



ulture Shock
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To submit an article contact [Tanthrix](#). The general theme of the zine is counter-culture oriented but most articles will be accepted if they are well written and are informative or entertaining. Enjoy this month's Kulture Shock. Thanks!

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The State of Digital Rights Management

by Roto

lifted in large part from Lucky Green's talk on the TCPA from DefCon X

<http://www.cypherpunks.to>

The Trusted Computing Platform Alliance is a consortium of technology industry companies founded by Microsoft, Intel, IBM, Hewlett Packard, and Compaq in 1999. It's aims are simple: to create and deploy an industry standard for secure Digital Rights Management applications in hardware.

They are succeeding, for the most part.

What the consortium proposes is that every digital device, from cell phones to computers to televisions, be built with an embedded "Fritz chip" which monitors the operation of the system, and can allow or disallow certain operations based on whether or not the software it's running is "trusted", ie, digitally signed by the TCPA's own authority.

The chip would contain a unique cryptographic key pair which would uniquely identify each device. the private key would be stored on the tamper-resistant chip upon manufacture, and would be released to the user under no circumstances whatsoever. This use of modern cryptography allows a number of applications:

1) Privacy Invasion

Intel once proposed a unique serial number for the Pentium III chip, the furor over which forced them to recant. Using public key crypto in this way not only makes the same tracking possible - it also makes it unforgeable.

2) Digital Rights Management

Want to prevent your music from being played on any but one device? Encrypt it with that device's public key. Only the private key (which is held on the chip) would be able to decode it.

Ah, you say, that's nice, but all I have to do is get an application that picks up the decoded content, and send it to disk in a free format, right?

Read on...

The Jackbootstrap

The Fritz Chip also has it's fingers heavily in the boot process. As your machine boots up, it monitors every part of boot process, from the BIOS to the OS kernel to the applications themselves. Each piece of code must be digitally signed by the TCPA authority, and the chip compares a code against the signature using the TCPA public key to insure that the code being run is certified. As a result, only unmodified, signed code binaries are allowed to run on the system.

Let me guess: your audio grabbing application isn't going to be certified, now is it?

This is not to say that they just plain won't let you write your own software; they will (how generous). If you decide to run uncertified software, a "system compromised" signal will be sent to each trusted application, allowing it to (presumably) shut down. The chip itself will also no longer perform the cryptographic operations necessary to decrypt content in such a state.

So, instead of telling you what kids you can play with, they simply take their marbles and go home should you decide to invite your friends.

This is just the beginning. Wait until you hear about the censorship possibilities inherent in Document Revocation Lists...

Fritz's chip, Fritz's law: the CBDTPA

The Consumer Broadband and Digital Television Promotion Act was introduced into the US Senate last spring by Ernest "Fritz" Hollings, a democrat from South Carolina who is well known for accepting large campaign contributions from the entertainment industry. The CBDTPA, currently before Congress, would mandate a federal "security standard" for all digital devices, making it illegal to manufacture or sell devices in the US which do not implement the standard. The name comes from the clever yet weak argument that the slow uptake of HDTV and broadband internet service is because content providers are loathe to move into a medium that are convinced will bankrupt them.

Similar legislation was proposed last year as the Security Systems Standards Certification Act, which was largely lost due to its unfortunate timing around the September eleventh hullabaloo. The thing about the SSSCA was that it was largely opposed by technology companies, while Hollywood was all in favor of it.

The reason Silicon Valley, include the big five behind the TCPA, opposed such legislation was that they don't want or need the time pressure. The SSSCA would mandate that some standard be certified in 12-18 months. DRM technology must be developed and implemented very carefully, as it's extremely fragile. Federal pressure to certify a technology would likely end up as a rush job that would be easier to botch.

Make no mistake, hi tech DOES have an interest in a federal mandate of DRM. Software is is pirated, too. Now that the TCPA is more confident of its cornering of the market, and the effectiveness of the technology aspect, technology heavyweights have been complaining a lot less. They hollered a bit to buy time, and they got it. Now, there's much less stopping Silicon Valley and Hollywood from moving forward together.

And this law is coming up for a vote just as the TCPA is beginning to solidify. How convenient.

The Law on the Books: the DMCA

The Digital Millennium Copyright Act makes it a federal felony to circumvent any technology that effectively controls access to a copyrighted work. Such offenses are punishable by up to \$500,000 in fines or five years in prison per offense.

The trouble with the DMCA is that it does not account for whether or not acts of circumvention are undertaken

for a lawful purpose. There are many well precedented cases in which copying works may be unauthorized by the copyright holder, yet is legal. Excerpting works for purposes of criticism or review, parodying, data backup, and time or format shifting of works are all perfectly legal rights guaranteed to owners of media by law. Regardless, the DMCA would make circumvention of the technologies used to prevent copying illegal for any purpose whatsoever.

Currently, few works are actually implemented with DRM technology, as most attempts to date have been embarrassingly ineffective. The TCPA makes such technology not only available, but reasonably effective. Add on top of that the fact that the CBDTPA would make such technology MANDATORY, and you have the makings of a true intellectual property tyranny.

Weaknesses: The analog hole and the swiss cheese dike

Of course, no copy prevention scheme to date has been unhackable. From the reverse engineering of dongles to running a felt-tip marker around the edge of a CD, technology history is full of well-meaning copy protection schemes that were embarrassingly trivial to circumvent.

Sometime I wonder if there's an argument to be made against the DMCA surrounding its use of the word "effectively" in "technology which effectively controls access to a protected work". If the technology is actually ineffective at controlling access, does that still count?

The TCPA is no different. While making perfect digital copies of a work would be effectively ruled out, there is still nothing to stop analog loop-backs from re-recording music at reasonably high quality. Yes, analog media does suffer from deterioration after repeated copying, but once you re-record over analog, you then reencode into a free digital format, and no further analog deterioration need occur. With the right equipment, no significant loss of quality takes place.

The only hope of preventing analog copying lies in the dismal science of watermarking. You have to distribute and legally mandate all analog-to-digital converters to listen for watermarks in their input, and cease operation once they're found - no matter how faint. While you need to insure the machine can hear it, you must also insure that humans cannot. Now throw in the requirement that the signal must be difficult to remove, and you have an engineering chin-scratcher. Watermarking in digital formats is nigh impossible; watermarking in analog formats would be downright miraculous.

The technology is both virtually impossible and absolutely necessary. The legislation is also highly unlikely, considering how many other technologies and their backing interests use Analog to Digital Converters.

The reason that DRM technology needs to be mandated is that if there is any non-DRM hardware on the market, it will be bought & used. The nature of information distribution on the Internet is that it doesn't matter how many sources there are (or aren't). Plug one hole in the dike, and the water will come out of another at a greater rate to compensate. So long as there is one faucet, the bathtub will still fill up at the same rate. Turn off as many lights as you like - so long as there's one there, everyone can see. File sharers won't really see the difference between one search result and a hundred - they'll still get the file, and, in short order, just as many people will be sharing it as before.

Some possible redeeming factors

While the way it's being used isn't very reassuring, the TCPA as a technology is actually quite useful. What's good for the goose is good for the gander.

