The Unabomber Self, a Lead to Anarcho-arkism or Anarcarkism

It would be a far fetched analogy to compare people undertaking self-tracking and life-logging of any kind with American domestic terrorist Ted Kaczynski. Usually in fact these data harvesters are generally denigrated down the lines of hoarders and promoters of a new wave of Taylorism only boosting the techno industry rather than undermining it. Some striking similarities rise however between the modus operandi of self-trackers opting to develop there own tracking technique and Kaczynski's theory of power process.

If modern man is depressed and more or less without any self-esteem due to the fact that his goals are either too easy to obtain (press the microwave button to warm some frozen food up) or too frustrating as more or less any human output is monitored by some sort of institutional framework, self-trackers making the effort of conceiving their own tracking method are like primitive hunters setting forth to gather up their daily food, their existential data they feel so satisfied to stow in their computer cave.

In other words, while using their own technology self-trackers can be in fact seen as anarcho-primitivists, who are not literally primitivists in the sense that they object the use of any technology, they do use their self-tailored set of technologies and with effort they do accomplish to gather their existential data and they do turn satisfied about it, developing a self-esteem that goes beyond Kaczynski's definition of surrogate activity, meaning a mere hobby to placate the dissatisfaction of modern life.

In order to understand the subtle differentiation between our data primitive-like hunters and the many of those who just do some surrogate activity feeling a certain degree of satisfaction, in order to understand this one ought to go deeper in the distinction our Unabomber in his manifesto made between the evil technology of large organizations and that of small and good organizations, the latter being the basis for a possible new anarchist society.

This distinction is well brought forward by another anarchist, the French Italian writer Jacques Ellul whose book "The Technological Society" was one of Kaczynski's main references. It is in this book in fact that a clear distinction between two different kind of technologies is made. The first kind is the ever destructing technology of the homo faber, the technology applied by large organizations which, even if beneficial to begin with will in some way or another always have some corrupting effects on our human nature and on nature at large.

Along with this more or less evil technology Ellul brings forward the idea of a technology for small scale organizations, as the technique used by shamans in tribes to ritualistically

and kabbalistically perform some sort of magical acts. It is in fact in this line that I see what modern society defines as compulsive behaviours of some folk so keen in tracking and collecting and organizing elements of their existence, hints that might in fact give not the large societies in the world but the small communities some sort of direction to follow in the dark times to come, the times in which the technology of the homo faber will have fully shows its ugly side.

Coming back to Kaczynski then, in one of his less known work "The Ship of Fools" most of humanity is contributing to the administration and powering of an enormous ship, our techno-society which will eventually crash into an iceberg. This is the destiny of any large power structure as for example advocated by Stoic philosophers at the rise of the Roman empire. Kaczynski's approach is that of terrorizing this system while that of the Stoic is that of not complying with it.

In both cases there is the rise of a new religion which dominates the system, in the case of the Roman empire Christianity and in the case of our Industrial and Western society Leftism. Kaczynski is most clear in identifying the non-important topics brought forward by power hungry leftists, discussing and obsessing about minorities and human rights when the whole ship is very close to sink.

To the passive approach of the Stoic and the terrorist approach of anarcho-primitivists like Kaczynski and other modern anarchists, the alternative here is to in fact build alternative ships or better lifeboats. With lifeboats I mean not literally physical boats but containers of human and natural life in peril, arks, autonomous dimensions more or less disconnected from the mechanics of the sinking system.

Now while all the physical possibilities to do so are more or less congested by laws the digital world still offer this possibility, the possibility to act as Noahs, Utnapishtims and Deucalions to mention a few of the deluge myths heroes from around the world. If the battle between the archists, the gate-keepers of laws and dogmas, the commanders of the ship and the anarchists who wants to liberate themselves from the rule of the former is a lost cause, perhaps we should venture in thinking of the anarcarkists, the builders of lifeboats to escape such a ship and its destiny.

The options for humanity today are literally three. More or less actively comply with the archists and their governing of the ship, fight against it claiming for a different kind of governance or for no governance (the anarchist claim), or have technological deterministic attitude in thinking that no matter what, the ship will sink. The third option left to humans is that of the anarcarkist, the option of scavenging whatever technology and improvise a lifeboat in which to gather up life-content to be rescued.

Ted Kaczynski's cabin, the cabin he retreated to for over two decades might in fact symbolize one of such lifeboats, a lifeboat he was unable to live in due to the pervasiveness of the techno-system so much attacking and preventing his "rewilding". This is an assumption yet it is important to understand that if the option one chooses is that of becoming an anarcarkist and build his lifeboat, the very mother ship and its archists commanders might in fact attempt to hinder more or less directly such kind of undertaking.

It is therefore clear that the right the anarcarkists ought to fight for is the very possibility of creating undisturbed their lifeboats, their vessels were life itself is stowed to an unknown destination, a destination which might decimate most of these lifeboats as much as the seeds falling from a dying tree do not manage in the end to procreate into a new tree. Rather than throwing bombs then, or soups like climate activists, we ought to get ready to throw lifeboats in the sea, a myriad of them. If nothing else the mother ship will get lighter.