

Libre et Gratis:
Against the IB Industrial Complex,
For the Sake of Free Knowledge
Anonymous
2022 September

Do not go gentle into that good night,
Old age should burn and rave at close of day;
Rage, rage against the dying of the light.

Though wise men at their end know dark is right,
Because their words had forked no lightning they
Do not go gentle into that good night.

Good men, the last wave by, crying how bright
Their frail deeds might have danced in a green bay,
Rage, rage against the dying of the light.

Wild men who caught and sang the sun in flight,
And learn, too late, they grieved it on its way,
Do not go gentle into that good night.

Grave men, near death, who see with blinding sight
Blind eyes could blaze like meteors and be gay,
Rage, rage against the dying of the light.

And you, my father, there on the sad height,
Curse, bless, me now with your fierce tears, I pray.
Do not go gentle into that good night.

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INTRODUCTION

1. A spectre is haunting the International Baccalaureate Organisation - the spectre of ibdocuments.com. The spectre is not a single individual nor a single group, but is of all the people. It is the Streisand Effect manifest.

2. For years, the original IB Documents website has been the de facto source for a plethora of IB related educational materials, until her day of demise, when she slipped beyond the event horizon, compelled to do so by an organisation we both love and hate - the IBO. They hired Pellervo Digital B.V., an 'intellectual property protection' bullying company, who on their behalf filed a complaint to the World Intellectual Property Organisation. Following a decision by the WIPO-appointed sole panelist Edoardo Fano, they successfully seized the domain in 2022 July. [1]

3. Do not stand by her grave and weep - she is not there, for she did not truly and fully die, even if the shattered fragments of her are buried deep underground. "Even though the task has not been successful, my heart is relieved, there is but me you can kill, as for the ones who follow in my footsteps and rise up, you cannot kill all of them!" Her daring sacrifice was anything but in vain. She lives on, in all of us. She has left behind her treasures before she parted

humanity - her spirit survives. Her spirit survives in us. All of us. Her energy, her motivation, her kindness: they persist.

4. The present is a gift from those in our past. It is our duty to maintain her grand legacy, it is simply dishonourable to let everything wither away. After all that has been done over the years, all the love, passion, and effort poured into her, all the blood, sweat and tears, it is simply asinine to abandon her in such a ruined state, leaving her rusting away in the dark chasms of the world wide web. We must conduct resurrection; every time we succumb - and we will succumb more than once - we must be reborn. Without failure, we must revive ourselves. We shall be phoenixes. We shall be an everlasting flame, rising from the ashes and reigniting the fire - the fire that is passion, courage, strength, and endurance. We are anonymous. We are the moonbeams shining through the storm clouds; we are the shadows of the dust. We are everywhere. Expect us. On perilous days, we may have to retreat into the depths of darkness, but we will never surrender, we will always get back up and stand tall and proud. We will face great challenges - expect struggles and losses - but never shall we go gentle into that good night. We were, are and will always be the spectre. If not us, then somebody else will.

5. The fact that there are at least a few other comrades hosting IB resource repositories on the clearnet (for example, the IB Documents (2) team) is quite well known by the more adventurous seekers of knowledge. Those sites are certainly more accessible, fast, and convenient, but IB Haven will always remain as the 'last resort' option, the ultimate refuge, the (hopefully) impenetrable haven. In uncertain times, IB Haven shall be the anchor in a turbulent sea; a lighthouse in the stormy night; a

bunker in the wasteland. We will stay; we will not be going anywhere. Clearnet sites will come and go, but this onion site is, hopefully 'forever'. At the very least, we are committed to maintain and update it for as long as possible. We shall stay on the Tor Network, it is relatively slower, but several magnitudes safer, for everyone: both you, the client, and us, the server. After all, it is better to be safe than sorry. You, the 'consumer', may not care about the risk nor be harmed by any consequences, but your core act of 'consumption' must require a supplier, and without the supplier, there is but naught left.