For example, the TCP becomes the ultimate anti-virus application; since all software on the system need have it's code signature verified before it gets run, malicious code could be largely stopped.

Another feature of the TCP allows one to insure, cryptographically, that a remote system is running in a fully licensed, trusted environment of known code that has been reviewed and certified by a certificate authority. In this case, the authority is the TCPA, but there's no reason that the technology could not be implemented with an entirely different trust network. For example, the Free Software Foundation and/or the GNU project could implement certification of software licensed under the GPL as easily as Microsoft could for commercial software. One could insure that a system wasn't running a tainted Linux kernel.

Just yesterday, I was reading an article on Salon about how the Gnutella Developers Forum is considering certifying and authenticating clients allowed on the gnutella network, in order to control the growing number of nodes that are behaving badly, slowing down the network's performance. This includes recent actions taken by various recording industry players to launch denial of service attacks against the network, flooding it with bogus query hits and falsified content, and filling up transfer queues to prevent access by legitimate users, among other things. Coincidentally, there is also another bill before Congress introduced by Rep Howard Berman, which would legalize such DoS attacks against Peer to peer networks. Ironically, The TCPA's technology implements exactly what Gnutella developers could use to certify clients and prevent such attacks.

Choosing an alternative certification authority would not compromise the security of the TCPA's intended applications - applications would still have a choice of whether or not to shut down or continue to play alongside applications that were signed by authorities which the makers of those applications don't trust. The difference would be that it would be the USER - not the TCPA itself - that would decide whose authority their devices should trust. Cartels and monopolies should be just as bad in cryptographic trust networks as they are anywhere else.

That said, I find it highly unlikely that the TCPA consortium will be opening up it's technology to competitive uses. It's a shame.

By Roto

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Huntingdon Life Sciences

By RiggerX

[Huntingdon](#) is (was) a UK based research company who experimented on animals. They claim that the animal experiments they carry out help find cures for diseases. They don't develop any drugs at all as a matter of fact, they just test the ones they receive from other companies (on animals).

Many doctors and scientists claim that animals cannot be used to predict the effect that a drug will have on human beings. Most of the pharmaceutical industry is aware of this fact but continues to pay HLS to perform such experiments because that way they can get their products cheaply on the market without proper testing. It is also worth noting that HSL test weedkillers, pesticides, packaging, plastics, etc... on animals.

All of this has been going on during more than 50 years now, and 180.000 animals have died during their vile vivisection. Today, due to the withdrawal of the sponsors, the company is teetering on the brink of bankruptcy. In an effort to save itself, the company has taken a new name and listed itself as a U.S. company, Life Sciences Research, Inc. The new company has yet to acquire any sort of domestic backing and remains in financial limbo.

I know we don't have many members in the UK, me being the closest by. But there are also [other](#) branches in the world. So, if you want anything to do with the movement against Huntingdon, you'll be sure to find some contacts in your neighborhoods.

I don't have many more things to say, except that this madness must stop. You will find additional information on the following sites:

[Stop Huntingdon Animal Cruelty \(SHAC\)](#)

[SHAC USA](#)

[Information and links. By In Defense of Animals.](#)

[Huntingdon Sucks](#) (with a link to the video they showed on television and almost caused the bankruptcy of the company)

or you can try [Google](#)

HLS is not the only company involved in such atrocities. When you hear rumors or see hard facts of animal mistreatment (like [Daisy](#)), act. These living creatures are not capable of defending themselves against the cruelty. You even help by just treating your animal right.

Stop cruelty.

[By RiggerX](#)

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Fighting the Good Fight (In your everyday life)

By Zerstoror

One does not have to throw molotovs and break windows to fight the good fight against those evil corporations. In fact, one can smash the system from the comfort and safety of one's own home! It's fun, easy, and you'll quite likely be a better person for it.

“Am I a consumer?”

Am I a statistic that consumes products as described by some marketer's study? Does my life revolve around purchasing the next cool product? Do I actually treat shopping as a recreational activity? Do I have to be just another powerless drone in this consumer economy? (No bias in this article!)

Certainly acquiring possessions is a necessary and important part of life – but it does not have to be such an all-consuming destructive obsession as it is today in western culture.

Here are few simple things you can do to stop being a consumer:

- Stop watching TV, or at least cut way down on it. Television is nothing more than a subtle form of narcotic brainwashing; it is addictive and, for the most part, feeds you meaningless tripe.
- Be aware of advertising's effect on your mind. From childhood advertising molds our perceptions of the world. Stop taking it all for granted and approach advertising critically so that you are not manipulated as the advertisement has been designed to do.
- Choose your purchases disregarding the spin of ads. Are you buying something because of the advertisement as opposed to its usefulness? Approach the product from a practical angle, avoiding the spin of its advertising campaign.
- Ask yourself: Am I buying this because I need it or is it just an impulse? It tends to be a waste to buy crap you don't really need on a whim.

We consume far more luxuries than necessary.

Take, for example, meat. It takes ten pounds of grain (and a lot of water, land, and labor) to produce one pound of beef. It is far more efficient (not to mention healthy) to limit one's intake of meat down from the American three-meals-a-day rate.

Another example of typical over consumption is in our clothing. Do you buy clothes because they are cool or because they are functional? (It must be noted that I don't expect everyone to live a completely ascetic lifestyles, just to be aware of how much is put into purely luxury items and to cut down on it).

Some suggestions:

- Repair old clothes that get a small tear in them instead of buying new ones. If you don't know how, learn. Or use duct tape, like me, if you have no class.

- Note: Clothes that you buy already worn out are stupid. Earn your worn out jeans!

- How many pairs of shoes do you own? If you have more than 5 and aren't an Olympic runner, then maybe you are buying too many.

Consider growing your own food. It's exceedingly cheap and healthy- not to mention that you could get outside a little (and this pack of computer geeks could probably use it). Growing your own garden also undermines evil agro-corps!

There are many more ways to fight the good fight in your day-to-day life, these are just a couple of suggestions. It just takes a little willpower and self-control. You don't need so many wasteful luxuries; help the environment and help yourself. Stop living like a consumer and start living like a human being.

The If-you-haven't-read-these-books-you-should-read-them-right-goddamn-now Reading List

No Logo by Naomi Klein: Thick and extremely informative, no anti-corporate type should go without reading this. Don't be put off by the length of this book, just force yourself to read the whole thing.

Culture Jam by Kalle Lasn (the Adbusters guy): Thin and easy reading. It's like No Logo but a hell of a lot shorter and with less hard information.

The Media Monopoly by Ben Bagdikian: Become aware of from who and where you get all of your information. Sure we know that most mainstream media is corrupted, but we must know exactly how and why – read this book.

By Zerstoror

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Truth, Quantum Theory and Holism

By Walpurgis

Dualisms and Correspondence Truth

Classical physics affirms Cartesian epistemology - the dualism of mind and matter. Consciousness and outer reality were almost entirely separated, only interfacing at the pineal gland in the centre of the brain.

