

International Love? A Love Like War.

Written by Yulidsa Bedoya

Nowadays, dating feels a lot like anarchy. The continuous swiping, the low-expectation first dates, the disappointments and the feeling that it is all about chance all add up to an unavoidable frustration with the very concept. However, cynic as you might be, we all want to find love. Or, more exactly, we all hate happy couples for cracking the code.

Centuries ago, another thing that was likened to anarchy: International Relations. Constant betrayals, war, short-term alliances, and self-interested assholes. Does this sound like a complicated metaphor for your love life? Good. Because it is.

Maybe this is a stretch, but with hundreds of years of war (& peace) behind us, don't you think maybe we could learn a thing or two from the successes and failures of the global system?

Let me walk you through what I mean. In the 19th century, the predominant



International Relations theories wanted to explain a simple principle: why do wars happen? Let me call this then, the why are we all chronically single? question. The answer given was straightforward: all countries really want is to pursue their own interests and maximize their own power, anything else is just bullshit. The called this Realism, and this kind of thinking led to complicated

alliances made out of pure convenience that would crumble as soon as one of the parties no longer felt like their interests were being served.

Let's be honest, we all navigate relationships a little like that. No one wants to be vulnerable, honest, or, let's face it, the ugly one in any relationship. We all want to keep

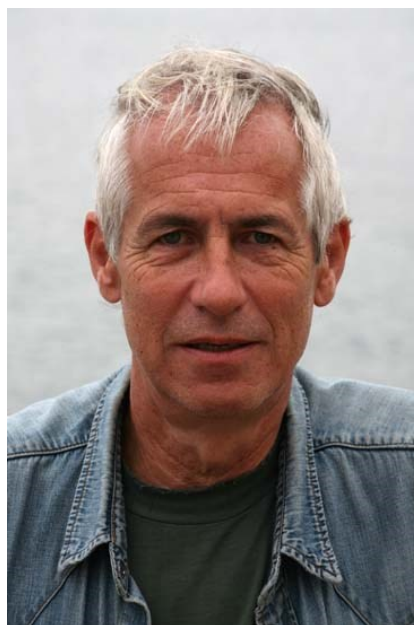
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Editorial Co's Interview with Stoic Philosopher Robin Waterfield

Some background

Robin Waterfield is a British classical scholar, translator, and editor, specializing in Ancient Greek philosophy and Stoicism. He studied Classics at Manchester University and went on to research ancient Greek philosophy at King's College, Cambridge. He currently works as a self-employed writer.

Relatively recently, one of the members of the newspaper was able to get the chance to interview Mr. Waterfield for the Editorial Co. Blog, and has allowed us to use the interview in our paper. Our initial instinct was to shorten the interview, however, although quite lengthy, we believe it is interesting enough for our readers to get access to the full thing



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Self-regulation and human organisation

Written by Linus

Introduction

From ecosystems to democracy, from ant colonies to the price-mechanism, all systems of active and passive organisation usually show some form of self-regulatory features. All animal and plant species participate in ecosystems which are entirely self-regulated. There are also self-regulatory systems within populations of one species - including humans. The goal of this article is to offer you a new way of conceptualizing forms of human organization by looking at them as natural systems of self-regulation. As this planet is abundant in differently structured self-regulating systems there is plenty of information to draw on. I think this conceptualization of human organisation is relevant, not only as a useful analogy, but because humans are ultimately part of nature and so our self-regulating systems are similar if more complex than the one of the ants and other beings, and just as natural. This article will only give an overview of this idea but do dive deeper by applying it to topics you are interested in.

I would consider a self-regulating system to be successful if it is able to sustain itself, that means keep the same amount of stuff in them or even increase it. Who or what participates in them and how the number or diversity of the participants changes is therefore mostly irrelevant. If such a system is decreasing in its self-regulatory features this does not imply that the system is unsuccessful unless it reduces the ability to sustain itself. The absence of systems on this planet that are not self-regulatory suggests that they do tend to reduce the ability of a system to sustain itself. The bodies of animals and plants or immune systems are good examples for incredibly complex but successful self-regulatory systems.

For humans there are two main things to organise, resources and power. Power is sometimes used to change patterns of resource distribution while at the same time resources are being used to influence and execute power. An example for self-regulatory systems for power are

democracies. I think that it is quite telling that successful democracies tend to have very complex systems including voting, independent judiciary, lobbying but also party internal voting and formulation of principles – complex systems of self-regulation. Here I will focus mostly on self-regulatory systems for resources which involves less politics and more economics. I Invite you to expand this framework to whatever you find most interesting.

Why are Self-regulating Systems Important?

Considering the human experience of organisation, the more things need to be regulated the more self-regulation is necessary. There is a (quickly decreasing) abundance of life on this planet, yet there are no systems regulated by one or even a few species or individuals. All of them need the (un)conscious participation of a variety of actors to sustain themselves. When human societies were around 150 people a top-down distribution of resources was still feasible. Even without self-regulation, a leader could distribute resources in a good way, meaning that all members generally receive what they need. A growing number of humans made this form of organisation impossible.

Self-regulatory systems are therefore necessary to organise large numbers of beings and humans already employ a variety of them. They are however quite different regarding their quality of self-regulation. The modern economy is probably the most complex global self-regulating system that exists. It works very well in many regards, but I will say now that I firmly believe an ant colony working with the same quality of self-regulation as our economy would perish after a few generations. I think both the qualities but also downsides of our economic system can be explained by

comparing them to well working self-regulatory systems the already exist.