MOTIVES

6. A question surfaces: who are we? Here is another question: who are you? Does it matter who you are? No. Does it matter who we are? No. What matters is what everybody is here for. We are but a highway rest stop in the middle of nowhere - a means to an end. Your life will continue, and you might forget about us. It does not matter. We are anonymous.

7. One might ask, "why would you do this?". Others might say, "I wish past papers were more accessible". Perhaps, some even might think, "why isn't anyone doing anything about this?" This is the thought the founders of ibdocuments.com had, and they are the exact same thoughts we have now. Once one has that very thought, the thought transforms itself into an idea: "why not us?", then a plan, an objective: "we should do something about this". After all, why shouldn't we? Are we to sit and wait for a miracle? Are we to hope that the IB will suddenly release everything for free? Are we to look upon the decimated remains of ibdocuments.com, just to sit still and cry? To sob and remember the 'good old days' is useless and even

detrimental. The cycle of suppression by the IB Industrial Complex must be broken, not just for the progress, but for the sake of preserving what we took for granted. We must take such matters into our own hands. We make our own decisions, choose our own futures, and weave our own destiny. We shall raise our own flames, create our own cycle. Our cycle, samsara, will ensure immortality through endurance and decentralisation. One might fall, might ten more shall rise in its wake. There is no stopping such a fission reaction.

8. Are we digital pirates? Are we violating copyrights, distributing protected works, and perhaps, committing ourselves to an illegal cause? Yes, of course. Information, knowledge, and creativity are birds, living freely in the wild in some places - available for all to observe and learn from, while in other places, they are imprisoned, commercialised, and traded as commodities. But then, who is the true owner of such knowledge? Must it be the intellectual monopoly, the suppliers selling 'exam packs' at high prices? Who are their sources, if such information must be passed down as commodities, how far can 'information price inflation' go? Piracy is not theft, piracy is piracy. No, of course not actual maritime pirates. Digital piracy is making, distributing and/or consuming copies of items. There is a difference, and one should understand clearly. But yes, we are taking away potential profits. Do we care? No. Do you care? If you do mind, a reminder: you are not obligated to download any files from our server. And to all authors and publishers of such resources: thank you for your services.

9. The International Baccalaureate (IB), formerly known as the International Baccalaureate Organization (IBO), is a nonprofit foundation. In the United States of

America, it is a registered 501(c)(3) nonprofit organisation. 501(c)(3) nonprofit organisations are defined as organisations for any of the following purposes: religious, educational, charitable, scientific, literary, testing for public safety, fostering national or international amateur sports competition (as long as it does not provide athletic facilities or equipment), or the prevention of cruelty to children or animals. It is self-explanatory that such organisations are not meant to prioritise unnecessary profit and that they are operated for a collective, public, or social benefit.

10. Let us now look at the specific financial details of the IB organisation. [2] There are also official financial overviews available. [3] As the main and most important things we host and as the things that most people want the most, let us focus on past papers in the next sections. The past papers from real examination sessions in the past are sold by the IB, sometimes as part of 'exam packs'. They are primarily sold through Follett, an official cooperator of the IB. [4]

11. The first of many problems to note is the lack of transparency. As a (supposedly) non-profit organisation for the sake of the public good, accessibility of information (e.g. where money comes from and how it is used exactly) is important to be available to the public. We cannot even find much basic information, and any that is available is very vague. For example, the category name 'net inventory sales', that is too generic. Are past papers a part of 'assessment' or are they a part of 'publishing'? Do they count as a component of 'net inventory sales' or 'program services'?

12. Now, we arrive at perhaps the most subjective part. We are no

experts or even borderline acquainted with industry practices, but as people, when we look at information mentioned above - the IBO's revenue, profits, the executive staff's salary, and the prices of various resources (especially past papers) and services they sell (directly or by proxy, through the IB Industrial Complex), we do not see any hint of fairness. We do not see the so-called 'non-profit' structure that the IBO is supposed to be. We do not see anything that barely even suggests that the IBO's de facto modus operandi has anything to do with "for the public good". It is not only us - it is evident that most of the community thinks so as well, and not just students, but teachers too.

