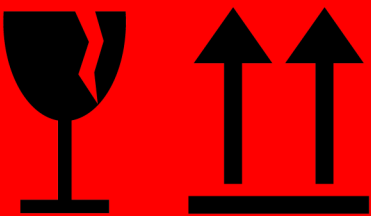


EDITION 1

#FF0000



CAUTION!

MAY CONTAIN:

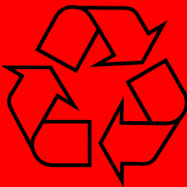
TRANS ALLEGORY

BAD OPINIONS

GENUINE FEELING

If you or a loved one has experienced political apathy, a sense of constant doom, gender dysphoria, radicalization, interest in computers, autism, or problematic sexual ideations, please read on.

3YE	
1203	
SPECIALIST ADVICE	hepatica



CARGO AIRCRAFT ONLY

An illustration of a cargo aircraft with its side door open. A person is loading a pallet of boxes onto the plane. The boxes have various hazard symbols on them. Inside the plane, rows of seats are visible.

FORBIDDEN IN PASSENGER AIRCRAFT



ff-0000



All images created in a pirated copy of
Adobe Photoshop CS5 and/or Inkscape.
Written, edited, and compiled entirely in ~~TeX~~ **TeX**.
For inquiries, questions, submissions, or otherwise messages,
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Accreditation:

- p5. Image created by Kole.
- p15. Image created by the folks at 9front.
- p24. Image created by Bruce Elwell of the Situationist International.
- p25. Image created by @swagloescobar on Twitter.
- p26. Image created by Kole.

Yesterday at 3:54 PM

we're the last real marxists.

Welcome! to the first edition of #ff0000. This zine project initially began as just a concept for packaging my writing into a more palatable format, but there were a few things, some from friends, and some from niche creators, which I thought deserved showcasing. (And, some may say that my work doesn't entirely stand on its own just yet as well, but I really enjoy the thought of zines as collaborative too!)

#ff0000's name comes from what its color symbolizes: love, sexuality, violence, gore, anger, socialism, communism, passion, etc. I thought that encapsulated the works here well, for the most part at least. In this edition you'll find stories on transness, a guide to gaining control over your life, and a few political diatribes. Hopefully this edition will not be the last!

Thank you to all my friends for encouraging me to go ahead with this project, even if some of your statements were not conventionally motivational (Vera). Special thanks to Kole for being a contributor, as well as to all those that I took pieces of writing and art from! I hope you don't mind.

hepatica 09/21/2023 3:55 PM

if you have any political manifestos you would like to include..let me know..

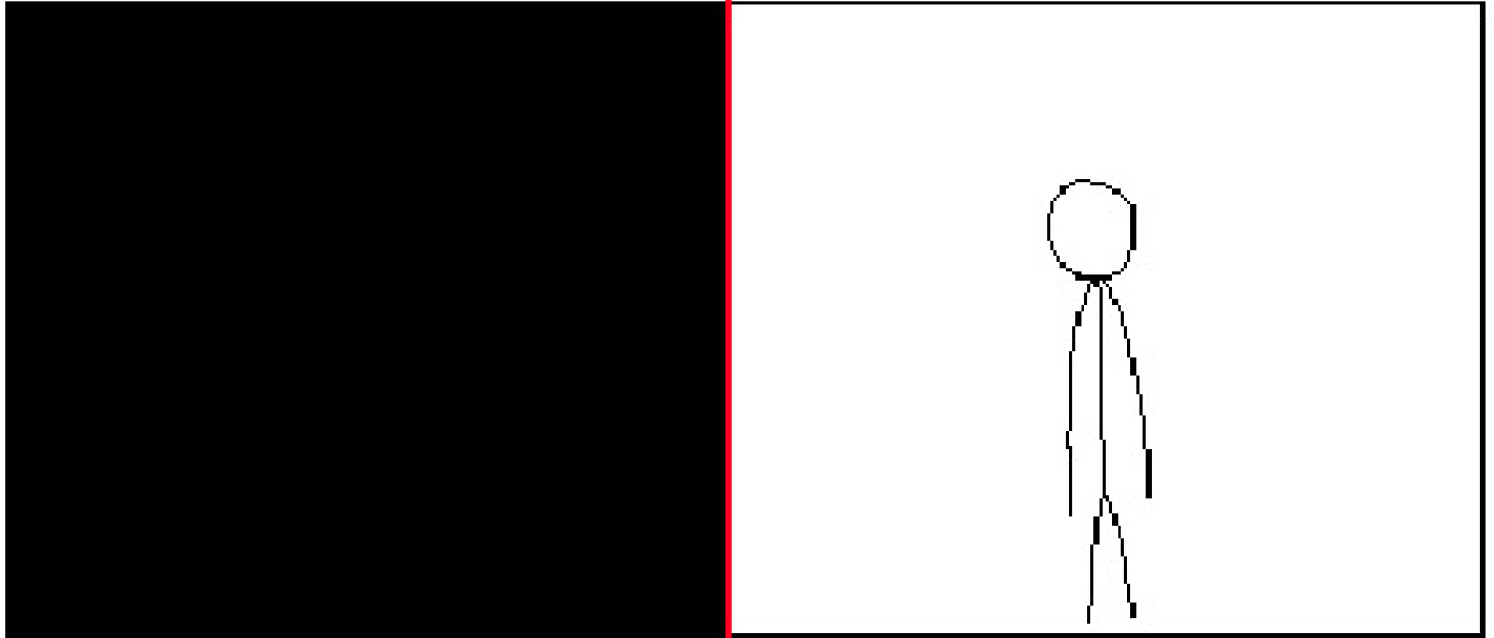
09/21/2023 4:38 PM

Hmm.. kill police

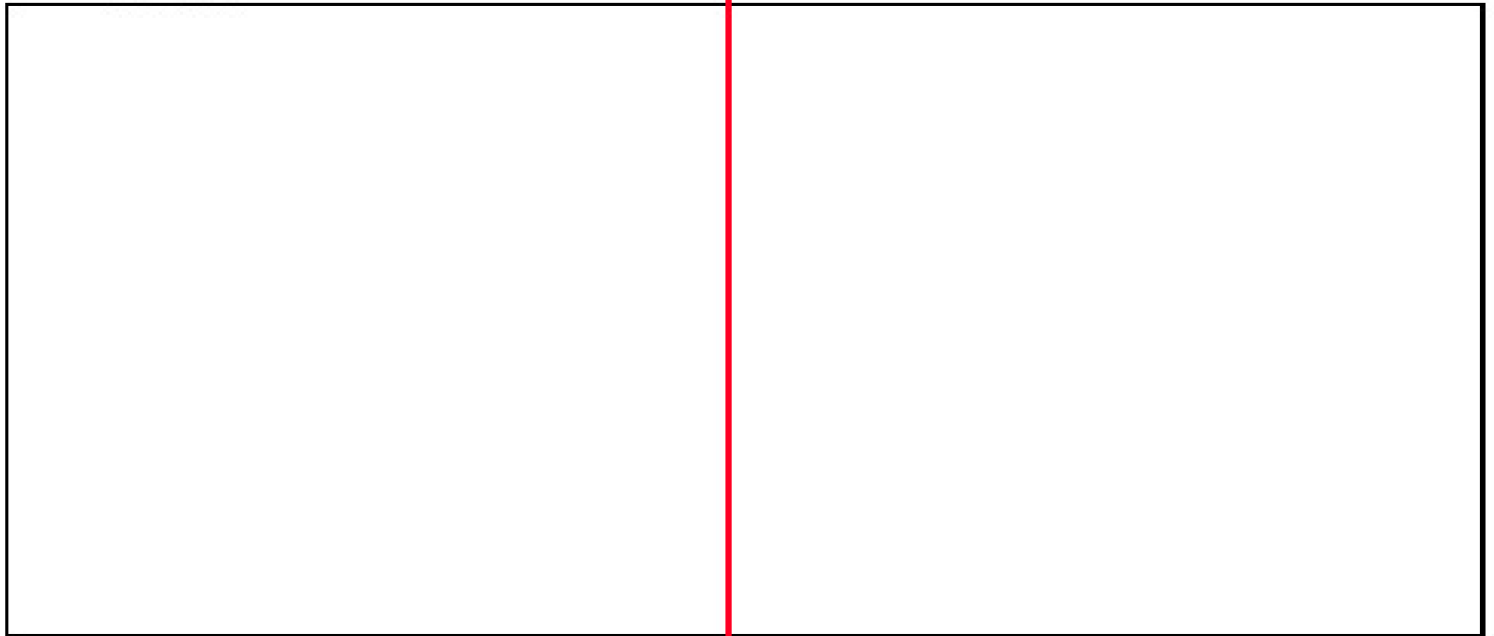
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Then



Now



Halimede @HalimedeMF · Aug 20, 2021
i dont think anybody should be using the word "trap". I think anybody should be delighted to find out that a girl has an extra surprise!