Economic Self-regulation

We generally assume humans try to maximise their utility which, to put it simple, involves using the least amount of time and effort to generate enough money to sustain their desired lifestyle. This is what makes up our economy. Animals maximize their utility as well, mainly by using the least amount of energy to take it in or store it the most of it. This is the driver of ecosystems. This process is what fills up ecological niches because animals and plants try finding resources and environments that have less competition. The same underlying system drives innovation for humans where opening new markets can be a more effective way of “making money” than competing in an already existing market. In total, both self-regulatory systems use the decisions of individuals to regulate resources to the benefit of the collective. This similarity between the two fundamental concepts of ecosystems and economics gives an indication for why it works so well.

Another reason is interdependency. Ecosystems balance the decisions and qualities of each member in such a way that the collective benefits because the total amount of stuff is increasing. To make this work each animal is dependent on the other members of the ecosystem, which generally prevents any large disasters. Two main mechanisms are at play to ensure interdependence in ecosystems. First, working with a limited amount of stuff if one species decreases then the others benefit from the freed-up stuff. Moreover, this selection ensures that only the most successful members survive, making the system more resilient for the surviving species. Second, there are countermeasures if a species monopolizes too much stuff. If there are too many deer that eat the forests saplings, wolves have a much easier time

hunting until the deer population decreases again. To summarize the ecosystems, ensure as many resources stay in the cycle and distribute available resources where they used most efficiently. They also prevent the monopolization of resources and if that fails the consequences are often catastrophic. Although not as successful as most ecosystems the global economy is built on interdependency as well.

A human that wants to trade resources for currency needs some form of market to do so which can only exist with other participants, so ultimately, they need other humans to trade. From the perspective of a self-regulating system is brilliant because each trade, if they are pareto efficient, increases the total amount of value in the economy – or stuff in the system. The global economy is generally successful at keeping value in the cycle and increasing it by directing resources where they are used most effectively. With more and more value gained through speculation, without anything real to back them, trillions can be wiped from the economy, the collapse of

crypto currency or the financial crisis are good examples. Still there are for example mechanisms that drive unprofitable companies into insolvency, through which the remaining assets are freed-up and fed back into the economy. This kind of collapse is also not as devastating because they company might have real factories or technology that, in difference to crypto currency, has value also after the company is gone. Still an unprofitable company might for example be owned by a rich investor who is able to put more and more money in to offset the losses. This ultimately keeps a dead company artificially alive and wastes resources in the process. This point also brings us to our last issue. Our current economy has no real way of preventing monopolies except for relying on power to redistribute resources. The tendency towards the accumulation of resources is one of the key issues of the modern economy and undermines a variety of other self-regulatory features. If I had much to do with economy I would consider (after governments) rich individuals and corporations to be one of the main actors undermining self-regulatory features of the economy. I think if we

were to use the arguments that I have presented so far, finding, and implementing features into our economy to enable self-regulated redistribution of monopolized resources would be one of the greatest improvements we could currently make.

Take-aways

To organise large numbers of anything it needs self-regulating systems. Our economic system is a good one but far from perfect system for resources. It is in many ways like other self-regulating systems like ecosystems. Still there are significant issues remaining one of the key ones is to prevent the monopolizing of resources. I invite you to use this framework and apply it to other things. What you should take away from this is a new way of assessing human organisation my analysing and comparing its system of regulation. One last thought to maybe spark your imagination a bit, I think that social self-regulation through for example social status and its qualities could also be interesting to consider.

International Love? A Love Like War.

Continuation

the best cards in our hand, ensuring that well, we have all the power to do whatever we want. And while that is not necessarily bad (sovereign- sorry, autonomy, is a good thing) it is problematic. After all, we all remember what happened with International Relations after the 19th century right?

So whether or not you have an ex that's vaguely reminiscent of a nationalist dictator in, let's say, the 1930s, I think you have a little to learn from this cautionary tale.

Every alliance created in the 19th and early 20th century collapsed. Every. Single. One. And sure, some of them were certainly rebuilt, but things were never quite the same. So maybe, this system of doing only what serves your own interests is not the best policy out there. After all, what is the beauty in convenience? The most romantic gestures are always wildly impractical.

But what came after Realism, you ask?

Well, sorry to break it to you but Realism is very much alive and kicking today, but thankfully, it is not the only alternative when you want to decide how to understand world order.

The most commonly cited alternative is Liberalism. Also sometimes called Idealism, for the hopeless romantics out there! This theory stated that while countries are self-interested, they can also care about ideas. Countries might care about their own power, but they can also care about human rights and democracy. This doesn't rule out war, it just states that countries care about their ideals so much that they go to war for them.