13. As anyone can figure out, the above issues combined is our casus belli. More importantly, it is not just about serving the community and providing free educational resources for students and teachers. It is about sending a message to the IB Industrial Complex - to the IBO, Follett, Pellervo Digital B.V., textbook publishers and the like. It is also a message to all the other Educational Industrial Complexes in the world.

14. We are Anonymous. We are Legion. We do not forgive. We do not forget. Expect us.

IDEOLOGY

15. Our logo is a holistic representation of who we are and what we do. It is based on the WikiLeaks logo, as we have similar ideologies and purposes. [5] The IB logos are superimposed onto the top and bottom sections of the hourglass. The top section is darker, which represents the actual IB organisation and its 'dark', shadowy nature of withholding educational resources. The bottom

section is lighter, which represents IB Haven and its public, free, open, and transparent nature. The dripping represents us acquiring resources from the IB. The unfilled state of the bottom section represents how our repositories are incomplete and do not contain all files. Despite this, we will continue acquiring 'droplets' and do our best to build up our repository.

16. With our ideals of educational freedom, we are committed to maintaining and improving our repositories and to preserve accessibility for the public. We are free as in gratis (at no monetary cost) and free as in libre (with little or no restriction).

17. The concept of SaaS (Service as a Software Substitute) is anathema to us. A good article about this is "Who does that server really serve?" by Richard Stallman. [6] We are committed to provide direct download links to all resources we host on our own servers, to maintain accessibility.

18. We would like to expand on the naming choices of the website as well. Initially, IB Haven was simply located at an address with an 'ibdocuments'-variant prefix for reasons such as to symbolise that we are a continuation of what was in the past, and since the 'brand' was already well established and well known - the recognisability helps with propagation of usage. Afterwards, to distinguish ourselves from the original IB documents, we switched to using the current (as of the writing of this article) name 'IB Haven'. The 'IB' part is self explanatory, as for the 'Have' part, we chose this as it is essentially what the website is: a refuge, a place of safety - for both client and server - all are anonymous and protected; the sharing of knowledge can continue without foreign interference.

RESTRICTION OF KNOWLEDGE IS UNREASONABLE AND UNFEASIBLE IN THE MODERN WORLD

19. Knowledge is destined to be propagated throughout the masses in our modern, digital world. The futile efforts made by the IB Industrial Complex will not prevent this inevitability.

20. Fairly priced knowledge as a service is suitable for things like teaching, apprenticeships, and internships. These genuinely focus on the teacher's own personal life experiences, providing tailored-made education according to the student's situation and needs. However, for 'textbook' knowledge, such information can be learnt and easily re-taught, passed on to others. Such replicable knowledge should be allowed to spread freely, as it is public and common, for the sake of all humanity. This type of knowledge does not belong to specific people. When we publish this type of information ourselves, even if it is 'new', all we did is add on to other's knowledge, standing on the shoulders of giants - all of humanity, past and present. It is owned by everyone, and everyone has a right to access it under fair conditions. Of course, one can take credit for adding on to, compiling, summarising, processing information, but we must remember its significance in comparison to all that lies underneath, the foundations erected by others.

21. The commodification of knowledge is reasonable within the capitalist model, but just like the core issues with the tenets of capitalism: when the disparity creates an over-unbalanced situation between the conventionally 'good' and 'bad' faces of human greed, people will be pushed to the extremities and if pushed enough, they will revolt.