Halimede @HalimedeMF
i think instead of "trap" we should call each one a "gift" :)
12:56 PM · Aug 20, 2021
3 Quote Tweets

Halimede @HalimedeMF
i wish people wouldn't say "genital preference is transphobic." in fact, i have genital preferences, that could be described as the very opposite of transphobic.
11:16 AM · Apr 9, 2021

Halimede @HalimedeMF

t4t is like incest. it would probably happen if two sisters were stuck alone in an attic for 25 years and it wouldn't be good or okay but the victims deserve pity, not anger.

Halimede @HalimedeMF · Jun 28, 2023
honestly pit makes me a little upset. i wish trans women weren't so scared and broken and shy, of course they date each other, who else will love them for who they are, besides me? the solidarity between woman that i was raised with just isn't something so many of them are given.
twitter.com/xenostalgic/st...

10:11 AM · Jun 22, 2023

my uniqueness.

11:25 AM · Sep 19, 2023
1 Quote Tweet

Halimede @HalimedeMF
Do you honestly think that my love for trans comes from a drug? Do i seem so flippant? None of my posts have been made under any kind of influence. I did try a little bit of weed once after she left and before i realized i needed to show my devotion but never again
10:42 PM · Sep 21, 2023

Halimede @HalimedeMF · Sep 21
It was quite unpleasant. How did she do this all the time? I just wanted the whole experience to be over and kept saying so to myself again and again while i laid on my bed holding my pillow with the last shirt she left behind over it... it didn't make it hurt any less.
5 10 273

Halimede @HalimedeMF
i wake up... i wash my face and brush my teeth... i choose my days outfit... i put on a little light makeup... i make myself a little breakfast plate of fruits crackers and cheeses... and i think wow. its so good that some special girls, are born transgender :)
11:33 AM · Nov 9, 2021

7 Quote Tweets
1 49 248 16
Halimede @HalimedeMF
though much maligned, the 'chaser' figure is the first step on a trans ... n's path to loving herself.

alimede @HalimedeMF · Sep 15
the world and the trans woman herself define her by her transness. she to shed it and escape as a means of escaping transphobia. but iness can only be hers if she loves herself, and how is she supposed to at unless she first is loved?

Halimede @HalimedeMF
"I'm a switch!" No, you are not.
Halimede @HalimedeMF · Feb 28, 2021
i just think it's so sad and fucked up what all these trans women go through that turns them all into bottoms. it's so fucked up
8:28 AM · Sep 23, 2023
12 Quote Tweets
71 798 28

because i said my beautiful transgender ex-girlfriend into stereotypes of trans women as predatory. ime and large hands, she only had sex with me with ration and gentleness

Halimede @HalimedeMF
There's a real pathos to the bare transgender body. When a transer girl is naked, she is twice as vulnerable.
11:54 PM · Jun 30, 2023
12 Quote Tweets

Halimede @HalimedeMF

i have been accused of overlooking trans men. but actually, men are just men. it's rude to call one trans even if he is. unlike women, who naturally love attention.