According to Cartesian epistemology, ideas (mind) move in a separate domain from the inferior senses (matter). Copernicus, Galileo, Kepler, and Newton firmly believed that the immaterial mathematical and geometrical ideas that inform reality has a prior existence in the mind of god - for them, physics was a form of communion. In the language of classical physics there was a one-to-one correspondence between points in the map of physical theory and the actual behaviour of matter in physical reality. Later Enlightenment thinkers were convinced that physics had nothing to do with metaphysics or god, and any appeal for this was ad hoc and unnecessary, yet they did not reject the understanding that theory corresponds to reality. In the 19th century Positivists supported this divorce between theory and reality, mind and matter, by claiming physical reality only resides in mathematics and that ordinary language does not lie in the domain of science.

The result of the influence of classical physics on later thinking was that we still believe that the real is geometrical and subject to rigorous determination and measurement. Modern physics affirms this epistemology, though unwittingly, by understanding external reality as consisting of deterministic laws and atomised parts which constitute wholes. Many physicists also believe that truth is correspondence between theory and reality. Of course people are more likely to assume a correspondence between language and reality or theory and reality. Nietzsche noticed this when he said "We still believe in God because we have not gotten rid of grammar". This assumption of correspondence is the reason why it takes us so long to overcome this assumption.

But experiments in modern quantum mechanics illustrates this correspondence is not possible.

Quantum theory does not effectively reflect external, shared realities. Quantum theory only tells us about what we can observe. Quantum theory does not pretend correspondence between "theory" and "reality". This is a false dichotomy because the experimenter is part of the experiment as shown time and again by the results of quantum experiments. For example, quanta behave differently when they are observed, collapsing into particles, but operating as waves when they are not observed. Why does observation make a difference? How can quanta be two different things?

The Complimentary Principle

Niels Bohr developed the complimentary principle to explain the paradox of particle and wave. The wave and particle aspects of a quanta are complimentary which means that apart, they do not disclose the total reality of quanta, only understood together do quanta make sense, even though they are mutually exclusive in any given instance.

This principle is part of Bohr's "Copenhagen Interpretation" of quantum physics. This idea illustrates that "truths" are subjectively based constructs which are useful to the extent that they help us coordinate greater ranges of experience with physical reality. Bohr also realised that we cannot ignore the effects the micro, quantum level has on the macro level.

The experiments derived from the theories of Bohr and John Bell's theorem by Alain Aspect, confirm the usefulness of the complementarity principle. These findings force us to abandon the notions of classical physics, the assumptions of positivism and Einsteinian epistemology, that is; the supposedly full and certain truth that mathematics discloses physical reality, that there is a correspondence between physical theory and reality, that theory exists "prior" to or "outside" reality.

Epistemological Implications

Bohr's theories and the experiments that verified them have epistemological implications in other areas of knowledge in line with the implications of the Copenhagen Principle.

Almost everywhere the influence of Cartesian dualism on our epistemologies persists. Philosophical theories of postmodernism are characterised by the "linguistic turn" whereby the human situation is understood as a self-referential linguistic exercise with no connection to reality. This is Cartesianism at its most extreme. It began with Nietzsche's declaration that "we are locked in the prison-house of language!" Here are some examples of philosophical theory thus characterised:

Saussure: "signifier" (symbol in the mind) and "signified" (concepts constructed in linguistic reality).

Lacan: "chain of signifieds,... no signification can be sustained other than by reference to further signification" (*Ecrits: a selection*).

Barthes: "everything is language, nothing escapes language, the whole of society is penetrated by language" (*Le Grain et La Voix*).

Foucault: personal subjectivity is a linguistic phenomenon (*The Order of Things*)

Derrida: texts repeat nothing but themselves (*Marges de la Philosophie*)

The dualisms posited here of language (mind) and world (matter) are false. As language originates in the brain, it is at foundation (like everything else) subject to Quantum Mechanics. There is no dualism between language and reality.

Because there *is no* mind/matter dualism, there is also no problem of interaction/unification.

Weltanschauung Vs. Historical Realism

Thinkers like Feyerabend, Toulmin, Hanson, Kuhn and Foucault believed all theories that science is done to be within the context of a *Weltanschauung* (worldview) which is a product of culture and constructed within the prison house of language.

These thinkers are losing intellectual capital because of the challenge of *historical realism*. From this perspective, physics is a privileged form of coordinating experience with physical reality that has often obliged us to change our world/self views - not the other way around (Frederick Suppe's *The Structure of Scientific Theories* is most informative here). The history of science vindicates the postulates of rationality, generalisability and systematizability.

My intuition is that Kuhn et al maintain a form of sophisticated scepticism that cannot be dismissed. However, that science develops and *works* illustrating that we are doing something right.

Levels of Truth

I'm not saying there is no truth.

My definition of truth: 1) the theory/model/metaphor predicts consistent observations, and 2) the predictions are more accurate than those posed by any differing

theory/model/metaphor pertaining to the same phenomena.

The closest one can get to a scientific definition of truth might be: "empirical evidence from repeated experiments in controlled conditions". Consistency, not proof, is the key to "truth" claims. As "truth" has a definite value, science cannot be said to deal in "truths" but probabilities (at least on the basic, quantum level. But this is the level on which all science is built). If we must speak of scientific "truth" it must *not* be couched in the classical terms of "revealed truths."

This contra to classical correspondence truth.

The whole of classical epistemology is informed by metaphysics. QT is necessarily incomplete and will remain so. Classical physics aims for completion - a total theory. It rests on the article of faith that theory exists "prior" to or "outside" reality. The history of this assertion is theological.

Extra-real explanations are the realm of speculative philosophy and religion. There is nothing wrong with this, but it isn't *science*.

QT operates on one of the lowest levels of reality. The quantum physicist can be concerned with quarks and sub-atomic particles. The nuclear physicist can proceed with theories of nuclei that are based on protons and neutrons - a description of low-level theories (quarks and sub-atoms) that does not require understanding of low level theory. Atoms are a *chunked* picture of sub-atoms. Likewise, the atomic physicist has a chunked picture of an atomic nucleus derived from nuclear theory. A chemist has a chunked picture of electrons and their orbits, building theories of small molecules. Molecular biologists chunk these. The cell biologist chunks these in turn.

The levels are *sealed off* from each other, not requiring low-level theory, chunking the picture instead. (does this go all the way up? From cells biology to higher levels of biology and upward to the social sciences? Is a definition of science *predictability*? On the lower levels things seem more predictable/determined. Or are they?) There is however, some *leakage*, so a chemist cannot ignore physics. But there is no leakage from a low level to a high level. A psychologist need not understand low level neurology, or the low level physics that informs that. We do not see people as collections quarks. Using chunked high-level models we sacrifice determinism for simplicity. Is this why we have the idea of freedom? (The connection between levels is so distant.)

High-level descriptions seem to carry the most explanatory power probably because wholes are greater than the sum of their parts. To grasp the whole structure, one often has to ignore the building blocks. People cannot be understood in terms of quarks. Reading a book in terms of its sentences makes sense, but not in terms of the individual letters which make up the words of the sentences. This allows is to maintain/invent notions that account for higher level phenomenon without account for the building blocks.