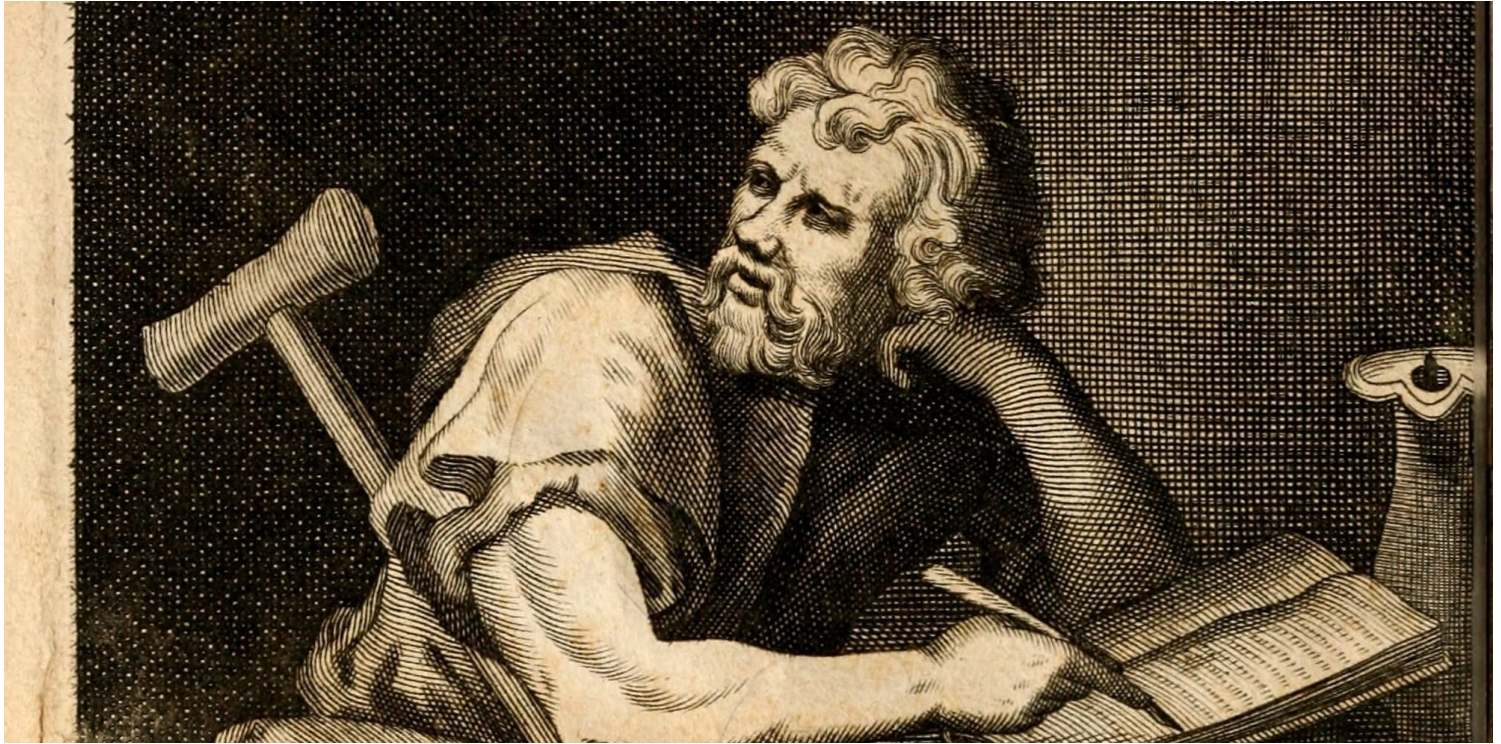
Without getting into the complicated nuance of forcing your own ideals into others, let's talk about this. Do you believe in love? Do you believe that people can be kind and caring? Then fucking act like it! If you believe in love, take that chance, go on that date, tell them what you feel. Go to war for it.

The very idea of this is allowing yourself to be impractical. Yes, it might not entirely serve your own tangible interests, but why not allow yourself to also care about what you believe in. And I don't just mean donating to charity. And by the way, this also goes for countries, in case any of them are reading this (If you love democracy so much, fucking act like it, USA!). If you actually managed to believe in something like love, and then go on to both practice and preach, you will have done a better job than most countries around the globe.

So please, stop being so medieval! Fearing vulnerability is very 19th century, and the best that will bring you is a love like war. Which, as hot as it may sound, will leave you rebuilding for decades.

Editorial Co's Interview with Stoic Philosopher Robin Waterfield

Written by Sebastian Vogel



EditorialCo: Robin Waterfield, thanks for sitting down with us to discuss Stoic philosophy. Why are you generally interested in ancient Greek philosophy and Epictetus specifically?

Robin Waterfield: I can hardly remember a time when I wasn't interested in ancient Greek philosophy. It certainly started at school, before university. Like many people, I've always been interested in philosophy in the general sense, being interested in the ideas that great thinkers of the past have come up with. So when I studied Greek and Latin at university, I naturally gravitated towards the philosophy specialization. My interest was a combination of sheer intellectualism, trying to make sense of what the ancient thinkers said, and personal touch as well, trying to see if any of their ideas had practical application in my life in those days.

The time I was at university, few people were studying the post-Aristotelian thinkers, so I was chiefly interested in the Pre-Socratics, Socrates, and Plato. But then as my career progressed as a university lecturer and then as a translator, I remained focused on the classical thinkers. But of course, I gradually picked up a working knowledge of epicureanism and stoicism and so on.

And then early in 2018, I was approached by the publisher Basic Books

to do a translation of Marcus Aurelius, which was published in 2020. So doing that translation and writing the introduction to Marcus, gave more depth to my knowledge of Stoicism. I'm still way off being an expert scholar of stoicism. I don't have a position on many or perhaps any of the scholarly controversies that rage particularly about early Stoicism. But it appears from the reviews that I can write a decent introduction at any rate.

The book we're talking about today is a translation of the works of Epictetus, and these works have been translated before. I was wondering when reading the book, why did you feel the need for a new translation and what did you do differently?

I'm not so sure that I really saw a need for a new translation, but it's just that I believe, - this is going to sound boastful - but I believe that I'm the best translator of Ancient Greek prose into English at the moment, and that's what the reviewers say as well. So that's why I feel I'm not just being boastful, but being realistic.

I would say that my translation differs from others in two main ways. One of the ways in which I think it's better is it captures Epictetus' freewheeling, conversational, brusque tone of voice better

than others. And the other way in which it differs is it has a lot of notes explaining issues from his references to myths and legends to aspects of Stoic philosophy. The notes supplement the fairly extensive introduction I wrote on Epictetus' life and thought, and that aims less at scholars than lay readers, or perhaps I should say they're aimed both at scholars and lay readers.

Let's get into the actual philosophy. There is the separation of philosophy in the fields of logic, physics, and ethics. Maybe you could start by explaining how this separation works and what each of them is about.