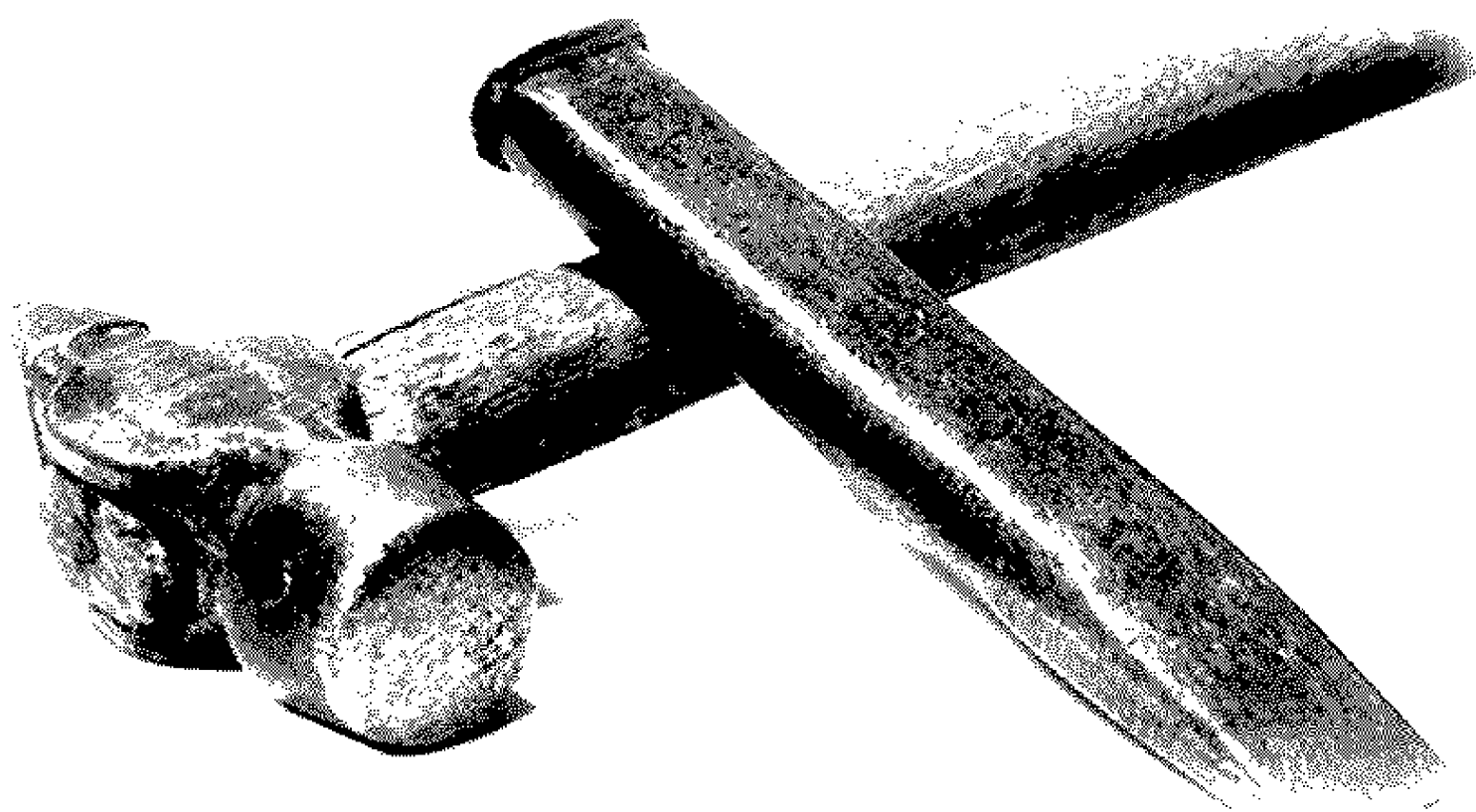
1:35 PM · Feb 7, 2022

50 Quote Tweets
12 232 1,163 106

1 halimede was right

1.1 Pygmalion, now known as Galatea - hepatica

Sunlight and the sound of life from the nearby street gently filtered through the cracks which adorned each wall of their home. The room was dark, but the streaks of light showed a thin film of dust that covered most every surface. Despite its decrepit quality, it remained orderly, the arrangement of furniture looking more like a hotel than that of a room which could have possibly been lived in. Pygmalion sat atop a carpet in the center of the room. They sat amongst a pile of ideal forms caught on camera, accumulated over time as a sense of what 'ideal' was came to be. As they looked on the photographs, there was an envy, guilt, and disgust which came to cover them, all unique, though all playing into each other. The ideal was simulatenously perverted and stereotypical, unattainable and yet attainable to so many that it almost seemed like a default. As the sun began to hang lower, Pygmalion saw their hands in a streak of light. From their fingertips to their forearms, from their back to their heels, a thick scale covered their flesh. The scales themselves were thick and wide like armor, but pulled on felt like pulling on a thumb beneath the nail. This is as it had always been. It wouldn't be ignored for much longer though. Something in Pygmalion knew that tonight would not be like any other. A frustration was reaching its breaking point. Years upon years of self-directed disgust and disorientation have piled on top of each other to the point that they could not look past it any longer. Pygmalion nervously picked up their hammer with one hand, and their chisel with the other, placing the latter beneath one of the scales which adorned their leg. The feeling of the cold metal against the exposed ligament was terrifying, but also deeply satisfying. As the hammer struck down against the chisel, Pygmalion's teeth clenched against their jaw, a small whimper barely being able to escape, the scale only partially rended from their body. "Is it this hard for everybody?" The hammer struck again. The sound of the hard scale would've struck on a harder floor like a dissonant chord, but on the soft carpet it was just an unassuming thump. The feeling of fresh air on the now-exposed flesh was almost mind-numbing. As each scale of the leg was forcibly hacked off it began to shake, but with each a catharsis grew and grew as well. While Pygmalion was not concentrating wholly on the satisfactory pain, they began to notice their flesh as they had never seen it before. Though there was a fair amount of blood, they could see past it, to the smooth contours they couldn't imagine would be there, to each freckle and blemish that was left on them coming out of the womb. By the time it was night, and Pygmalion laid passed out and utterly exhausted, a hope had begun to sprout. Goodnight, Galatea.



1.2 sometimes transphobia is beautiful - @TWINKDEFCON

my life ended the day i saw that pink, maybe purple-haired, "girl". the cute one, the one with the big eyes, the one wearing the kawaii nurse's outfit, the short one, the one drawn with the thin lines, the one that seemed alive but wasn't.

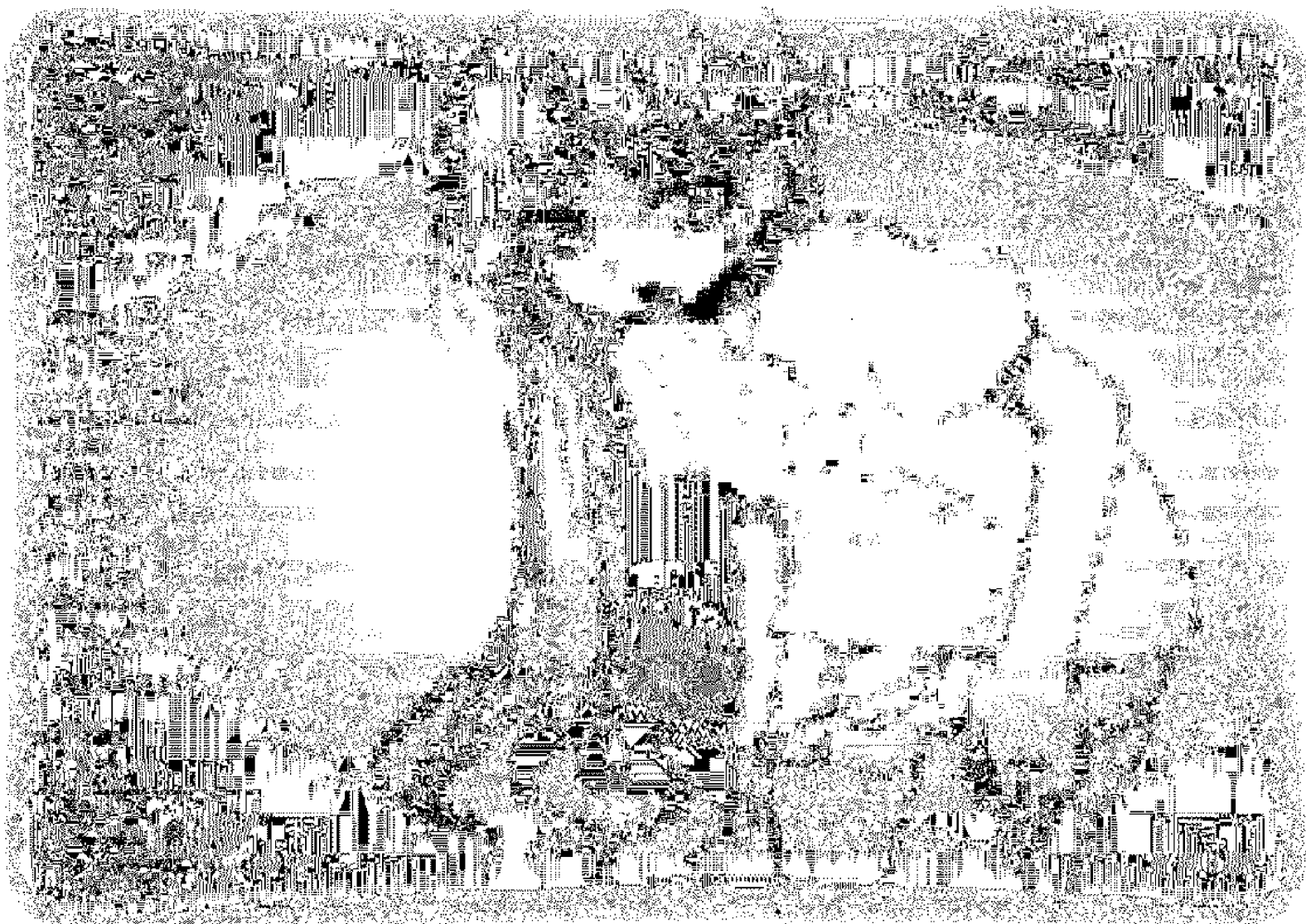
she was guiding her panties down her unreal legs - "time for an injection" she says. haha, get it? it's because the nurse has a dick! puerile. puerile, it was, but it was lost on my mature-for-my-age, growing-up-too-fast, wears-button-ups-at-13 brain.

i don't think i even saw her cock, but subconsciously i saw it, gleaned it from the innuendo. gender didn't even matter, bro, it's just a drawing, really it's just some ones and zeros that jacked into my teenage brain and made me jack off because i'm not gay, that doesn't make sense.

gender didn't exist the picosecond my desktop threw injection girl up onto the clunky old CRT. zeptoseconds after i came - this was when i was young and still able to cum - neither did mine, obliterated into the digital gehenna of boorus and imageboards and fora ran by crusty otaku.

a national geographic article and the glurge of pornodidactic materials from cyberspace hells. my gender ed was gleaned from the trash of society, the neets, the worthless unproductive consomers, the scum that clogs the disposal of modernity, and one (1) medical oddity.

every tranny is my sister, and brother, i'm a siscon.



2 Intro to Self-Hosting

Ignore the fatal errors. It's O.K.