My question is: can we *unseal* the lower levels of explanation, specifically QT, and apply them to the higher levels, like the arts and social sciences? A example of this unsealing can be found here:

Quantum Psychiatry

(As pure speculation, I wonder if the *memory* imparted between molecules during homeopathic dilution and mixing is due to an operation at the quantum level... No molecular explanation can be found as far as I know.)

The idea is a radical one, but necessary. The idea is to bring the sciences and the arts/social sciences back together again, into a dialogue, where they can learn from each other. The urgency of this is evidenced by the fact that no member of the US congress has an postgraduate scientific qualification - yet, many of the science issues they have to deal with require PhD level understanding. How can they legislate? They don't. They rely on their crude moralities.

The failures to unite this gap between scientific, low-level, explanations and high level humanities explanations has problematic political implications. This is evidenced postmodern theories of language as shown above, or by the common notion that nation-states are separable, not part of a unified biosphere, which leads to disastrous policies regarding pollution control. And what are the higher levels above our minds, societies, geopolitics and biosphere?

Consciousness

Consciousness has the appearance of locality at higher levels (like everything else), but is in fact non-local at lower levels (like everything is). This is because all quanta are the same due to *entanglement*. Entanglement is the reason why information passes between particles faster than light (or "in no-time"). The wave aspect of quanta are *everywhere*. Everything is connected in one whole and from the same source (the Big Bang). The undivided whole of the cosmos is implied as the third type of non-locality in experiments that illustrate space and time non-locality. This is the part-whole complementarity which defines QT.

You are part of the universe. There is no outside or inner world. Your perception is a matter of catching photons and neurologically relaying them through your brain. You are like a pattern around a rock in water - the elements that make you up are changing (the water rushes by), but the main pattern persists with only small changes. On the high-level, the world is always there. On the lower level only observation can bring quantum action out of hiding in empirical experiment or what such experiments imply.

The high-level can give one the impression of individuality (when you look at different people) or unity (like when you look at a collection of neurons as the whole brain). Low-levels can do both also - individuality (neurons) or unity (quantum entanglement).

I wouldn't say there is no consciousness at the lower level. Consciousness (like everything) is non-local, but has the appearance of locality (that is, ones self). This is more complementarity - consciousness cannot be solely understood on the local or non-local level, both levels contribute to our understanding. In this sense, there are really *no levels* to speak of, but it is useful for analytic purposes.

Emergent Phenomenon

Emergent phenomenon is the appearance of new characteristics in whole which cannot be found in the separate

parts. This means that *the whole is more than the sum of its parts*. That emergent phenomenon can be found in wholes, but not in its parts attest to this. Each higher-level subject contains characteristics and ideas peculiar to itself.

Consciousness is an *emergent* property of a whole from the sum parts. If you broke a body down, it would not be conscious, consciousness would not be found. But together, consciousness emerges as more than the sum. Because everything is non-local (and local) and because mind and matter are one (there is no dualism), the universe itself can be said to be conscious. However, we do not perceive this because of the illusion of conscious locality.

Whether universal consciousness is basic - on the lowest levels, or emergent - on the highest levels, or both, is an interesting speculation (for me anyway!). Again, it illustrates that talk of *levels* is just useful, but not exactly accurate. Local consciousness is part of the non/local complementarity. It is a matter of perception.

Consciousness isn't hemmed into our skulls, it permeates our bodies (something we are keenly aware of) and ultimately our surroundings and the universe (something we are rarely aware of, if ever).

Take for example the fact that people can be born and live well with very little brain, or can sustain injuries to the brain without much change. You don't need a whole brain to be conscious, because it is a highly redundant organ. Take the example of people how have had organ transplants and have inherited character traits and memories from their donors. Also, consider out-of-body experiences and the weight of evidence that can verify the death of the brain at a certain time, but a later recollection by the patient of people in a room, or objects on a roof, which at the time of brain-death, they could not have possibly have perceived. Finally, consider the weight of mystical experiences of **oneness** with an object, an environment or even the cosmos. It must be said that this latter example cannot be verified, but the others have to my (though not necessarily your) satisfaction. I refer you to <http://www.forteantimes.com> Fortean Times 159 pages 22 & 24. The scanned pages can be found [here](#) (I would mention telepathy as more evidence of non-local consciousness, but I've read no convincing accounts of this as yet.)

Reductionism Vs. Holism

Reductionism does not explain emergent properties, only holism does. If you want to *explain* yourself, you must understand yourself as part of an holistic system (on an every level). Furthermore, such reduction is not very useful to yourself on an everyday level. We operate on specific levels most of the time, we cannot really understand the basic levels at which our brains operate. If we could, we would simply look *inward* and *hey presto!* - we would be able to build artificial brains today because we would perceive the basic structure. We would understand our brains in their totality. Complex computer programmes, which are also necessarily unaware of their basic language, are analogous here.

(After examination, even the human emotional reactions that are typically characterized as "irrational" don't seem to be - they operate via understandable principles - just different ones. They evolved in a reasonable fashion over thousands of years of human social evolution prior to the advent of what we now call "reason". They make sense, and, to a certain extent, are predictable. In this sense, emotions are reasonable as well - they are simply less refined, and are being replaced by more complex, self-improved results of the accelerating process of memetic evolution.

In this same sense, we shouldn't be surprised when the reason we're so smug and impressed with today is superseded in the coming century by yet another as-yet-unimagined higher-order mode of thinking.)

Consciousness is an activity of the brain *and* the body - the brain would be very conscious in isolation - it would have no bio or sensory feedback. But when we consider what the brain/body is at the lowest levels (fluctuating quanta which are entangled with all other quanta) we must come to the conclusion that consciousness is as much part of this level as everything else is. Everything is necessarily built on this basic quantum level.

Remember - consciousness is an *emergent* property - it arises out of the sum. Consciousness does not operate at the lowest levels like it does at our (human) level. Quanta do not think like we do (they probably don't think at all). Yet every part contains the whole necessarily (due to the non-locality implied by entanglement, complementarity, holism).

Consciousness *as we know it* is a particular experience on a particular level. This means we cannot exclude higher or lower-level states of consciousness. What is the experience of a less complicated animal? What is the emergent property of the whole planet (the Gaia hypothesis)? Of the whole universe? But don't expect the planet or universe to be able to consider or relate to us. After all, do we consider our individual neurons in anyway? Try it and see. The best you can do is on the conceptual levels, not an experiential one.

This could provide a good definition of what it is to be a homo sapiens - a species that operates on particular levels of computation.

Space and Time

If space is non-local, then so is time. Non-local space/time could be seen as a Zen-like single moment. The results of experiments like those bearing out Wheeler's predictions in the labs of Munich and Maryland (the delayed-choice experiments) illustrate that the observer and observed are not distinct and separate in space or time. These experiments seem to show that we cause something *after* it happened. The past is inexorably mixed with the present and time is tied to specific experimental choices.

Entanglement and Holism

No *useful* information passes between entangled quanta due to indeterminacy (that is: any signals are random). This doesn't rule out the possibility of somehow manipulating spin to pass communicative information however...