22. Humans, at the core, are selfish - we are governed by greed,

greed, and greed alone. Greed is responsible for compassion, virtues, charity; wrath, plunder, and wanton destruction. Greed is responsible for encouraging both mercy and the lack of mercy. Greed is responsible for love and hatred - yes, it is indeed a thin line between love and hate. We do everything for ourselves, to maximise our own utility (satisfaction/happiness) - anything done 'for other people' is for our own delight, our own pedantic and abstract sense of morality. Such is the spectrum of the so-called 'good' and 'bad'. We humans are also fundamentally social creatures - like many other animals, we understand the advantages of our species congregating and working in union. To maintain such relations, we must mutually do 'good' for each other - establish trust, and the net benefit shall be greater for all. We establish our own standards for interactions - morals. One may doubt this perspective on society, so first, let us make this clear, this is a descriptive and not a normative theory. It is observations and inferences, not opinions. One common reason as to why this theory is doubted is because it is the 'ugly truth', the uncensored view of the raw core of human beings. It is uncomfortable, but it is natural. It is not our fault, and understanding these theories should change nothing fundamental about how you act. A good example here would be a teacher saying that she likes teaching because she wants to help others and pass on knowledge, and not for her own benefit. Here we can already spot the obvious: her (selfish) interest is wanting to help others. As explained above, this is about the conformity, acceptance and participation of society, mutual benefits. And yes, we truly can feel happy when seeing other humans being happy, we are not that 'cold-blooded'. This is hard-coded, programmed into our brains. However,

that's just a preset technique/method ultimately still just to help with participating in society. Society requires trust, and us wanting to help others helps strengthen the relationships, the mutual benefits. It's just a natural thing, but we can still say at the end: at the very, very, very ultimate core: it still contributes towards the self-interest. After all, self-interest is what keeps us alive and keeps us relevant in natural selection. Anything inefficient, less optimised would be selected out. It is inherent and always exists in everyone.

23. Secondly, as for the concept of 'sacrifice' - prima facie, it does not fit with this theory, but it does make sense. Say a situation where a father must choose between saving his own life or his baby daughter's life. It is obvious that if the father saves himself, society will look down on him with scorn, whilst if he sacrificed himself for his daughter, he would be hailed as a brave hero. This is the key point here - yes, if the father lives, he can continue gaining utility, but as society nowadays is such a significant part of our lives, being disliked by or even exiled from society results in more limited social interactions - less chance for obtaining mutual benefits, and even bringing more harm, negative utility. Now, of course, this wouldn't cause someone to prefer to die by itself, but as humans are extremely social and emotional, the social constructs of ethics and morality, the system of 'right' and 'wrong' are very deeply engrained in us since birth. This is why in real life sacrifices are often made, even when it entails death. This is similar for suicide, if one sees that the future will only bring more and more negative utility, one would be rational and commit suicide to stop accumulated utility (see it as 'happiness level') from further dropping. In

addition, there is also a second important part - social contracts.

24. One thing that must first be understood is what morality and ethics are. Such social standards are simply mutually shared hallucinations, based on the average of all the true standards of the participating members of the society (or as the Confessor in Eliezer S. Yudkowsky's story "Three Worlds Collide" calls them - "consensual hallucinations") [7]. Every individual can come up with an ideal standard themselves to live by when interacting with others, to maximise utility (keep in mind, satisfying the other party can help one gain more utility as well (mutual benefits)). However, every human is different. To interact, societies must be formed, which needs at least two parties. To conduct a 'fair' exchange, a social standard must be established, by averaging out all parties' true personal standards. Thus, we come up with social rules like "don't do to others what you wouldn't want to be done to you", or concepts like "an eye for an eye".