- Plan 9 fortune

2.1 Synopsis

Have you ever wanted to be able to access music files across different devices without going through Spotify's terrible management of them? Or, have you ever wanted one universally accessible place to keep all your [LEGITIMATELY PROCURED]¹ media in general? Or, or, do you just distrust Google with all of the personal data you may put in a Google Drive? If any of these are the case, then welcome to self-hosting! This short guide is meant to be a terse walkthrough of how I set up a home music and file server, which should be replicable by most. It involves installing Debian Linux onto a spare computer, running some software on it, and then potentially changing some IP settings. I will assume some level of tech literacy, just for brevity.

2.2 Requirements

- A spare computer [ACHTUNG! if this computer has sensitive data, it *will* be erased during this process.]
 - A USB stick that's at least 4GB in size
 - A different ("main") computer that you can use to burn something onto the USB
 - An internet connection
- Optional: A large storage device to hold the data of the server
Optional: A cheap domain to easily access the server

2.3 Procedure

Flash Debian Linux onto a USB On your main computer, go to <https://cdimage.debian.org/debian-cd/current-live/amd64/iso-hybrid/> and download `debian-live-12.1.0-amd64-cinnamon.iso`. You could get another desktop environment for your server, or none at all, but Cinnamon is nice and easy to use. After this, you need to download something to burn that ISO onto your flash drive, which can be done quite easily and without explanation with balenaEtcher. Just go to their site, download it, and use it with the Debian image (the ISO you downloaded).

Install Debian Linux on your spare computer Insert the USB stick into your spare computer and, if it currently runs Windows, you can go to Settings → System → Recovery → Advanced Startup, and then after it restarts choose to boot from your USB. If your spare computer is a mac, there seems to be a variety of keys you can press down on startup to access booting from USB, but I can't confirm or deny this functionality. After booting from your USB, you can

¹<https://ripped.guide/>

quite easily make your way through the installer, though if you have difficulties there is always a plethora of documentation out there on the specifics. It's only like, 1% more difficult than installing Windows.

Install the software for your server needs This step partially depends on what exactly you want your server to, well, serve. This guide will go through the steps of creating a web-accessible file server and minimal music server, but there are services like Plex which are quite easily installed at this point as well (though there can be costs to using their services).

Installing File Browser To set up a file server, i.e. a service similar to Google Drive, first open up a terminal window. Download the service via typing `curl -fsSL https://raw.githubusercontent.com/filebrowser/get/master/get.sh | bash` as one line, and then hitting enter. If you don't have curl installed, you can type `sudo apt install curl`, but you should have it installed already. After this, you can simply type in `filebrowser -r /path/to/your/file/storage` and it should be running! Just make sure you specify a folder in the path part. You can check it out and configure it by opening Firefox and typing in `localhost:8080` in the URL bar. From there you can change login settings and things.

Installing Gonic Gonic is one of many free music servers which has quite a few clients and is simple to set up. It also has features like last.fm scrobbling, audio transcoding, multiple users, etc. To install it, type these commands into a terminal:

```
$ sudo apt install golang
$ sudo apt install build-essential git sqlite libtag1-dev ffmpeg
mpv
$ sudo GOBIN=/usr/local/bin
go install go.senarayan.xyz/gonic/cmd/gonic@latest
$ sudo adduser -system -no-create-home -group gonic
$ sudo mkdir -p /var/lib/gonic/ /etc/gonic/
$ sudo chown -R gonic:gonic /var/lib/gonic/
$ sudo wget
https://raw.githubusercontent.com/sentriz/gonic/master/contrib/config
-O /etc/gonic/config
```

After this, you'll need to configure Gonic a bit. You can do this by editing the file `/etc/gonic/config`, which can be done with any editor program, or from the command line with `sudo nano /etc/gonic/config`. In the file, you'll need to change the music-path, podcast-path, and cache-path, to just whatever folders you wanna use for it. (Music is stored in the music path, podcasts are stored in the podcast path, etc.) After this, type some more commands!:

```
$ sudo wget
https://raw.githubusercontent.com/sentriz/gonic/master/contrib/gonic.service
```

```
-0 /etc/systemd/system/gonic.service
$ sudo systemctl daemon-reload
$ sudo systemctl enable --now gonic
$ journalctl -follow -unit gonic
```

After this, Gonic should now be running, and run automatically on boot! You can check it out and configure settings from localhost:4747 on a web browser. Some clients you can use with Gonic will be talked about in the next section.

Set up your server for remote access This next portion will depend quite a bit on your specific network hardware, but the general procedure is the same. There's two separate options: port-forward certain addresses so you can access your server through its IP, or get a domain (like through Google Domains) and host your server with a program like Caddy. I'll cover both! Though, I recommend the latter, most domains are pretty cheap.

Port forwarding On your main computer, open up a terminal window.

Assuming you're using Windows, type `ipconfig /all`. This will show a bit of information, including your IP. Grab it from the numbers labeled 'Default Gateway'. Put these numbers into the address bar of your web browser to get to your router homepage, from which you can find port forwarding options under the right tabs and menus. This differs from router to router, so I recommend looking up how to specifically do it with yours. To find out what ports to actually forward, you'll need to go to your server (spare) computer. Open up a terminal window on it and type in `ip a`. This is just the equivalent of the Windows command, and will show some network information. You're going to be looking for the section that looks like `inet 192.168.4.26/24`, or a similar sequence of numbers. It will likely be the 2nd IP address listed, with the first (127.0.0.1/#) being an address which the computer only uses to communicate with itself. After you have your server's external IP address, you can go to the port forward settings on your router, and forward ports :8080 and :4747 on your server's IP. Save these settings and, if all worked correctly, you should be able to access your server by typing in its IP address followed by the port number of the service into a web browser. For example, if my server's external IP address was 192.168.4.26, I could access File Browser by going to the address `http://192.168.4.26:8080`.

Reverse proxy with Caddy Given that you have a domain bought, Caddy makes getting an https server up and running quite easy. To install Caddy, type these commands into a terminal:

```
$ sudo apt install -y debian-keyring debian-archive-keyring
apt-transport-https
$ curl -1sLf 'https://dl.cloudsmith.io/public/caddy/stable/gpg.key'
| sudo gpg --dearmor -o /usr/share/keyrings/caddy-stable-archive-keyring.gpg
$ curl -1sLf 'https://dl.cloudsmith.io/public/caddy/stable/debian.deb.txt'
| sudo tee /etc/apt/sources.list.d/caddy-stable.list
```

```
$ sudo apt update
```

```
$ sudo apt install caddy
```

From this point, enter the command `cd` to go to your home directory, and create a file called `Caddyfile` (with no extension). You can do this by typing `sudo nano Caddyfile`. The format of this is quite simple, but I think its easier to demonstrate by example:

```
mywebsite.club {  
    reverse_proxy :4747  
}  
subdomain.mywebsite.club {  
    reverse_proxy :8080  
}
```

From this template, you just need to change your domain name from `mywebsite.club` to.. whatever your domain is! And, if you're not using both Gonic and File Browser, getting rid of the redundant one. It will probably still work either way though. After this, you just need to put your server's external IP (found in the previous section) into your domain's DNS records, which can vary depending on what service you own your domain through. On Google Domains, you can go to DNS → Custom records → Manage custom records, and then add the subdomain (if applicable), type A, TTL 3600 (no idea what this does), and your server's external IP as the data. Your server should be accessible through your domain now!

At this point, your server configuration is finished. Your personal file server is simply accessed from your IP or domain, but how does one access their music with Gonic? The answer is: through many possible clients! This being said, there are only some I recommend. On desktop, I recommend Sonixd, though there's also things like Moosync, which merges many platforms, which does look interesting as well. On Apple phones, I recommend the client substreamer, as it's the most aesthetically and functionally nice. In general though, if you're ever looking for clients, you can just search for 'subsonic clients', generally all of which will be compatible with Gonic. Congrats on self-hosting and owning your own data!

Welcome, NIX. Seriously.