As you say, the Stoics divided philosophy into three major fields: logic, physics, and ethics. They took this triad to constitute all that one needs to know to live.

What they called logic covered not only the rules of a correct argumentation and thinking - what we mean in English by logic -, but it also covered grammar, linguistics, rhetorical theory, epistemology, all the tools that might be needed to discover the truth of any. Physics was concerned with the nature of the world and the laws that govern it, and so included ontology and theology as well as what we would recognize as physics, astronomy, cosmology. Ethics was con-

cerned with how to achieve happiness, all the conditions for living a fulfilled and flourishing life as a human.

As a teacher of Stoicism, Epictetus taught all three subjects at his school. There's something very important to consider here, which people don't always recognize: The only work we have of Epictetus' teachings is the Discourses, which were not the core teaching of his school. The Discourses were delivered off the top of Epictetus' head in the afternoons, let's say, as he was walking around with his students and addressing their personal issues. But in the mornings, he ran a regular Stoic school teaching all three of those subjects. He says it's only a preliminary to practice, but in the mornings, he taught theory. We've lost all that. There are traces in the discourses, which make it clear that he was teaching all three of those subjects, but we don't actually have his take on those traditional Stoic subjects.

Since logic is concerned with truth, it was very important for the Stoics to be able to distinguish valid and invalid forms of argument. This seems to have been a specialty of Epictetus, to judge by the many references to his school's work in the area. It's interesting to note that Epictetus, who wasn't at all a boastful person, felt that he had mastered this field and I imagine that he emphasized logic a lot in the morning teaching. On the other hand, it is curious how little Epictetus's teaching appears to be interested in epistemology. That would've been a subject that exercised him in the mornings, but it doesn't really crop up in the afternoon talk so much. He assumes aspects of Stoic epistemology, but he never discusses them.

Physics too scarcely plays a part in what we have of Epictetus' work, and it's easy to see why. In the Discourses, the afternoon talks, he is concerned to stress over and over again that logic, physics and theory in general are useless unless they're put to practical use to improve one's life. In fragment one, which is really all we have about his take on physics, he says that physics is important. Or at least as I understand fragment one, it's not an easy fragment. He says that physics is important, but it's also important not to get caught up in the details. The point being that theory is only a preliminary to practice. Theory isn't dispensable, but it alone does not make one a philosopher. To become a philosopher, one must change one's character and behavior and theory alone can't do that. In the Discourses, ethics is what Epi-

ctetus is chiefly concerned with. Not so much with ethical theory, which would've been taught and studied in the mornings. There he would have covered why virtue is the only good thing and vice is the only thing that is bad, how all actions follow from what the Stoics called inclinations, why passions are misleading, what is appropriate or proper for us as human beings to do. In the afternoons, it's about putting these ideas into practice. So for instance, not how all actions follow from inclinations, but how to control one's inclinations so that one's actions are appropriate.

What exactly does Epictetus understand as virtues?

One of the things that's interesting about Epictetus is actually how little he talks about the virtues. He assumes the standard list of virtues - courage, prudential wisdom, and so on. But he doesn't talk about them. Rather than talking about the cardinal virtues, he talks of roles, of our roles in society and of acting in accord with nature. He doesn't say for instance, that as citizens we should behave with justice - one of the cardinal virtues - towards our fellow citizens. He just says that we should act as citizens probably should.

Since virtue is what is good and since we strive for the good in all things, and since we can't help but be entwined in certain social relationships, we have to bring virtue to bear on those relationships. He says, I have a role as a human being, but I also have a role as a particular human being, and this divides into numerous sub-roles because the particular person I am is also a son, a father, a citizen, a husband, and so on. I have these multiple roles. In addition, I must adapt myself to the roles that fortune assigns me or that I choose. I think he never offers advice as to how to behave as a brother, say, or as a son. He assumes his students already know. In other words, it's the behavior sanctioned by Roman tradition or by common humanity.

But in addition to talking about the plurality of roles that each of us has, he also talks about one's role in the singular. He means the face or the facade that we present to the world, the part we play on life's stage. He doesn't take this to be something superficial, but an aspect of our integrity, the kind of person we've chosen to be, or that fate has cast us to be, and the reflection of our true nature. In terms of a pervasive metaphor employed by Epictetus, it is our station in life

where we have been posted by the divine Commander-in-Chief. But it needs training to acquire our proper role and practice to stay true to it. It has ethical implications, our single role, in that people need to develop or tone down different aspects of their personality in order to act appropriately and progress towards virtue.

So whether Epictetus is talking about roles in the singular or the plural, they have the same function: When it comes to making ethical decisions, we should refer to our roles. What you already know about yourself and your place in society can be your starting point for being a better person.

Something that repeatedly comes back and is really prominent when reading Epictetus is the distinction between things that are up to us and things that are not up to us. How does that play into this?

Continue reading on next page

Completely not Real Horoscope:

Capricorn: that big choice you recently made? I would reconsider, for your own good.

Aquarius: remember, if at first you don't succeed, it wasn't worth doing.

Pisces: you're doing okay.

Aries: if you're gonna do crime, don't get caught, trust me, it's annoying.

Taurus: running away is always an option.

Gemini: life is like a sandwich, and you're the bread.

Cancer: clean up your place ASAP.

Leo: you're doing too much, relax a bit.

Virgo: you're going to lose your wallet in the next two days.

Libra: go touch some grass.

Scorpio: remember, bros before garden tools.

Sagittarius: this is gonna be a very interesting next couple weeks for you.

Sunday, April 30th 2023

It plays into everything. This to me is Epictetus as a teacher: he reduces all the complexity to that single aphorism or maxim. Some things are up to. And some aren't.