However, information of a sort "passes" between them ("correlates" is a better word). But this is not "[faster than light](#)," this "passing" is in "no-time". It is worth emphasizing that in the Nicolas Gisin experiments (at the University of Geneva) the spins of each photon carries no information, any observer will see randomness. But this randomness makes non-random sense only if we compare it to the pattern of the other paired photon. The info. in the two derive from the fact that the properties of the photons exist in complementary relation, and that info. is uncovered only through comparison of the difference between the two random patterns.

Holism is a defensible position when we consider that everything in our immediate physical environment is made up of quanta that have been interacting with other quanta (in the manner revealed by Aspect ie: wave/particle complementarity) since the Big Bang to the present. We exist in a single quantum system.

Holistic interaction between all particles is only *suggested* by these experiments - we cannot observe this in its totality (how could we?).

Nevertheless, there are good reasons to back the philosophy of holism.

The special character of wholeness in physics is, a unity without internal content is a blank of empty set and not recognizable as a whole. A collection of merely externally related parts does not constitute a whole in that the parts will not be mutually adaptive and complementary to one another.

Wholeness requires a complementary relationship between unity and difference and is governed by a principle of organization determining the interrelationship between parts. This organizing principle must be universal to a genuine whole and implicit in all parts that constitute the whole, even though the whole is exemplified only in its parts. This principle of order is nothing real in and of itself. It is the way that parts are organized, and not another constituent additional to those that constitute the totality.

In a genuine whole, relationships between the parts must be internal or immanent in the parts, as opposed to a spurious whole in which parts appear to disclose wholeness due to relationships that are external to the parts - as in classical physics.

This describes the character of the whole as we understand it in relativity theory, quantum mechanics and biology.

Parts can never be fully isolated (any attempt to do so results in ambiguity) and the whole cannot be fully disclosed in analysis of parts. But study of the differences between parts provides insights into the dynamic structure of the whole present in each part.

Order does not exist between or outside parts, the connections are immanent in the event.

If the universe is a seamlessly interactive system that evolves to higher levels of complexity, and if the lawful regularities of this universe are emergent properties of the system, we can assume that the cosmos is a single significant whole that evinces progressive order in complementary relation to its parts. Given that this whole exists in some sense within all parts (quanta), one can then argue it operates in self-reflective fashion and is the ground for all emergent complexity. Since human consciousness evinces self-awareness in the human brain and since this brain (like all physical phenomenon) can be viewed as an emergent property of the whole, it is not unreasonable to philosophically conclude that the universe is conscious.

Since this whole cannot be represented or reduced to its parts, it lies beyond human representations and descriptions.

This position lends no support to conceptions of design, meaning, purpose, plan, or intent associated with our cultural mytho-religious heritage. There is also nothing in the scientific description of nature that can refute this position. It is also not possible to argue that holism (so often dismissed as a religious experience) can be undermined or invalidated with appeals to science. Though you are free to dismiss these philosophical speculations as just that, there is a firm conclusion - there is no basis in science for Cartesian dualism as sanctioned by classical physics. This is a macro-level illusion fostered by limited awareness of physical reality and by mathematical idealizations extended beyond the realm of their applicability.

By Walpurgis

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Perfect Drug - Prologue (New Chapter to be released with each issue)

by Agent_Mulder

It was about a quarter past eleven in San Francisco. The sky was finally clear that night after a week of seemingly nonstop rain. A young man dressed all in black walked slowly down the deserted street and turned into a small alley. He was met by a man in a black trench coat and mirror shades. The man looked as if he had been expecting the arrival of this visitor. He motioned the young man over to a door on the far end of the alley. They walked inside the building and closed the door behind them.

They were in what looked like an old warehouse. It looked like it had been abandoned for years, and yet there apparently was still electricity in the place, because the lights were still on. The man in the trench coat led the young man in black up the stairs to the old warehouse office. They went inside the office. "You can put your coat over there, Joey", said the older man, as he put his coat on a chair. "My name is Nightshade", hissed the young man in black, not pleased with being referred to by his real name. "Yeah, right, whatever. Well, you can call me Frank.." Joey started to get irritable. He started to shake visibly. "Have you got the stuff or what?" he said, almost yelling. "Lighten up", said Frank, "You'll have it in just a minute. First, let me see the money." Joey reached into his coat pocket and pulled out an envelope. He took out a stack of small bills and handed it to Frank. Frank always insisted on his transactions being done in small denomination bills. Easier to spend, he would always say. Frank opened a desk drawer and grabbed a small vial of a strange blue colored liquid. He handed it to Joey, who held it almost with a death grip. Frank said "Another happy customer. I hope you enjoy your product. Please come see me again some time soon." Joey ignored Frank's lame attempt at humor and made his way out of the building.

Joey started to make his way back to the apartment building which has been his home for the last year. It has been almost a year since he ran away from his home. He had finally gotten tired of the abuse he was receiving from his mother and his stepfather. He was forced to get a job working at a record store. The one consolation of the job was that he had access to lots of his favorite music, since the store seemed to specialize in goth music, especially goth metal, which was his absolute favorite. He got to his apartment and opened the door with his key. The door creaked when it opened. It desperately needed to be fixed, but Joey let it go, because it just seemed so appropriate somehow.

He sat down at his couch. On the coffee table was a half of a bottle of vodka. He poured himself a shot of the vodka. Then, he pulled the little vial out of his coat pocket. He poured the blue liquid into the shot glass. The vodka took on a slight bluish tint. He grabbed the shot glass and downed the drink. He then sat there waiting for it to take effect. He sat back and looked at the posters on the wall. Had a poster from just about every goth band he could manage to acquire in a year's time. His favorite was his Siouxsie and the Banshees poster from years ago.

Suddenly, he didn't feel right. He wasn't getting the buzzy feeling he was expecting. First, he started to itch all over. Then, it felt like all the nerves in his body were on fire. He tried to yell for help, but no sound seemed to want to come out of his mouth. He tried to get up, but he was being barraged with wave after wave of vertigo. His head felt like it was spinning at the speed of sound, and he had a pounding headache. He thought, this drug sucks. At least with booze, you get the high first, and then the hangover. This stuff does it all at once. Suddenly, he felt himself starting to pass out. He tried to get to the phone, but before he could reach it, he collapsed to the floor.

By Agent_Mulder

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Nation of Kult

by Nomad Romulus

I know in the past, we've toyed with the cute idea of being able to bring Kulters together on the physical plane, set up a physical community, and live as a Kult society in the real world. Right now we're still limited, by such things as economy, self-determination, mobility and other connections, to primarily an Internet plane with occasional real-world rendezvous.

But until that day comes, I want you to reflect on an idea that came to me lately, and if you can see it, to take comfort in one philosophical concept that exists even without shared physical space, and that is:

Kult is a nation.

This isn't the first time that a group of people with similar interests and similar worldview came together in an attempt to pursue those interests, promote their worldview, and reach aligned goals. We call such groups "organizations", because when they come together, they come together for one purpose, and leave everything else at the door. They separate their individual personalities from their organizational personalities, keeping them separate from each other even when both are shared amongst each other. There's organization time, and then there's social time *outside* of organizational time.