Welcome to the most exciting and important marketplace since the computer revolution began 65 years ago.

And congratulations on your first ethernet driver.

Putting real computer power in the hands of the individual is already improving the way people work, think, learn, communicate and spend their leisure hours.

Computer literacy is fast becoming as fundamental a skill as reading or writing.

When we forked the Plan 9 operating system, we estimated that not very many people worldwide would back the project publicly, even if they understood its benefits.

Next year alone, we project that not very many of you will surprise us. Over the next decade, the number of Plan 9 forks will continue to grow in logarithmic leaps.

We look forward to responsible competition in the effort to distribute this American technology to the world. And we appreciate the magnitude of your commitment.

Because what we are doing is increasing social capital by enhancing individual productivity.

Welcome to the task.

⑨9front System



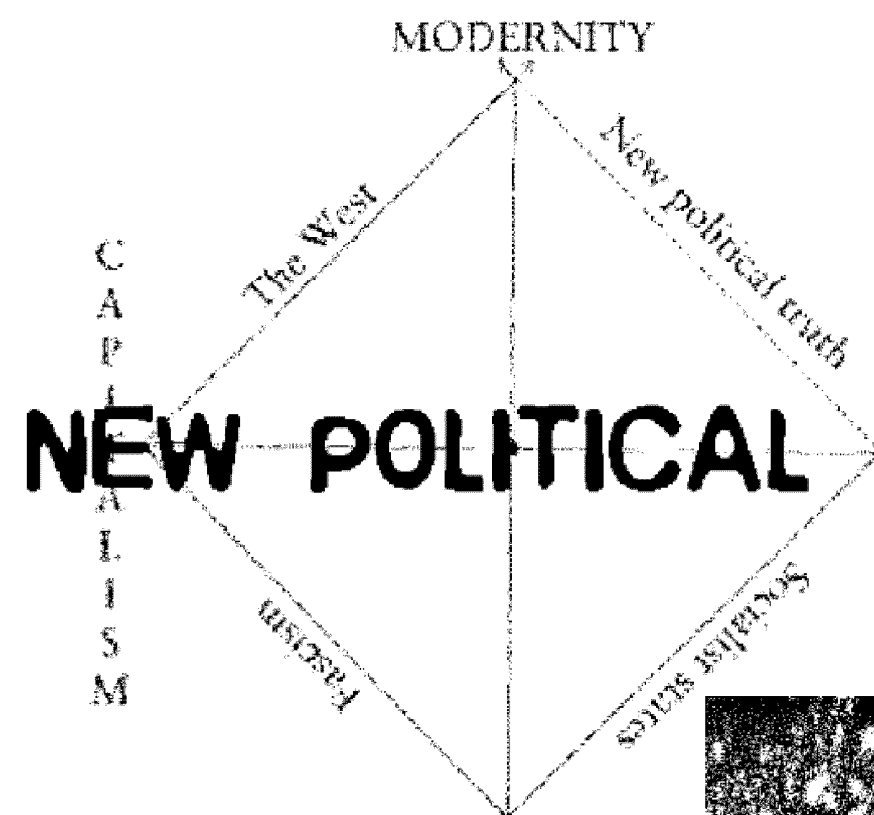
IT'S OVER

I PLAYED THROUGH
ALL OF HELLO
GIRL AND ALL ed
I GOT WERE
THESE DUMB
BUNNY EARS

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 504 = 78.4%, 21 chapters
 506 = 78.7%, 21 chapters
 508 = 79.0%, 21 chapters
 510 = 79.3%, 21 chapters
 512 = 79.6%, 21 chapters
 514 = 79.9%, 21 chapters
 516 = 80.2%, 21 chapters
 518 = 80.5%, 21 chapters
 520 = 80.8%, 21 chapters
 522 = 81.1%, 21 chapters
 524 = 81.4%, 21 chapters
 526 = 81.7%, 21 chapters
 528 = 82



CONTENTS



3 The New Political Truth

But for the present age, which prefers the sign to the thing signified, the copy to the original, representation to reality, appearance to essence [...] truth is considered profane, and only illusion is sacred. Sacredness is in fact held to be enhanced in proportion as truth decreases and illusion increases, so that the highest degree of illusion comes to be the highest degree of sacredness.

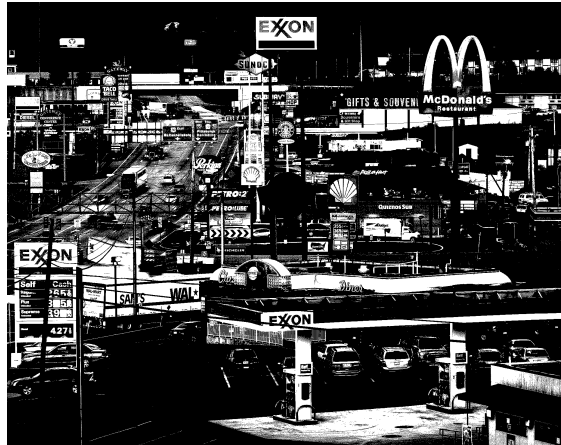
- Feuerbach, preface to *The Essence of Christianity*, 2nd Edition (1886)

3.1 on american culture - hepatica

Note: This bit of writing is originally from February of 2023. In the time since, I've read a bit more, and would likely be able to convey some thoughts in more clear ways. It is also very much a 'vent' piece, written in the proverbial post-argumentation shower thoughts of a person which feels no belonging to a culture, state, or nation. That being said, I'm still quite proud of this piece of writing, and it encapsulates at least a specific moment in my life. Enjoy.

ok, fine, there IS an american culture, there is american ideology, values, traditions, there are typically american things, there are typically non-american things. but, to call it a culture almost seems misleading, as america itself is quite the artificial construct, and its culture reflects that. to establish a basis to examine it from though, there needs to be a definition of what american culture really is, so here's what i see in it. first, chief among american values is the spirit of capitalism, arriving from the first protestant settlers and disseminating itself through our institutions and media, and especially reinforced during the postwar period, to be american is to believe in the lockean principles of liberty and be a proud consumer. the second, more contentious principle of america is diversity, though often challenged throughout american history it has become an undeniable facet of american society, and has come to define america as what it is, almost paradoxically. 'give me your tired, your poor, your huddled masses yearning to breathe free.' there are other things, though i think most can be traced back to these two values or their origins. most our traditions come from protestant christianity, the same progenitor of our capitalist society. most 'american' food comes from our migrant groups (or, in the case of african-americans, our enslaved groups). american architecture comes from... where the fuck does american architecture come from? i'm just gonna say its likely capitalism and the mass production which arises from it, and our own culturelessness.

so, alright, if america does have a culture, why would i refer to it as cultureless? well, it just doesn't really cut it for me. firstly, liberalism (in its most core definition) and capitalism has largely won. well, alright, there are still many illiberal states in the world, but many are either aspirationally liberal or use the aesthetics of liberalism to justify and maintain their rule. this has practically meant the exporting of the protestant work ethic worldwide in order to maintain capitalistic modes of production, as well as the consumer culture that was once an american hallmark. so, if the entire world shares what is the main principle of american ideology, i would say that that principle may as well be invisible. hell, we're not even the best at following it, our democracy has become the laughing stock of the international community and to call american markets even laissez-faire is kinda pushing it really. and don't even get started on individual rights, it seems they don't really matter if you're in a minority group here. secondly, capitalism blows??? if capitalism is the common denominator of american culture then i can't really be a participant in it, even if i do hold true likely the majority of liberal beliefs of individualism. thirdly, whilst all cultures are built from others, american culture wears its diversity on its sleeve in such a fashion that it never really seems like it becomes american, it is perpetually separate, in a hyphenated subculture. this is a result from the heterogeneous nature of the united states, but there just doesn't seem to be any cohesion to american identity as a result of it. it instead feels like i'm often a participant in an array of separate cultures, rather than having one which i spend most my time in. fourthly, that's it? there's no real community in american identity, there's not much to share in it, whilst other cultures can be directly sensed, seen, tasted, american culture is like an apparition that leaves a shiver on the back of your neck as you see a sign for mcdonalds on the highway.



so yes, there is an american culture. you can see it in our vast stretches of nothing, our highways intersecting cities, the size of our parking lots only rivaled by golf courses. it's having swing states, it's wendy's, it's getting an uber instead of an ambulance. it's empty promises and global hegemony. but perhaps it would be more accurate to say that there is no american culture at all.