The Discourses is very strongly religious in flavor. He talks a great deal about God's providence for us as human beings. When he says that some things are not up to us, he means that they are the events that simply happen to us, that we have really no choice about because they just happen, including for instance the stratum of society into which you are born. These are things that we can't do anything about, and so we should just accept them. This ties into what he says about roles. We have to just accept the roles that fortune has assigned us and do the best we can with it. Be the best citizen that we can be, the best son, the best father that we can.

Things that are up to us are chiefly our responses to these events that just happen to us. We can alter and control our responses to those events. We don't have to react with anger when someone offends us. We don't have to react with pleasure when somebody praises us. We can control all of our inner states, our thoughts, our feelings, our imaginations, our hope.

Does that also mean that we just accept political reality, social order and also all injustices that are in it?

That's what I believe. It's clear that Epictetus thought that politics as actually practiced in Rome was a field of corruption. Upright, honest people are constantly in danger of being executed or sent into exile. He also

says that so-called political power is an illusion in the sense that such people are actually slaves to their appetites and ambitions, and so lack power altogether. This is an old paradox which Plato first propounded in the Dialogue Gorgias: to desire political power is to enslave oneself.

Political theory isn't something that Epic teachers touches on because for a Stoic it doesn't matter what kind of constitution he lives under. It makes no difference to the work a Stoic has to do on themselves. The constitution under which we live is not up to us, and that means that it's something that has no contribution to our ultimate happiness.

But he doesn't discourage his students from going into politics, though he thinks they're caught in danger. But insofar as it's a Stoic's job to promote happiness for others, Epictetus might allow that a moral political person has a part to play in that. But otherwise, he's simply not interested in politics because it makes no difference to a Stoic.

As a final question, how could we living today apply some of his teachings?

One of the great things about the Discourses is that there are embedded in them hints and sometimes more than hints as to a whole series of practical exercises that his students were required to do to help them make progress.

Some of them involve literally moment-by-moment awareness. Every moment of the day we are bombarded with information and things happening to us, and these things come to us in the form of propositions, such as I believe that there's a snake on the path in front of me. And you either assent to that proposition or you withhold assent. One of the exercises that Epictetus was requiring of his students was to catch the moment of assent before you give your assent so that you can decide whether or not you want to give

your assent to something. And can you imagine how difficult this is to actually put into practice?

But some exercises are more straightforward. Like, when you wake up in the morning you try to envisage what problems you're going to meet during the day so that when you meet them, you find it easier to cope with them. And at the end of the day, you're supposed to review your day to make sure that it's gone well and that you've done everything that as a Stoic you should do. So those are fairly simple exercises.

Another exercise connected with the idea of having to look ahead in the mornings is that we have to always act with reservation, so that one is never thwarted. What the Stoics meant by reservational adaptation refers to the fact that future-directed inclinations, even rational ones, should always be accompanied by a conditional, because it's always possible for things to go wrong. This goes back to some things are up to us and some aren't. The things that aren't up to us include the fact that something can happen that knocks us off our path. We choose to do something, but an external event can happen, which makes it impossible for us to do it. So you always act with reservation, you always act with the knowledge that something may knock you off the path that you've chosen. In this way, a wise person's impulses are never thwarted because he was already expecting impediments.

So that's just a couple of the exercises that are outlined or assumed within the pages of the Discourses. There are many more. I drew up a list of them at the end of the introduction to my translation. So anybody who is interested in that particular, very important aspect of Epictetus' work, I can just refer them to the end of my introduction.

Great. Thanks a lot for your time and the insights into Epictetus' and Stoic philosophy.

★ LOOKING FOR WRITERS ★

Hey you!

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Do you like writing? Would you like something cool to write on your CV?

Here at the newspaper, we have realized the difficulty that comes with getting people to commit to writing for a newspaper they are not invested in, so here's our idea!

After having submitted an article, and the issue for which that article is written is published, depending on the quality of your writing and the way it is received, you may be asked to be an official writer for the paper. This position would come with the responsibility of writing an article every couple of issues published, however, it also comes with perks!

As an official writer, your stories would have preference over stories handed in by other writers who do not belong to the newspaper. As well as this, the writer's credit below the title of their piece, as to be differentiated from non-official writers, will appear with a star next to their name. As well as this, official writers will have the right to present and carry out ideas for recurring columns or segments in the newspaper.

We look forward to hearing from you!

The Long Awaited non- CineCo Review of “Dungeons and Dragons: Honour Among Thieves”

Written by Igor Koziupa

6.5

/10



I have always been familiar with Dungeons and Dragons as an intellectual property for some time. I learned about it from Stranger Things and my continuous dives into nerdy things. I found the idea very appealing; however, I never played it myself. Therefore, I might say I was not extremely anticipating the movie; however, I still managed to see its premiere night.

The reason I decided to give it a chance so early in its cinematic release is simple: I like new things. Fantasy has not been big in cinema since Peter Jackson's Lord of the Rings (and sadly later, Hobbit trilogy). So, when there was a prospect of something, it immediately sparked my curiosity. Was I happy with the product? Well, let's begin.

As any good tabletop RPG session, the movie needed charismatic characters. Fortunately, in this regard, it delivers. Harper Ed, played by Chris Pine, is a semi-leader of the group, and he is also the character around which the plot revolves. He is a single father trying to retrieve his daughter from the bad guy. Being this integral to the plot, I am glad to report that he does not stale for even a single second of the runtime. I must say it was nice to follow his journey to both evolve as a character and find the McGuffin.

