

## **The Modern Ship as an Empire Killing the Future Fertility**

In his story "Ship of Fools" Polish American domestic terrorist and anarchist Theodore John Kaczynski compares the industrial society to a ship: on board the crew is so engrossed talking about their own rights that it doesn't give any attention to the sinking the ship is facing. Anarcarkism borrows from this Kaczynskian allegory declaring that the industrial society increasingly leaves world citizens no option but to be part of its ship, that this ship is over-sized putting an incredible toil on the environment it drains to aliment itself and finally that this ship is over-crowded and passengers on board are stripped of their humanity to become a mere cog of the ship.

Anarcarkism then puts at the center of its doctrine a more or less imminent retaliation of the natural environment against such an unfair exploitation and the more or less imminent sinking of the industrial society with its burn-out crew. It sees no hope in a new type of industry resolving this problem, it is just another capitalist escamotage. It sees no hope in trying to warn the crew about the danger ahead, it is too absorbed in other less important issues. Finally anarcarkism sees no point in trying to undermine the captains or the engine running the ship, they are just going to be replaced or they are just going to absorb the discussion within its system.

Rather than attempting to influence the debate on board of the ship or to more or less directly undermine it, anarcarkists set forward to the building of a lifeboat, the tinkering of an ark in which to rescue whatever they can rescue of human and natural life in peril. The one conviction then that anarcarkists have is that no matter how hard one tries, one cannot change the course of the ship, a course that is determined by the very technological apparatus governing it. The one hope they have is the lifeboat itself. Anarcarkism in this respect departs from other political ideologies in that in its core, it does not believe on the possibility for power to regenerate.

Historically speaking empires have been brutally taking over continents yet the ash and blood they have left behind did leave a fertile ground, a ground which has enabled other empires to thrive. The ships representing the industrial powers of the world however contaminate the ground and strip it of all its biodiversity.

It is true that the rise of every empire has more or less leveled diversity in order to have a better grip on its subjects. One can think of ancient accounts describing the myriad of cults and costumes prior to the take over of an empire and its complete homologation. The modern ships tend to not only brag about how diversity within it is maintained by they also put themselves forward as the very guardians of these diversity. Anarcarkism clearly sees the diversity promoted by the ships as only a form of branding, if not a

propaganda only aimed to generalize diversity into fixed categories which have anyway no way to grow being themselves completely detached from the natural environment.

Crucially then anarcarkism acknowledges that in the history of humanity ancient power structures have raised and died out but it sees a difference with modern power structures, the ships that in their fully automated exploitation of nature, they exhaust it of its resources. Even if the industrial process of exploitation as it is occurring will eventually manage to have zero impact on the environment and be completely free and non-polluting, it is the actual diversity of both the environment and the people on board of the ships to be jeopardized. The only thing that a ship as such can manage to do is to freeze diversities and to artificially manipulate them at a more intellectual and sterile level but there is no possibility for the ecosystem to thrive unless there is a more direct and organic and less industrial and machine based interaction between the production processes and its consumers.

Anarcarkism brings all these hidden processes and this dirty interaction back on its table, a table in which the very mission of building a lifeboat turns the anarcarkist into a unique human again not only of reactivated meanings but also of a skill and a sensibility which are keys to a new life, a life of libertarian communities off the ship, a life that has to deal in the first place with a terrain that has been completely stripped of its diversity no matter how diversified the branding of the ship has tried to portrayed itself.

The more in fact a ship brand itself as inclusive and diverse, the more it becomes exclusive and gentrified. The ivory tower that used to be relegated at the very epicenter of the ship spreads its tentacles to the entire ship and the tower itself becomes the whole ship. In such a take over there is no longer anymore space, there is no longer any more periphery or forgotten corner where to set up a form of resistance, a resistance that has characterized previous ships in which the technology was not that invasive and minorities manages to cultivate their diversities in remote and off-the-radar patches of unwanted land. Now that the ivory tower can perfectly monitor every inch of land coming under its domain resistance is no longer an option.

Rather than trying to push forward an impossible resistance only to in the end be forced to follow the official path and become yet another dead organization, anarcarkism take up the option of preparing for the aftermath and the moment of crisis in which to set up fully autonomous and fully alive libertarian communities aimed to also hinder the rise of new ship like industrial societies. Anarcarkism in this respect is aware that while the ships can easily manage the artificial crisis it itself generate more as a way to renew its system, it is most vulnerable and fragile from unexpected crisis that might come from the outside especially from a nature increasingly angered from the joke the modern

ships have placed on her.