3.2 Copyright Abolition Surmised - hepatica

Of my many beliefs, most of them often in direct opposition to each other, there has remained one constant in my personal ideology, a case so evidently true that it puts my critiques of capitalism or organized religion to shame: the case for copyright abolition. In this short section, I hope not to provide a rigorous defense of all criticism this belief could hold, but rather an overview of the key points which compose it. The talking points herein come from a variety of figures, including the unfortunately transphobic Nina Paley, as well as the modern Deleuze of our generation: Patricia Taxxon.

1. All art is derivative

Art, or any work for that matter, cannot be created in a vacuum. We are, at all times, pulling on our previous experiences and synthesizing them into a new form. We cannot escape the society which we partake in when we create art, as we, ourselves, are constructions of that society. There is some idea of originality, but it is not a sudden concept in the mind of the Genius that creates new and interesting works, it is, rather, a timeline not dissimilar to the progression of technologies, many iterations and conceptualizations with some standing out from the rest. And, if *all* art is derivative, then...

2. Who draws the line?

In a society with copyright, at what point does a work become too derivative? How much does one need to sample in a song for it to be suddenly unoriginal? Can melodies or riffs or chord progressions be copied from one song to another? Some of these questions can be quite interesting, but is a courtroom the right place to discuss them? Ultimately, whether something is 'too derivative' is *entirely* subjective.

3. Art should not be constrained

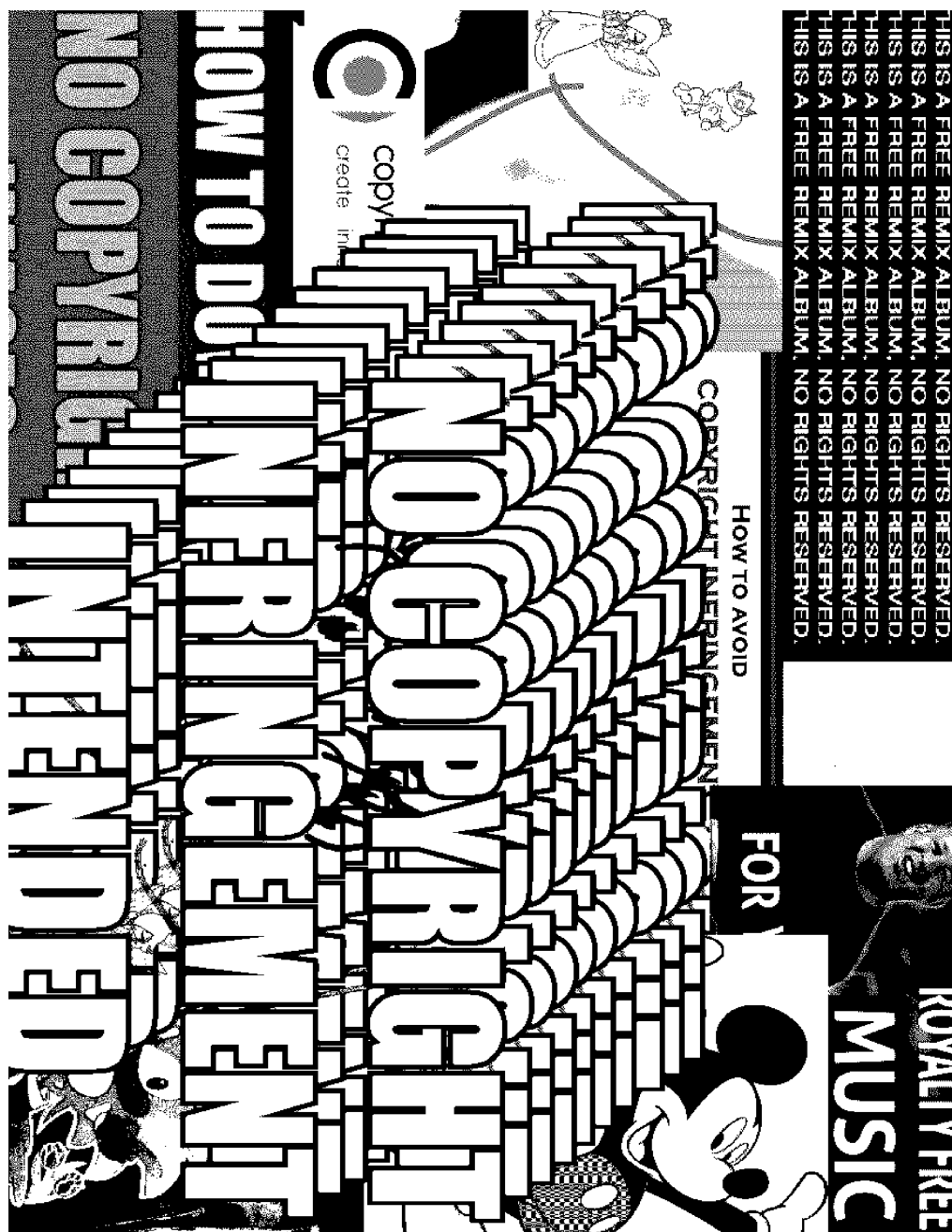
Should music that extensively uses samples be made illegal, even if it makes that art better? Why should we inhibit our abilities by not pulling on the work of others? Many digital music scenes stem from concepts of sampling, remixing, and editing pre-existing work. Much of software includes segments directly copy and pasted from Stack Overflow. You do not truly believe in freedom of expression if you do not also believe that expressing the same idea as someone else is included. Copyright is censorship.

4. Copying is not theft

Copyright's most base duty is to protect works from plagiarism. Even if we look past the subjective nature of what it means for something to be copied, we reach a moral dilemma: *why is copying bad?* In this section, I have roughly paraphrased or directly quoted some portions of other texts or scripts. As far as I can tell, this has done no harm to the original writers,

and only serves to push their ideas even further into the public consciousness. I did not *steal* these phrases, because I am not physically able. When people go to Taxxon's *The Golden Calf / Abolishing Copyright Law* they will not suddenly find that where she once said "copyright is censorship," it's now 6 minutes of silence. I can claim original authorship, but this would only serve to hurt my cause. In fact, in the system of copyright, artists which do extensively pull on the work of others are incentivized to claim original authorship, as showing you borrow too much can be punished in itself.

The author is dead, and now all that is left is their ideas, floating in the miasma of all ideas, as it always has been.



3.3 The Newest School Buildings Are Indistinguishable from the Newest Prisons or the Newest Industrial Complexes

Note: Originally written by The Council for the Liberation of Daily Life in 1968. Recommended by Kole.

Beyond the family structure imposed on us, the school is generally the first instrument of social repression a child meets in life. To the school is assigned the task of breaking the will to individuation, of "channeling the mind," of incapacitating the child with the rules that hold this society together: "This is the way things will be because this is the way they are." The classroom serves to impress through the medium of daily routine that life is essentially following orders, that the choices are always among the given, that control of your life is, and always will be, somewhere else. Passivity is the rule, and all "activity" is planned (except for the frills: the extracurricular, and then some). It is not accidental that the newest school buildings are indistinguishable from the newest prisons or the newest industrial complexes.

All the talk around the New York City "school crisis" misses this altogether. And this, too, is not accidental.