Ed was supposed to bounce off his barbarian long-time friend Holga Kilgore;

however, I believe the best ideological opposite of his character was the AMAZING Xenk Yendar, played by Regé-Jean Page. The Bridgerton star serves an unforgettable performance where he plays the righteous and stiff Harper. In the general purview, sadly he mostly exists to push the plot forwards, but my god, is he a delight to watch. While holding no agency, he is somehow the most vibrant part of the movie; therefore, I must say the segment of the movie where he appears is probably my favorite.

Sadly, other characters appear rather bland in comparison. I did like the above-mentioned Holga Kilgore as a comedic character, but sadly she did not have enough space to develop into a full-fledged hero. This led me to a critical situation where even as she had a dramatic scene in the climax, I just couldn't bring myself to feel any emotions.

For Sophia Lillis' character of Doric and Justice Smith's Simon Aumar, I have nothing to say. It was just bland. I think they have not given in strongly enough into either of those two characters, ultimately leading them both to be very one-note.

What's worse, the movie is also not saved by the plot. Understandably so, it tries to be character-driven, where the core plot is not complex or surprising. Opposite, in fact, it is rather predictable

and one-dimensional. Throughout the entire movie, we just follow characters going from point A to B and “leveling up,” which simply does not work in a movie format.

If the movie succeeded financially, it could have been a new big player in the business. Sadly, the movie will most likely not revive fantasy in the cinemas, firstly because you can't revive what has never been alive and secondly, because of its low profits. With that in mind, it looks like Paramount might not be eager to invest in a sequel. On the contrary, however, they might still want a brand, and those are not built by a singular movie. They might turn their eyes towards the highly profitable series of John Wick movies, which, during the first instalments, flopped. In sum, the fate of fantasy is still in the air.

Personally, I can't say I liked this movie; however, I do not believe it to be bad. I think I just had high expectations and that's why I ended up disappointed. It is however still relatively wholesome story with some good performances and large pile of unused potential. I will not say that it is bad I think in all honesty I can say that if you are bored of cape wearing men in tights dominating the cinema but still like a fair dose of fights and explosions you could check it out. My final rating is a 6.5/10 because its slightly above average.

Why the Alt-Right Hates Animals

Written by Mike Hawke

Animals: exist

Ben Shapiro:



So, the Alternative Right hates animals. And I mean really hates them. It's like they're trying to outdo the Grinch in terms of their utter disdain for all things furry and cute. But why? Well, according to them, animals are just a bunch of freeloaders who mooch off of us humans. They don't pay taxes, they don't contribute to society, and they certainly don't hold down any jobs. I mean, have you ever seen a squirrel filing a W-2? I rest my case.

But that's not all. The Alt-Right is convinced that animals are secretly plotting against us. They think that when we're not looking, our pets are busy hatching diabolical plans to overthrow the human race. They're convinced that one day, we'll wake up to find our dogs and cats wearing suits, driving cars, and demanding equal rights. It's like they've watched one too many episodes of Planet of the Apes and have decided to apply that same level of paranoia to every animal species on the planet.

And don't even get them started on veganism. The Alt-Right sees veganism as the ultimate betrayal of human superiority. They believe that eating meat is a fundamental part of our identity as a species, and any attempt to move away from that is an attack on our very nature. It's like they're saying, "Sure, we may have evolved to be capable of complex thought, communication, and artistic expression, but have you tried a good steak lately? It's like a party in your

mouth!" They believe that vegans are nothing more than a bunch of hippies who want to take away their right to eat burgers and hot dogs. They see veganism as a threat to their way of life, a movement that wants to turn us all into tofu-loving, tree-hugging, granola-eating wimps.

But it's not just domesticated animals that the Alt-Right hates. They're also deeply afraid of wild animals. You know, the ones that live in the forest and occasionally wander into our suburbs. The Alt-Right sees these creatures as nothing more than furry, four-legged terrorists who are hell-bent on destroying everything we hold dear. They believe that the natural world is a dangerous and unpredictable place, and the only way to survive in it is to exert dominance over all living things. It's like they're preparing for some kind of post-apocalyptic, Mad Max-style future where the only things left on earth are humans, guns, and canned Spam.

And don't even think about trying to reason with the Alt-Right when it comes to animals. They're so convinced of their own superiority that any attempt to suggest that animals might deserve some level of respect or consideration is met with a level of vitriol that would make even the angriest internet troll blush. It's like they've built a wall around their hearts that's impenetrable to anything that isn't made of bacon. They see any attempt to regulate or limit the exploita-

tion of animals as an attack on their freedom to be jerks. It's like they're saying, "You can take my right to kill a deer with a machine gun from my cold, dead hands!"

But maybe, just maybe, there's a way to reach the Alt-Right. Maybe we can appeal to their sense of patriotism and love for their country. After all, America is a country that prides itself on its diversity, its ability to bring people of different backgrounds and beliefs together. Maybe, just maybe, we can convince the Alt-Right that animals are just as much a part of America as we humans are. That they deserve the same level of respect and consideration that we afford to each other. That we can work together to create a more compassionate and just society for all beings, regardless of whether they have two legs or four. Because in the end, isn't that what being American is all about? Coming together, overcoming our differences, and building a better future for ourselves and our children. So let's extend that same spirit of cooperation and empathy to the animals that share our planet. Let's show the Alt-Right that there's more to life than just being a jerk. Let's work towards a world where we can all coexist peacefully and respectfully, even if we happen to have feathers or fur.

Marxist Mario: Irrefutable Proof Mario is a Communist Hero of the Proletariat

Written by Justin Case



When you think of Mario, the first thing that comes to mind probably isn't "communist." After all, he's a happy-go-lucky plumber who spends most of his time jumping on turtles and collecting coins. But what if I told you that there's more to Mario than meets the eye? What if I told you that deep down, he's a red-blooded communist who's fighting for the working class?