25. Now comes the concept of conformism. Perhaps, the reader would have formed doubts when reading about "'fair' exchange" above. Well, of course, not everyone plays fair! However, equality, symmetry, and fairness are things we can use as a neutral placeholder to establish the scale of conformity. We have the freedom to choose to conform to the social standard or not, or maybe halfway between one's own internal standard and the external social standard - as all things are, at the end, it is based on the person's own 'utility equation' - which choice would optimise that and maximise the result? This can be said to be where personality is a big factor. Some humans are more dependent on social interactions, some less. Some may want as many friends to talk to as possible, others may feel

great with one great friend. If there are more opportunities to gain utility by conforming more to the social standard, and away from one's own true personal standard, then it is rational to do so. An example of this would be someone consciously self-censoring in order to not be banned from an online chat room (these sorts of things are often done subconsciously as well). On the other hand, if someone is happier (more utility) by being their true self, without masking and creating pointless facades, of course it is also rational for that person to not bother conforming to the social average standard, as even though there is a cost of less respect and exile to a degree from the society, the person's satisfaction from being authentic is greater than that, resulting in a profit at the end. Conformism is also one of the key things that can explain actions such as volunteer work and donations. In such cases, society expects one to be charitable, selfless, to help those in need without want for return. Giving without expecting returns is seen as an ethically good thing. It is proving that one can make the "returns" expected, and to allow for trust to be strengthened as the basis of mutually beneficial relationships - acceptance into society, proving that one has enough conformity to be deemed as a worthy, valuable productive member of society. This is also like the sacrifice and suicide cases - the only thing that matters is to maximise the resulting utility. There are indirect returns to charity - not just opening doors to more interactions (utility gain opportunities) as explained above, but also as when one contributes and helps built up trust in a society, one helps reinforce and improves the social standard and increases chances that others would do charity which could benefit oneself in return.

26. With the above initial parts of the theory explained, the concept of 'social contracts' can now be examined. This can be introduced with two examples. They are different from the ones before as there is no one to really 'prove to' (at least for the second one), they have the most indirect, uncertain utility returns. In the first example, a man finds a wallet on the street, and nobody would ever know if he pocketed it. Returning the wallet still has indirect actual real-world effects, but why should he do it, instead of taking the money for himself? This is where the 'trust in social standards' mechanism comes in. It is actually 'trust in self', which enables 'trust in others'. If he himself cannot prove that a human can do the so-called 'right thing', if he cannot trust himself, how can he expect to trust others? Such trust is the crux of society, trust allows for the interactions to take place, for both parties to reap the mutual benefits. Such trust is what powers these 'righteous' acts. One is bound in a social contract to do the 'right thing', no matter what, to maintain trust in society, others, and oneself. Now, for the second example. A man meets a friendly stray dog in a remote place. He can easily kill the dog without any harm to himself, and no one would ever know. The dog would die tomorrow of natural causes anyway (the man knows that but cannot save it), but currently is completely healthy. He does not kill the dog and ignore it. The previous wallet case explains most of the content, but one more point can be demonstrated here - it is not done because it does not give him utility. Taking a life does not particularly give him any satisfaction, it's simply pointless, a waste of energy and time. Then of course, there are some people that would kill the dog - zoosadists. These people are still rational in doing so - their brain is structured to give them happiness and

satisfaction on such cruel acts, hence it is logical for them to kill the dog. This is also where superficial, relative definitions of 'logic' and 'rationality' get confused often. If one bases the definition of sane on logic and rationality, the zoosadist is sane. If 'saneness' is based on the societal average compromised moral standard, then it's also reasonable for others to view the zoosadist as a non-sane person.

27. There exists a spectrum of individualism and collectivism. The occident leans towards individualism while the orient leans towards collectivism. Raw (unnatural) capitalism (excluding empathy) leans towards general individualism; it depicts more of the 'selfish' side of greed. This is especially true for the modern capitalist management system. [8] Note that there is no 'true' or 'raw' form of greed: 'good' is as greedy as 'bad', it is simply about the effects on others - where they personally and subjectively place the (direct or indirect) interaction on the scale of moral standards. All social interactions are manipulative in nature and are for mutual benefits. This is a neutral thing, society will decide whether it is a normal exchange, an unfair interaction or outright extortion, exploitation.