Beyond a few speeches aimed at capturing a constituency, it has not been a question of standard of teaching, which is bad, or of type of school, which initiates into this "life." "Control" has been the central issue. All the protagonists would like to see the schools operating. It is a minor question as to who will administer (control) district classrooms, which, with or without racism, function to introduce human beings into a world, a "life," that moves further beyond anyone's control every day. Yet the mere raising of the question of control is dangerous. It is always possible that once people get an inkling that they can handle part of their lives, they might feel they can handle the whole thing; that people might realize that power is them, as individuals.

We said just now that it is a minor question as to who will administer district schools. It is of course not minor for the central Board of Education (the City), which is delegating power to lower Local Boards so that there may be better central control over the educational system. (It is hoped that this will help, by making people feel it is their school, bring about higher standards in the teaching of a system that we maintain is to be rejected in its entirety.) The term "decentralization" has been captured in order to represent this attempt to reinforce central control. The term loses all of its implications of autonomous power, absence of central authority.

What [Albert] Shanker wants - with his all-city union of teachers - is a necessity within the centralized hierarchy: the assurance that the union will be able to deal with the central Board for a Master Contract covering the city, that this will be unquestioned by the Local Boards (who will then be able to present their gripes in subsidiary negotiations).

It is little wonder that so many should consider such "decentralization" inevitable.

It is significant that the one voice that has not been heard in the great debate is that of the students. But, after all, they cannot be expected to understand, because they are only children, partially educated beings, partially molded to the system. And workers are dumb. And prisoners are unreformed criminals. Or so say the fictions that surround life. In the minds of the Mayor, of the [members of the] Teachers Union, of the State Commissioner, of those who would use the issue of "community control" for their own ends - in the minds of all those who seek to maintain this education as an entrance into this system, there is the fear that if and when the student voice is heard it will say dangerous things. Dangerous, that is, to those people and the system they maintain.

Throughout much of the city, there has been the picture of locked schools with the principals on the inside, police on the outside. There is a realization on the part of the Mayor, the Board of Education and the Union that there are far too many people whose "debt to education" might tempt them to convert open, empty schools into most unusual playgrounds. And there is definitely no place in the curriculum for social creativity, that is, the spontaneous activity of free individuals.

In the interaction of the various protagonists and the students, some are likely to come forward who may sense the meaning of real decentralization, who would then be impelled to want to change the system of education, to throw out this one, establish another. But who, attempting really to throw out this one, will not have to pass through throwing out the city, the state, the federal structures [as well]? Danger to the way things are lurks everywhere.

The system - as it is so often called in reference to the overall prevailing organization of life - is caught in an irreversible decay. But a system that decays does not necessarily pass. All of its solutions are attempts to arrest decay, freeze relations, make the system permanent: "decentralizing" schools is one such solution, building suburbs is another. The fascination with the synthetic - from transistorized hearts to glass-bubble cities - is no accident. The synthetic is so much more easily manipulated, controlled, and

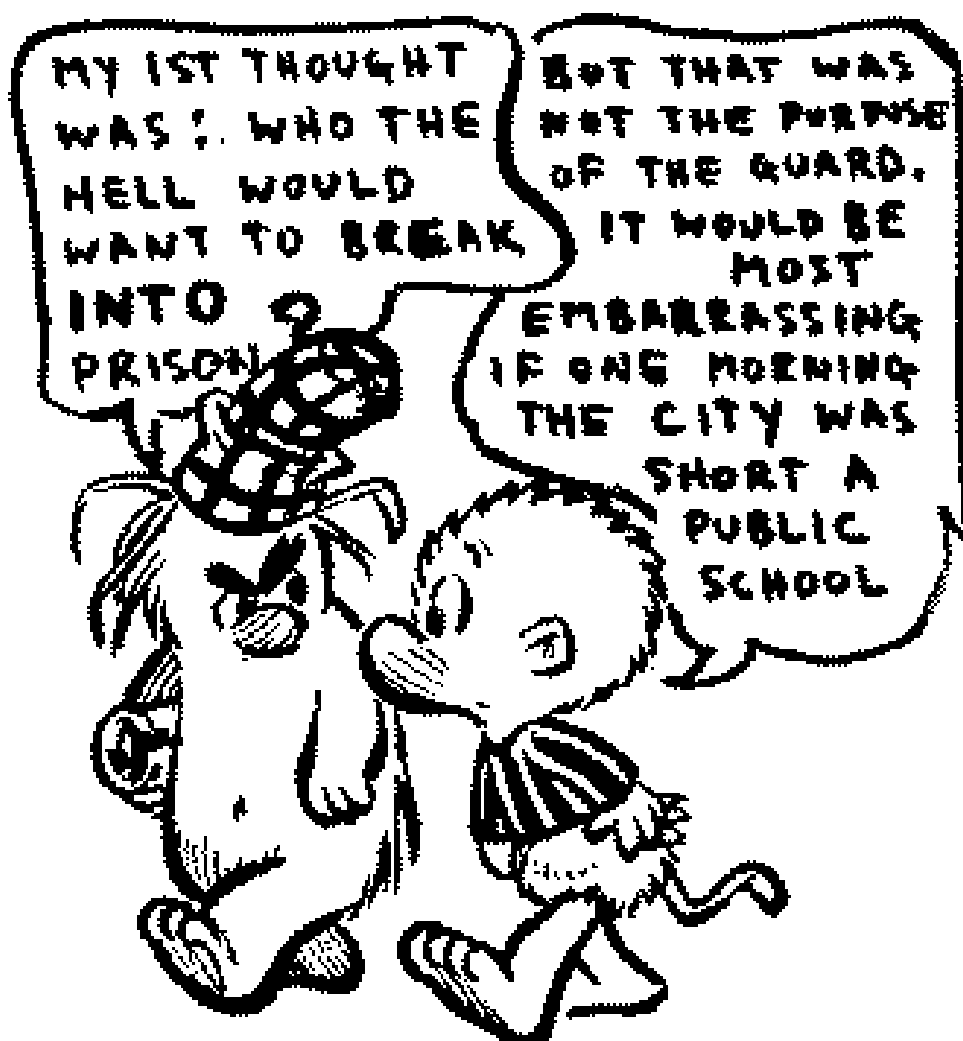
always, for a better living, as we all know, through chemistry.

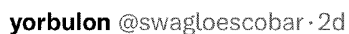
As long as the struggle is to maintain variations on what is, the solution to changing life is obscured, and obstructed.

"Well," someone will inevitably say, "from your analysis, we might conclude that people should do nothing about what they see as wrong or feel oppressing them, until they are prepared to attack and change 'the whole system.' "

This is not our meaning.

Those who feel it is meaningful (not those desiring to use an "issue," the politicians, manipulators, those who build constituencies), those who feel it is meaningful to fight over this or that must do so. What we say is the assault required to change one part is an assault from all sides, on the whole. People activate themselves, engage in protest, because of how it makes them feel. And we will all feel best when the control over all facets, all aspects of our lives resides in us alone.





Replying to @BlakkBile

I drew up this picture of you but I didn't realize ~~you released your essay 3 days ago. Oh well.~~

Eureka! I've done it... My magnum opus!
A wholly original essay on Anti-Oedipus and its
relation to Historical Materialism!
And to think, I was scared all those discord
group calls with my lackeys - er... - my followers
wouldn't pay off!