First of all, let's look at Mario's backstory. He grew up in a poor Italian family, and even as an adult, he's still just a lowly plumber. He doesn't come from money, he doesn't have any political connections, and he certainly doesn't have a cushy job like Bowser, the wealthy industrialist who's always causing trouble. Mario knows what it's like to struggle, and he's always been on the side of the underdog.

But it's not just Mario's personal history that makes him a communist. It's also his actions. Think about it: what does Mario do in his games? He goes around collecting coins, right? And what do those coins represent? Wealth. And who does he give that wealth to? The people. Every time Mario collects a coin, he's redistributing wealth from the wealthy (Bowser) to the poor (the Mushroom Kingdom citizens). He's essentially Robin Hood with a mustache.

And it's not just coins that Mario redistributes. Think about the power-ups he collects: mushrooms, fire flowers, stars. All of these power-ups are things that make Mario stronger, more powerful,

and more capable of taking on the forces of evil. And where do these power-ups come from? The environment. They grow out of blocks, just waiting for someone like Mario to come along and collect them. In other words, they're a natural resource that belongs to everyone, not just the wealthy few. Mario is essentially using the resources of the Mushroom Kingdom to empower the people and take down the ruling class.

But it's not just Mario's economic policies that make him a communist. It's also his attitude towards collective action. Think about all the times Mario has worked with others to achieve a common goal. He's teamed up with Luigi, Toad, and even Bowser on occasion to defeat a greater enemy. He understands that in order to achieve true freedom and equality, we have to work together. He's not just out for himself; he's out for the good of the collective.

And let's not forget about the power dynamic between Mario and Bowser. Bowser is the wealthy, powerful, industrialist who's always trying to dominate the Mushroom Kingdom. He's the ultimate capitalist, trying to use his wealth and power to control everything around him. But who always takes him down? Mario, the working-class hero who fights for the people. Mario is essentially a labor organizer, using his skills and strength to take on the forces of capitalism and bring power back to the people.

Now, I know what you're thinking: "But Mario fights against communism in his

games! He's always taking down Bowser, who's clearly the bad guy!" But that's just it: Bowser isn't a communist. He's a capitalist. He's the one trying to dominate and control the Mushroom Kingdom, not Mario. Mario is the one fighting against tyranny, using his skills and resources to bring power back to the people.

And let's not forget about the Mario Party series. In these games, Mario and his friends engage in friendly competition and work together to achieve a common goal. They take turns being in charge, and everyone has an equal chance to win. This is essentially a communist utopia, where everyone has an equal say and an equal chance to succeed.

Thus, while it may seem surprising at first, Mario from the Nintendo Super Mario Bros franchise can indeed be seen as a proletariat hero. From his humble origins as a plumber from a poor Italian family to his use of natural resources to empower the people, Mario embodies the values of communism. He understands that true freedom and equality can only be achieved through collective action and working together towards a common goal. So, the next time you're playing a Mario game, remember that you're not just jumping on turtles and collecting coins - you're taking part in a revolutionary struggle against the forces of capitalism. It may seem like a lighthearted and fun experience, but at its core, Mario's story is about fighting for a better world for all.

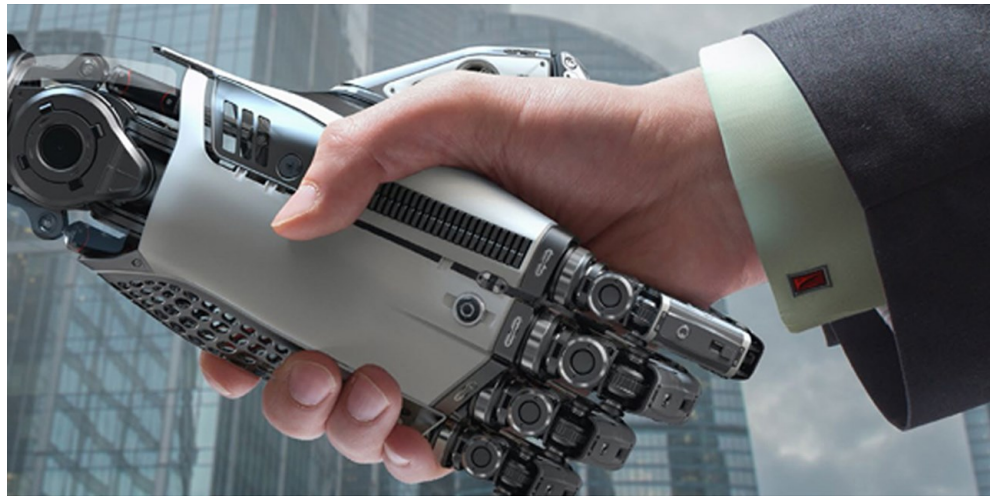
Artificial Intelligence: Why I'm Worried and How it Doesn't Matter

Written by Cristóbal Palacio Sánchez de la Nieta

Artificial Intelligence is taking the world by storm! From students cheating on essays with “ChatGPT”, to AI renditions of Drake singing the Macarena, to the production of full-length YouTube videos of the last three presidents of the USA discussing the best arc in *One Piece*; there has been a very sudden rise in the popularity of the usage of, and exposure to, Artificial Intelligence in our daily lives. Although most embrace this idea, after seeing the mostly harmless, and often helpful, effects that this type of technology is capable of producing, some have seen one too many sci-fi movies to know that maybe we as a society could afford to be more cautious in the development in this technology, lest we open a Pandora's Box of sorts, where our own curiosity and hubris as humans leads us to the creation of something we can't just un-make. I understand that this sounds painfully dramatic, and in a large part it is, but I implore you to indulge me.