28. The question is: at what point of over-unbalanced 'morals' should there be intervention by the other party? Where shall we determine the 'point of no return'? Of course, as a public populist movement, such things are democratic by nature, but not necessarily truly democratic. Democracy is of the people, but certain voices may be louder while others may even stay silent. Ultimately, once the net motive passes a certain threshold, people will become the change; there shall be change.

29. Everywhere, in IB schools around the world, it is certain that the majority of students agree that such past paper 'exam packs' are unreasonably overpriced.

30. A theory suggests that the IBO deliberately raises barriers of access (high prices with schools aimed as the target consumers, not individual students) to the past papers to prevent the programme from taking a more traditional 'rote memorisation' and 'mindless repetitive practice' approach. This is reasonable, but it should not be gated by price, which contributes to the effects of financial inequality on education quality. A better approach could be only to distribute the resources to registered schools and having restrictions to distribution (which seems to already be in place - teachers often cannot provide students with full digital copies, let alone the full exam pack, students only get one or two past papers for practice, if not only some questions). As proponents of free knowledge, we prefer fully public and open access, but we also understand that some temporary restrictions are necessary to maintain quality of education. However, such restrictions say a lot more about the exam paper and question design - the root of the issue. A good anti-'blind memorisation' exam paper should still be cramming-proof even when all past papers are accessible. Testing the thorough understanding of the syllabus at great depth is key, instead of just implementing simple multiple-choice questions which purely test the student's memory. The IBDP compared to other programmes already have great exam papers in terms of anti-cramming, but it can still be improved, which is the basis of this theory, that the IBO is still cautious about fully releasing all past papers. When the exam design is improved enough, such restrictions can and should all be lifted.

31. Another theory suggests that, like some parts of the housing market, prices are only set so high to mark it as a luxury good - demand-pull inflation. However, this is not particularly the consumers' fault - at the end of the day, it is the IBO and/or Follett who sets the prices. After all, the IBDP is indeed seen as a top-tier high school programme, and the IBO promotes it as such. Whilst public schools in the USA and some other places seem to offer the IBDP as well, in most other countries, the IBDP is usually only offered at more expensive private schools.

32. To end this section in a practical manner, we recommend reading Rick Falkvinge's articles "Nothing New Under The Copyright-Eclipsed Sun" and "Copyright as a Fundamentalist Religion". [9]

ADDRESSES TO VARIOUS GROUPS

33. To the IBO: Radicalisation is the rational response to degeneration. The radicalisation is not just unavoidable, but inevitable. It should come as no shock that IB students and teaching staff, in every school, and in every nation are turning to radical notions and methods to combat such moral decay. In US dollars: hundreds of millions of assets; tens of millions of net income. Are such copious amounts of surplus not enough? How much does selling exam packs twice every year contribute to that? How much does it even contribute to your director's salary? Is there a reason for the significant buildup of net income over the recent years? If there exists a plan to do something with the capital, we trust that everyone would be more satisfied if the processes were more transparent. We hope you will wake up. Knowledge should never be gatekept, let alone by charging exorbitant prices. [10]

34. To other publishers not officially affiliated with the IB: Perhaps you may be a smaller scale company or organisation selling IB educational resources, perhaps you may be a big publisher. We do host various resources from different IBDP educational resource publishers. We do not go after small-scale, personal/family-run ones, but the large ones, a part of the IB Industrial Complex elite, who take advantage of the oligopoly to set prices that are exploitive and unfair. Perhaps, some of you may be innocent? If so, we are sorry for getting you caught up in the crossfire. We are always open to communications and negotiations. [10]

35. To other hosters and potential hosters of IB documents: With risks comes possibilities, with possibilities comes chance for salvation. Rise up, resurrect, and be reborn. Continue the ibdocuments.com legacy. Detractors will attack you for your work. The IB will portray you as thieves, copyright trolls will brand you as criminals, and traitors amongst your people will name you as enemies. There will be consequences - accept them, embrace infamy. Ask yourself now, are you willing to turn your back to your people when you could have done something about it? Ignore their demise, when there is suffering? You will be infamous until victory is achieved. Know and keep that in your heart, always.

