does not want to let go. In the fetid corruption power generates only the ultimate solution is the total annihilation that an even more authoritarian power can enforce. Scorning this ultimate solution arkists conceive their own ways of using this putrification so as to regenerate a splendid nature out of their own human

selves. Each lifeboat is indeed a potential garden of Eden, a primeval forest in all its diversity and richness. All that is required is to make it an independent entity from the system running the ship because alas it will otherwise be part of it and decay along it. So if any arkist lifeboat looks like a carcass tinkered out of what can be scavenged on board of the ship, the power within it is all natural, it is the will to reconnect to an uncontaminated nature and live with her without ever again attempting to control and worse exploit her.