We're not just an organization like that. We don't draw such formal lines between who we are and what part of Kult we are. We bring both together and tie one to the other. We choose our roles in Kult on our own and depending on what our own interests are. Our socialness is often tied to our seriousness, or intermingled. There is serious time and there is social time, but a door isn't closed between the two, nor are they held in different places, or allocated to limited periods of time. No, we leave all those doors open, allowing the mingling of interests from socialness burble into new serious directions.

I've been looking a lot of site lately that deal with the topic of "micronations". A micronation is, in essence, some form of government, society, and culture that tries to separate itself as a unique entity, to come together under one banner, and identify itself as a culture.

One site puts it like this:

Nationhood: A condition where a group of persons achieve a common identity as a people and the will to be identified as such.

A quote on the thekult.net also puts it like this:

Nation: The desire of many individuals to do great things together.

We are a nation. We meet both definitions. And in fact, we meet them better than most formal countries in this world today can honestly claim to.

Meeting the second definition is more or less easy to see. Kult came together because we wanted an organization in which we could share interests, pool resources and ideas, and when feasible, take those interests and resources and ideas and put them to use as projects of action. Whether or not we've succeeded in the sense that we've taken these elements and changed the world with them, the point is that we've each deep down had

the desire to see projects form and be carried out, whether or not we could always make it happen or on the desired scales.

However, the ways in which we meet the first definition are is often ignored, or at least, not recognized in the way that I'm about to qualify them. Most of us probably haven't looked at Kult the way I started doing after I started reading up on micronations. Frankly, I think we meet that definition better than most of the actual micronations that such sites talk about.

We're not just a community of people that come together for a combined social/serious purpose. In many ways our social purposes came out of our serious purposes, as we realized that we are different from other people in some way, in our worldview, personal interests, personal appearance and habits, beliefs of morality and humanity. It was only natural that we would find comrades in each other while we were acting as cooperators.

As a result, we find we are tied together by more than just a website, a set of focus areas, or a set of projects. We are reflective of a particular, dynamic, diverse yet cohesive and distinctive culture. We've at one time or another formed our own member-generated art galleries, radio stations, music collections, literary anthologies, and feature magazines. We've not only acknowledged indirectly that we do have a particular culture, we've gone to the trouble of trying to preserve it, and express it collectively with a certain shared pride. We've passed on artwork and expression that other members have created with a certain special endorsement or interest, whether we've stated it (e.g. "this was made by someone in my group") or not.

This is not simply because it came from the web site we're a part of. It's because we consider it, on a private level, something from our own shared culture, that comes from our little website nation.

Most individuals and most countries don't feel that. The USA certainly doesn't, as much as most of its citizens would like to think it does. It's too big, and too conglomerated, and lacks a real national identity. The USA's national identity, partly because it has become the preeminent cultural definition of the world, is no longer a cultural identity, but simply an association with a certain banner, a certain set of talking heads, a few very old songs and verses, and a few documents that take on mostly a legendary and iconoclastic purpose rather than an influence on our culture or way of life. It seems to me, if you can call the USA a nation, with it's cross-intolerant diversity, irrational regionalism, and total lack of real national motivation beyond getting half the people to all hang up the same sign once every ten years, you have to acknowledge Kult as one too. We don't hit all those marks either, but we do it just as well, and with more solidarity of a certain sense.

A lot of this is all either too philosophical or too metaphysical for you. I can't expect those of you to swallow all this whole. A lot of you aren't completely bought on Kult, and are waning in your identity with it. Perhaps you've forgotten about the shared elements of our culture past and present, or perhaps you've let yourself become resentful of your Kult identity for the wrong reasons. But you were once part of this Nation, and unlike a lot of groups that come and go, I certainly think that if you spent any real time in it, being a member of it, that it will be something that will stick in your personal history just as much as any physical country or new place you could ever move to.

That is what being a nation ought to really be about. And we have it.

<http://www.angelfire.com/nv/micronations/enter.html>

Micronations website, including links to existing micronations, as well as independence movements and real-

world tiny countries
and autonomous areas.

<http://www.geocities.com/micronations/>

How to start a micronation, with definitions of micronations and microstates based on goals and seriousness.

<http://www.corvinia.org/minfor/micglossary.html>

Micronation glossary, defining certain aspects of virtual and physically-defined micronations.

(Next issue: I'll explain why I think micronational identity, and microgeographic self-rule, is the only effective way to achieve true democracy in the modern world.)

By Nomad Romulus

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All Opinions Are Not Created Equal

By Zerstoror

We like to pride ourselves on our open-mindedness and non-judgment of others' opinions and lifestyles. In reaction against the intolerance of earlier times, it has been a sort of sign of the times now to be open, accepting and tolerant. This is a healthy attitude in that it allows us to come in contact with new ideas and not kill anything that isn't the same as us.

But it is possible for our feet to come loose of the ground. When the idea of every opinion being equally valid is acceptable, then perhaps we've gone too far.

In America, everyone has the right to their own opinion, but too few exercise this right wisely. Because we are all allowed our own opinion does not make every opinion correct, true, valuable, or good. Often people like to spout their opinions off with little to no knowledge of what they are talking about: if you wanted a question answered about physics, for example, would you ask your neighbor Bob, who has no knowledge of the subject, or would you ask Einstein? Someone obviously has a better opinion on the subject.

The misjudgment from ignorance can lead to the very same intolerance and closed-mindedness that the move for tolerance was opposed to. Beside that, if we are to take all opinions that people, to use a colloquial term, pull out of their asses seriously, then we are basing our thoughts on nothing more than hearsay and poor conjecture.

At the heart of this, I am attacking a kind of relativism, that is, the belief that all opinions are equally valid, implying that there is no truth, no falsehood, and no morality. Take for example this statement: "All opinions are equally true". But the opinion exists also that all opinions are not equally true, which by the original statement would be correct, and so the statement that "All opinions are equally true" would contradict itself. The contradictions that exist with such a statement go on and on. On the other hand, it must be said that anyone claiming to know ultimate truth is probably lying, and I certainly cannot make that claim- I can only aspire to seek whatever truth there is as best I can.

It is difficult to claim to be "open minded" as those words have had their meaning destroyed. Open minded does not imply acceptance anyone's opinion, especially if they are morally repulsive or just outright uninformed. Tolerance does not imply acceptance of totally incorrect statements and opinions. Tolerance and open-mindedness mean giving other people the benefit of a doubt before making a judgment.

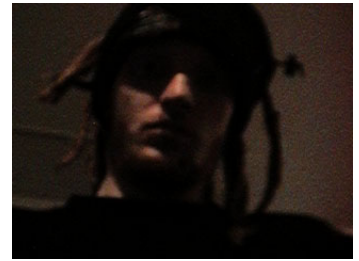
I do not mean to inspire the use these thoughts to dismiss all opinions that we may disagree with, but rather to say that we should approach the act of judgment with some humility and research. The truth is out there.

By Zerstoror

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File Permissions in UNIX Operating Systems



Hopefully simple enough for the *nix newbie

by [decker tgrey](#)

The Introduction

First off, what are file permissions anyways? UNIX (or lovingly nix) operating systems are multi-user, so a method of allowing users access to different files had to be devised.

Each file is assigned two different owners, a *User Owner* and a *Group Owner*.