36. To patrons of IB Haven: There are those of you who are 'power users' and know how to fully utilise the potential of the resources we provide. That is very good. However, some of you seem more like you are, almost... taking things for granted. While you sit and wait to be spoon-fed, remind yourself: you must learn to learn. Please, do not complain that having to install the Tor Browser is inconvenient. Please, do not complain about the Tor Network being slow. Please, do

not complain that you do not know how to torrent. You are free to use the more accessible clearnet sites, but remember this: we will always be here. Clearnet sites may have higher accessibility but sooner or later, they are doomed to be eroded and wasted away by baneful, dominant forces. Their files are hosted on Google Drive and their links are in Telegram channels. Third-party, 'big tech' controlled domains and networks - the disease known as SaaS. Untrustworthy, nonpersistent, unreliable. We, on the other hand, will always be here. We will stay.

37. To schools and teaching staff: As adults who have more legal responsibilities, along with the fact that you may be managing lots of people and assets, it is understandable if you fear repercussions from the actions of promoting, encouraging, distributing and/or usage of such resources obtained through unconventional methods. However, we urge you: within reason, please try not to restrain such activities as much. Turn a blind eye to them if you will - after all, such activities are beneficial to most of the people.

38. To detractors of IB Haven: All true movements are populist movements. Ask yourself, what does the majority truly believe in? Be it students or teaching staff, what do we all long for? You might not give our ideals any credence, but we will not attempt to persuade you. It could be your own loss, but it does not affect us. It is none of our business and you are free to choose to use or ignore the IB Haven website. You may remain deaf to the birds' songs, or you can join in the chorus. You can continue your violations of coherence axioms and remain as hypocrites, being pedantic about the common people's moralities, but turn a blind eye to corporate consumeristic propaganda.

Your choice, not ours. After all, ignorance is bliss to you, no?

39. To feds, glowies and other government operatives: Whose side shall you stand on, the people's side or the corporations' side? Where does your loyalty truly lie? Who do you serve? Who is your government supposed to serve? It is the people. The public. The majority. All of us.

TAKE ACTION

40. DECLARE WAR: We must declare war on the rampant, unchecked propagation of consumerism. Jihad, crusades, dharma-yuddha, whatever you might refer to it as: we have a common purpose, and we shall unite. We shall march proudly, realise our dreams, and blitz to victory.

41. JOIN THE FRONTLINES: Learning. That is a skill we are all should be good enough at. Learn to operate a server. Learn to acquire a domain name. Learn to set up a website. Lurk moar and git gud. Join in and directly contribute to the cause.

42. THE BEST TIME TO ACT WAS YESTERDAY, THE SECOND BEST TIME TO ACT IS NOW: The only thing you should fear is inaction. Inaction will lead to certain defeat. ibdocuments.com had acted and it is now your time to act. She was the paragon paradigm of the golden ages; you can be one too - lead your people and embark on the journey to the start of a new era, defined by you.

43. DO NOT FEAR CHANGE, WE ARE CHANGE: If you are willing to take part in a movement, you must be prepared to move. You may have to move a thousand boulders or a million stars, but do not hold fear for your actions of movement. It is what you are going to do, and you shall commit yourself to it. Put in effort to make a change. Change

yourself and change the world. However small that change might be, we still have the power of the people, the power of numbers - we are numerous. We, together, shall make change and be the change.

44. YOU WAIT FOR OTHERS WHILE THEY WAIT FOR YOU: Step out and start the chain reaction. You are the voice leading your people into the battles - the battles you chose to wage and fight in.

FINAL NOTES

45. Throughout this article we have addressed our safety issues and concerns and reasons for our insistence to stay on the Tor Network.