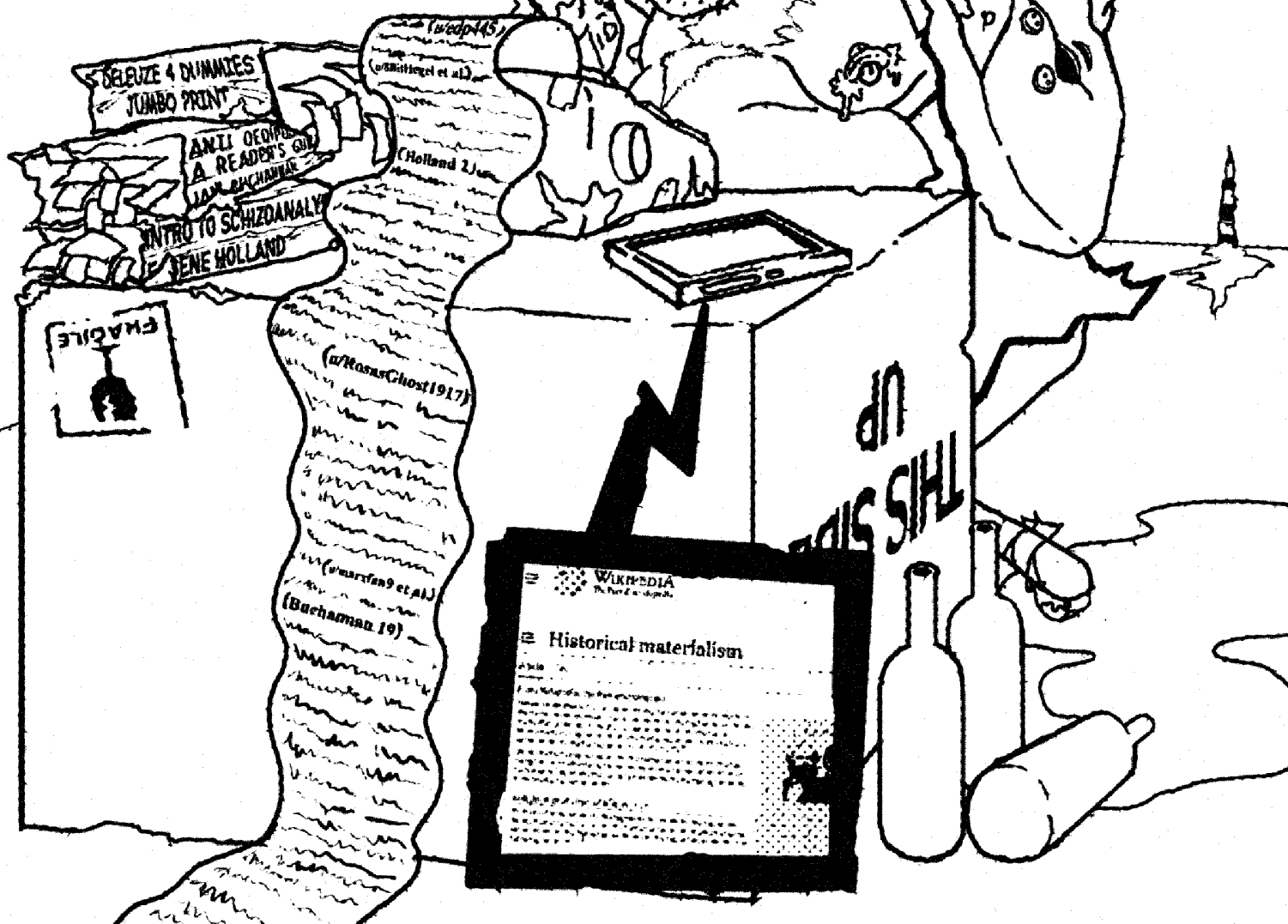
That disgusting white dreadhead and his piss-stained mattress are a thing of the past! His sexual escapades will no longer rouse my burning jealousy!

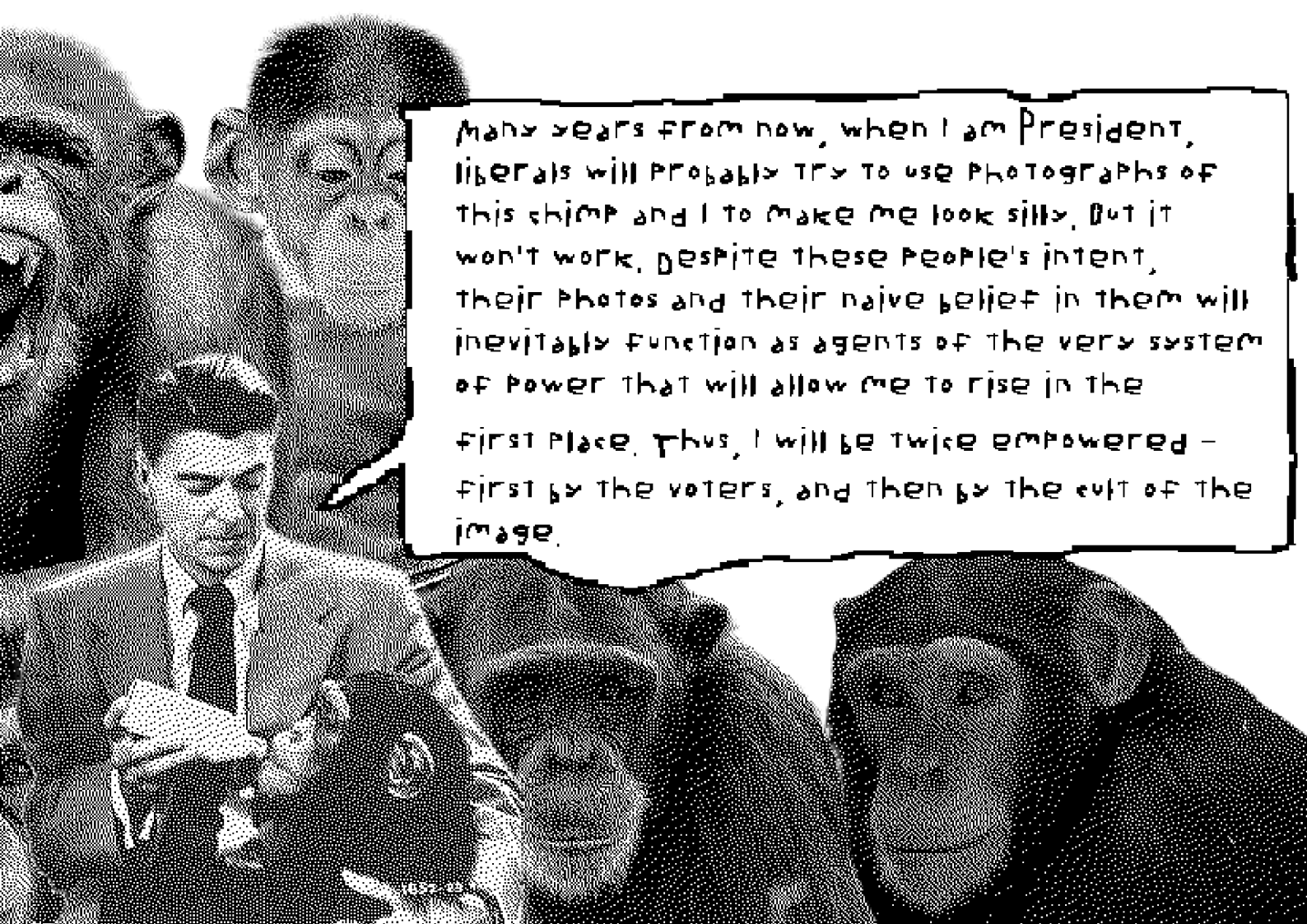
Zizek, Badiou, here I come!

I can't wait until the archeologists find this essay, long, long after I lead the revolution to victory. Who knew Marx was wrong! All we had to do was look into the fibridinal metachromosis of the hypersplutatic rhizome!

The revolution is surely around the corner!
My life finally has meaning again!

**THE CURIOUS CASE OF
BILLOUS
BLACK
THE SAD SACK**





Many years from now, when I am President, liberals will probably try to use photographs of this chimp and I to make me look silly. But it won't work. Despite these people's intent, their photos and their naive belief in them will inevitably function as agents of the very system of power that will allow me to rise in the first place. Thus, I will be twice empowered - first by the voters, and then by the cult of the image.

**And held in your arms, I know that
we will always have.**