Every file then is given 3 options to turn off or on for both *User Owners* and *Group Owners*, and an extra set called *Other*, which represents every other user on the system. These options, in order are *Read*, *Write*, and *Execute*.

Readable and *Writable* are, i hope, pretty straight forward. *Executable* might need a little explaining. On a normal file executable means just that. this is for binary program files, like ".exe" files in windows, or special scripts designed to use an interpreter program. With a directory, executable gives permission to "enter" into the directory. If a directory isn't executeable, reading the files inside it becomes impossible, since you can't enter the directory.

What is a User Owner?

User Owner permissions apply to only one user, the one that matches it's name (technically it's number, but don't worry about that). If a file has a *User Owner* of "tgrey", then the user permissions will apply only to the user named tgrey. this allows you to make a file "read only", "executeable", etc.

What is a Group Owner?

Group Owners allow us to establish a group of trusted users that have a seperate set of permissions. These users are listed in the file `"/etc/group"`. By adding users to our group, they inherit the group permissions associated with the file. For example, in my group file i have my group, tgrey. it appears as this:

```
tgrey:x:501:
```

To add a user named "foo" to my list of group priviledged users i would change that to:

links:

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```
tgrey:x:501:foo
```

Then to add another user, this time named "bar", i would add bar, seperated by a comma like this:

```
tgrey:x:501:foo,bar
```

This would mean any file that was **Group Readable** would be readable by both users "foo" and "bar".

A first example

Here is an example. "ls -l" lists the files in the useful "long format".

```
bash-2.05$ ls -l index.html
-rwx-----  1 tgrey    tgrey          10062 Aug 20 22:57 index.html
```

The section with two names, "tgrey tgrey", tells you the **User Owner** and the **Group Owner**.

The first "-" is a special reserved permission that is turned off. It would contain things like a "d" if the entry was a **directory**, or an "l" if it were a **link**.

Then the normal permissions begin...

The "r" represents **Readable** is turned on for the **User Owner**.

The "w" means **Writeable** is on for the **User Owner**.

The "x" means **Executable** is on for the **User Owner**.

Those permissions are followed by **Group** and **Other** permissions, which are all represented as "-" because they are turned off.

Here is another example:

```
bash-2.05$ ls -l index.html
-rwxr-x---  1 tgrey    tgrey          10062 Aug 20 22:57 index.html
```

This file is readable, writeable, and executable by user "tgrey", and only readable and executable by all users that are members of the tgrey group.

Abbreviations

The three different types of permissions are abbreviated as "u" for **User**, "g" for **Group**, and "o" for **Other**. The modes are abbreviated the same as they display, with "r", "w", and "x".

The abbreviations can further be combined, like "ug" means **User** and **Group**, and "rw" means **Readable** and **Writeable**. Additionally, if you want all **User**, **Group**, and **Other**, you can use "a", which is short for "all".

For example: "-rw-rw----" would be "ug+rw".

And another: "-r--r--r--" would be "a+r".

While these are handy and easy to remember, they lack slightly in the ability to do complex in one fast abbreviation.

Another example: "-rwxr-x---" would have to be both "u+rwx" and "g+rx".

To accomplish this in one phrase, a more specific notation is needed.

Octal Notation

Another way to abbreviate permissions is with numbers. In this method "r" is replaced with 4, "w" is replaced with 2, and "x" is replaced with 1. This is the same pattern as in binary counting (1,2,4,8,16,32,64...), allowing the numbers to be added to create a composite number. remember that in binary (on pc's at least) the numbers count right to left.

For example if a file were "-rwxr-x---" it would be notated in octal as 750. Here's how you do it. First separate the permissions into *User*, *Group*, and *Other*.

User permissions are "rwx", or 421. add these together, 4+2+1, and you get 7.

Group permissions are only "r-x", or 401. together they total 5.

Other has no permissions, so 0+0+0 is 0.

Then you just combine them. 7, 5, and 0 become 750.

How to change ownerships

chown is a command that changes both *User Owner* and *Group Owner* of files. It is used like this:

```
chown user:group file
```

Both *User Owner* and *Group Owner* are optional (only one or the other is needed), but if you want to specify just the group, the colon is necessary to tell it there was no *User Owner* specified.

For example, to change the group owner of "index.html" to "apache":

```
bash-2.05$ chown :apache index.html
```

Or to change both the user and group owners to "apache"

```
bash-2.05$ chown apache:apache index.html
```

To change it to be owned by user "tgrey" and group "apache", the command would be:

```
bash-2.05$ chown tgrey:apache index.html
```

Since the file "index.html" was already owned by group "apache", we could just change the user owner like this:

```
bash-2.05$ chown tgrey index.html
```

Also chown can take multiple files, this will change 2 files ownerships:

```
bash-2.05$ chown tgrey:apache index.html oldindex.html
```

Another useful way to use chown is "recursively". by adding a "-R" to the command, it tells chown to recurse directories, meaning change every directory and file in the directory you specified. To change all files and directories (and files in those directories) in my public web directory the command would be:

```
bash-2.05$ chown -R tgrey:apache /home/tgrey/public_html/www
```

How to change permissions

chmod is very similar to chown, except it changes permissions instead of ownerships.

```
chmod mode file
```

Like chown, it is pretty flexible. You can use either abbreviated modes or octal notation, and can specify more than one file to be changed. Also like chown, the "-R" option recurses into a directory. To turn all permissions for a file on you would have 3 possible commands that all would work:

```
bash-2.05$ chmod 777 index.html
bash-2.05$ chmod ugo+rwx index.html
bash-2.05$ chmod a+rwx index.html
```

Or to turn them off, octal would be all zeros, and in abbreviations you would use a "-" to remove bits instead of "+" to add them.

```
bash-2.05$ chmod 000 index.html
bash-2.05$ chmod ugo-rwx
bash-2.05$ chmod a-rwx
```

To make the file readable and writeable by ***User Owner*** and only readable by ***Group Owner***:

```
bash-2.05$ chmod 640 index.html
```

The difference between octal and abbreviation modes with chmod is that octal allows you to specify

exactly what you want, where abbrevs only allow you to change specific ones. To do the same mode as "640" with abbreviations, you would have to do **both** of the following:

```
bash-2.05$ chmod ug+r index.html  
bash-2.05$ chmod u+w index.html
```

And even then, it didn't specifically turn off the *other* bits. If they had been accidentally set, they would remain on. Abbreviations are faster to remember, but octal can become suprisingly easy too, after a little practice...

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"Lineage"

you wear the wrong jewelry.
you're ugly now
beyond any shadow of a doubt
you wear metal in your face
what an odd thing to put into your nose
pins through your ears
those are meant for fabric!

orange/black hair
what are you, a tiger?
a pumpkin?
is this some kind of joke!?
i'm not laughing!

you're a disrespectful young lady.

your sister on the other hand -
she's a pretty lady.
she has brownish red hair.
she only has one hole in each ear, which she doesn't fill with anything.
conventional young woman who keeps her liberal thoughts in check
she's a good girl.

you're not.
you don't believe in god. thus - you're an evil girl.
you swear without hesitation - too often.
shit!
shit shit SHIT!
they're all just words anyway...
shut up!

you're just like those girls on television.
you want to show off everything.
your shirt is too revealing.
shows too much belly.
your track pants are too low cut
they show too much waist...?

your makeup is too dark.
you wear too much black
your clothes are too loose
your clothes are too tight

you shouldn't shave your legs
you shouldn't shave your armpits

waxing is out too
be more italian!
why are you so pale!?

STOP wearing all that makeup!
you'd be much prettier without it!
you don't deserve ANY kind of respect!
you're disrespectful!
you don't clean your house enough
how can you LIVE here!?
your mother isn't a good one.

you were poorly raised
you don't listen to anyone
you're a failiure
you're chubby
you're fat
you're too skinny
why do you look so tired?
put the makeup AWAY!

you're too quiet!
stop talking!
you laugh too loudly
wasn't my joke funny??

i love you.
you forgot about me didn't you?

do you have a boyfriend?
you're too young for a boyfriend!
for the last time - put DOWN the makeup!

here - wear this.
what? you don't like it?
you don't like me!?
clean your house!
you have a bad mother!

this stove is a mess!
i want the front seat! the back makes me sick!
you're driving too fast!
slow down!
you're making me sick!
you're not even driving the speed limit!
what is wrong with you!?
shut up! i'm talking to you!

you look so nice - you didn't wreck your face.
if i had known you had done that to yourself i wouldn't have come to visit you!
no one told me anything!
you're mad with me.
you're mad with ME!?
why?
aww - she's mad with me.
how adorable
how amusing
let's grate her some more - shall we?
knock knock!
why have you been in your room for four and a half hours!?
come out!

i wish you hadn't wrecked your face like that.
why is your hair so black?
why are you upset?
why are you angry at me?
why doesn't that girl ever want to see me!?
why did YOU come to see us off?

...why don't you ever want to visit me?
...why doesn't anyone want to talk to me?
...doesn't anyone love me any more?

yes, grandmother. yes i do.

by VTM

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"Fury"

The rage and hatred of an entire world
Flowing through my veins.
I wish to control it all
I wish to take the reins.
I see
I watch
I wait
Until my quarry is in striking range.
Then I attack.

"Untitled"

I'll write what I want
I'll read what I want
I cannot be bought
I will not be bought
I own my soul
I control my soul
My path is two fold
My life is two fold
One of many
Many of one
The end of the beginning
The beginning of the end

by Katana

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"War on Terror" April 3, 2002

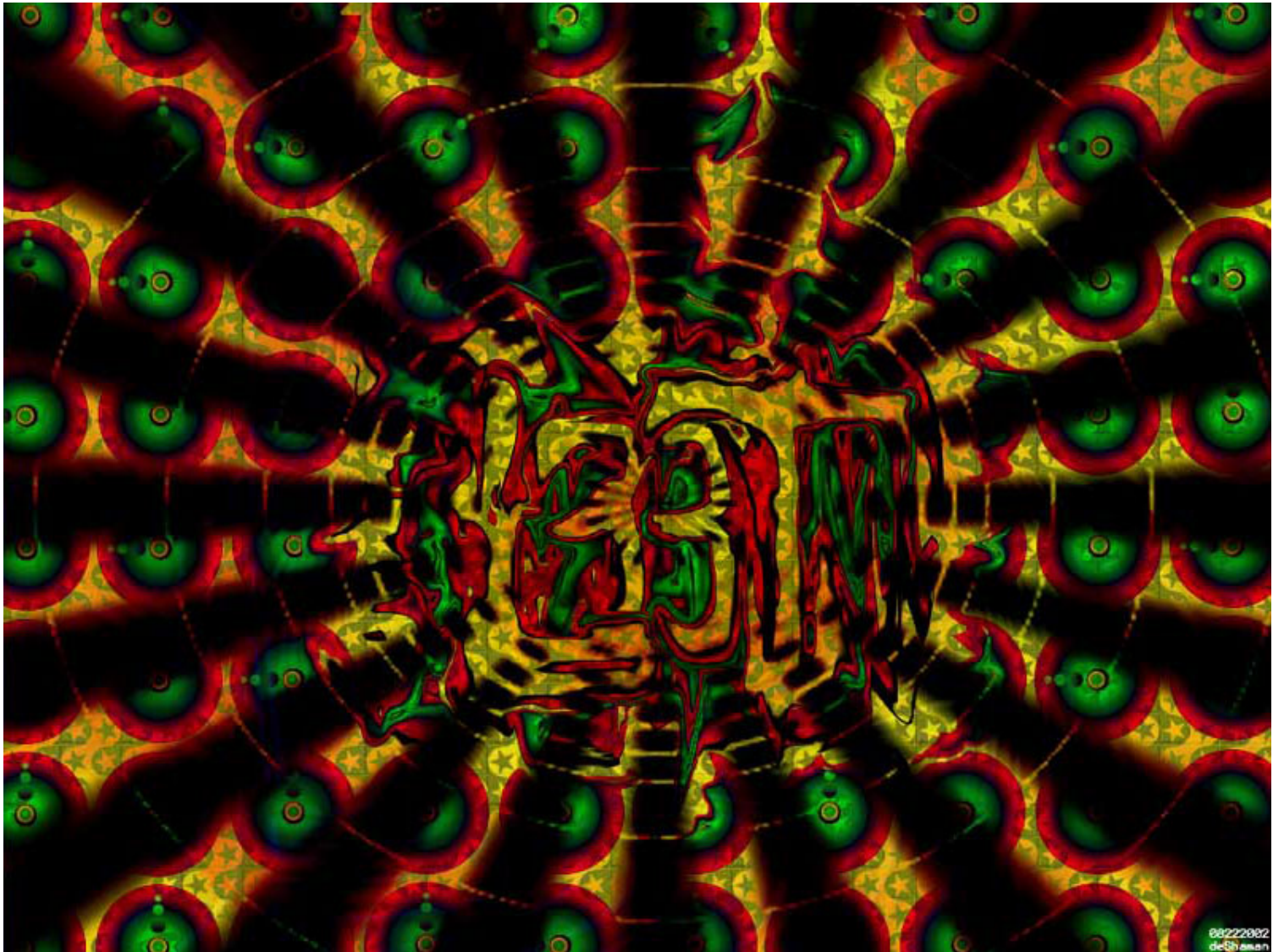
You ride the bandwagon and destroy the world
You tackle your demons and wreak your wrath
Destroying lives and condemning to fear
Innocent peoples who have no part in your game
For what end do you seek of this?
From what do you intend or gain?
In your bigot war. Your "war on terror"
Linked in arm with your buddie
And in arms you go forth
Killing, yourself striking terror
Two wrongs a far right
Extremist actions
Extremity unend
For what power do you seek of this?
From what do you endeavor or reign?
In your lost war. Your "war on terror"
Bullying tactics to bring others to flame
Yet they all take heed and keep some distance
Like a moth to a war, like a moth to regimes
But we want no part of it
True, sheep will stilly follow
The red top the flock
But the individually minded will read into it all
Your war against terror
Is like one to a brick wall

By Graham Licence

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This Month's Art

By deShamon



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Kult Saber 1

By dasid



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Kult Saber 2

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