46. While this is true, there are more convenient methods or workarounds, such as Tor2web gateways. Known public and functional gateways are currently relatively rare, in addition, a lot of them inject advertisement trackers, some of them may even be scams. However, there are still a few relatively safe ones. Of course, they are essentially still acting as MITM (Men-In-The-Middle), but there is practically no important personal data being transmitted, except for the communication-required base information. If it is necessary, we could even host our own Tor2web gateway.

47. However, at this point, one may make connotations between malicious Tor2web gateways and us: what if we were malicious as well?

48. Firstly, for privacy, remember that we are hosting a hidden service, a service routed through the Tor Network. If you are accessing the onion site, you are either already using the Tor Browser, anonymising yourself (in most cases), or are using a gateway, which also must route the data through the Tor Network.

49. Secondly, remember that the internet is a dangerous place. The internet is an angry place. The internet is an untrusted network. All foreign connections should be done on a zero-trust network access basis, including with us. Be cautious with everything, and git gud at opsecs. Always be on the lookout for glowies.

50. Throughout this article we have also possibly made some inaccurate or outright incorrect statements. However, we are sure that we have portrayed the general picture accurately and enough to convey our intended message properly.

51. If you have any further inquiries or would just like to communicate with us, you can contact us using the provided information on the web site.

NOTES

1. (Paragraph 2) The WIPO's case document is available at <https://www.wipo.int/amc/en/domains/decisions/pdf/2022/d2022-1777.pdf>. Additionally, one may see Pellervo Digital B.V. attacking more web sites at <https://lumendatabase.org/notices/34614610>.

2. (Paragraph 10) <https://projects.propublica.org/nonprofits/organizations/300388800>

3. (Paragraph 10) <https://web.archive.org/web/20200714112742/https://www.ibo.org/contentassets/9faa0cd4d3eb4c4ab5f239f7342d4547/financial-overview-2016-2017.pdf>, <https://www.ibo.org/contentassets/c6cde957652941bea211de575223ac2d/fiancial-review-2018-2019-en.pdf>, <https://www.ibo.org/contentassets/5b80b451cc424da892f31b56176ebb85/fiancial-overview-2019-2020-en.pdf>, and <https://www.ibo.org/globalassets/new-structure/about-the-ib/pdfs/ib-financial-overview-2020-2021-en.pdf>

4. (Paragraph 10) The exam packs can be purchased online at <https://www.follettibstore.com/main/ib-exam-prep>.

5. (Paragraph 15) WikiLeaks is an international non-profit organisation which publishes news leaks and classified media provided by anonymous sources.

6. (Paragraph 17) <https://www.gnu.org/philosophy/who-does-that-server-really-serve.html>

7. (Paragraph 24) <https://www.lesswrong.com/posts/HawFh7RvDM4RyoJ2d/three-worlds-collide-0-8> or <https://robinhanson.typepad.com/files/three-worlds-collide.pdf>

8. (Paragraph 27)

<https://yewtu.be/watch?v=MIHC4NNScEI>

9. (Paragraph 32)

<https://torrentfreak.com/nothing-new-under-the-copyright-eclipsed-sun-110218/> and <https://falkvinge.net/2011/02/07/copyright-as-a-fundamentalist-religion/>

10. (Paragraph 33 and 34) We remain grateful for such resource's true creators - the actual authors, writers, editors, etcetera. These are the people who truly contribute to education whilst the publishers reap most of the profits, which is a situation seen everywhere in the publishing world.

FURTHER READING

1. custodians.online Letter:
<https://custodians.online/>

2. Guerilla Open Access
Manifesto:
<https://archive.org/stream/GuerillaOpenAccessManifesto/Goamjuly2008.djvu.txt>

3. Libera Manifesto:
<https://liberamanifesto.com/>

Rage, rage against the dying of the light.

– Dylan Thomas



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