First, let's get something straight. I'm in no way worried about AI taking over the world. Although being a very attractive line of reasoning when arguing against AI, I doubt AI could do worse at running the world than we are currently doing. In all seriousness, AI as we conceive it nowadays doesn't really have the capability, computing power, or internal frameworks to handle taking over a country, much less the whole world.

The way in which artificial intelligence works is actually quite simple, as long as I simplify it. Artificial Intelligence functions with three basic steps: input, processing and output. In other words, an AI model is given access to a limited source of information, as well as a prompt to guide its analysis, the AI then breaks down all this information into small pieces and analyses patterns within them, after which it uses another algorithm to convert those patterns into a ready-made, easily digestible info-meal to mentally satisfy whoever handed the AI the prompt to begin with. One interesting thing that distinguishes AI from a calculator is the ability for the algorithm to be trained. The more often an AI algorithm is run, the more patterns it is able to recognize within the data it is given allowing it to become more and



more capable to successfully and efficiently answer prompts over time. This model of machine learning is very interesting, as it is eerily similar to the rationalist model of thinking, where one uses the knowledge they have and analyses patterns between that knowledge to create new lines of reasoning, but that is neither here nor there. My point here is that AI lacks the agency to be motivated by self-preservation and self-gain to begin with, it is simply a tool like any other, and my worry is doesn't lie with the agency AI has when functioning, but the mismanageable agency people obtain when accessing it.

People are assholes sometimes. There's many ways of putting it, and perfectly irrational rationalizations of this, but the fact of the matter is, people will often misuse whatever resources they have, and whether this is done purposefully or not, end up hurting other people. Thankfully, we have laws and social norms that aim to correct these negative patterns of behavior in society, and when new tools and ideas are brought into light, the aforementioned laws and norms change to accommodate for the possible harm created by these. *In theory.*

When it comes to technology, law makers have historically had a very hard time sounding in any way knowledgeable of anything beyond analog. Two very entertaining examples of this phenomenon happened when congress interviewed the CEOs of Facebook and TikTok, which happened in 2018 and 2023 respectively. These hearings were

both ridiculed on social media following their occurrence, largely due to the ignorance senators showed when interviewing the CEOs. One senator asked Mark Zuckerberg, the CEO of Facebook, “So, how do you sustain a business model in which users don't pay for your service?” to which The Zucc simply replied “Senator, we run ads”. You can understand my distrust in governmental bodies to successfully protect their people from the dangers AI may present when they are unknowledgeable on basic ideas such as this.

In the month of January, there was a monumental scandal across the Twitch (direct live-streaming service) community which showcases one way in which Artificial Intelligence is already causing harm. Popular streamer “AtrioC” was found to be a paying member to a “deep-fake porn” site, in which many of his colleagues, as well as countless celebrities, were non-consensually inserted into pornographic scenes through the use of artificial intelligence. There was a huge amount of understandable backlash, spearheaded by the more prominent female creators on the site, who felt completely dehumanized and disrespected by this “deep-faking”. One of these creators, QT Cinderella tweeted: “The amount of body dysmorphia I've experienced since seeing those photos has ruined me. It's not as simple as 'just' being violated. It's so much more than that”. This much damage felt by people who are already desensitized to events such as this, due to the undue sexualization women face in the industry they are a part of, speaks volumes on the amount

of psychological damage that could be enacted through the mismanagement of AI tools by the people with access to them.

Humanity has made many advancements over time that have had a bitter-sweet effect on history. The same technology used in the development of nuclear energy was used in the development of the nuclear bomb, and the same substances synthesized used to create mustard gas were used to revolutionize

the world of fertilizers. However, all of these advancements were completely comprehended in their danger by governmental bodies, and therefore these were able to quickly respond to the threats these new emerging technologies brought along. What makes Artificial Intelligence uniquely dangerous is the present lack of understanding from both normal people as well governmental bodies on both their way of functioning and the threats it may pose, as well as

their positive perception of it, which, when contrasted with the fact that AI is exponentially growing in popularity, implies that we as society will likely be slow to act and recognize any initial harm it may do, and when AI's nature is to grow with every use, I worry that the longer we take to understand this, the larger the potential for this technology to hurt people becomes.

Editorial Note

Written by Cristóbal Palacio Sánchez de la Nieta

After the unexpectedly positive reception to our first issue, we here at the newspaper knew that we really couldn't disappoint our great and loyal readers by presenting them any less than the very best we could find! Mind you, we couldn't find too much, since *some* people seem to lack the commitment to write two A4's worth of typing.

However, I do believe that in our efforts we have produced an issue of the PPEople's Review that we as a team can be proud of, and that presents what I hope was an entertaining few pages of reading material that maybe taught you a few things, or maybe changed your perspective on others.

We have added a new section to our lovely newspaper this edition, named the Satire section. This is still a work in progress, and we aim to include more forms

of humor that you typically find in a newspaper, like maybe some political cartoons? Who knows what the future may hold, but this is an idea that has been in our heads since we conceived the newspaper, and I'm excited to see where it goes!

Either way, I think I'm getting the hang of this whole editing thing, and who knows, maybe my writing is even getting a little bit better too! It almost seems like having a forum where I can regularly write about my ideas in a structured sense is helpful to my writing skills! (*maybe you should try it out too* *hint hint*)

Another very interesting thing that you may have seen we have added to our newspaper is the new mechanic to invite writers to join our little enterprise, and although we are still figuring out the

specifics, we always look forward to any new people with good ideas and the will to carry them forward to fruition in the newspaper, and we are genuinely hopeful this new aspect of the newspaper will be a successful motivator for more of those kinds of people to try their luck at writing for us.

With this said, I sign off until next month:

Happy reading!

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Cristobal Palacio

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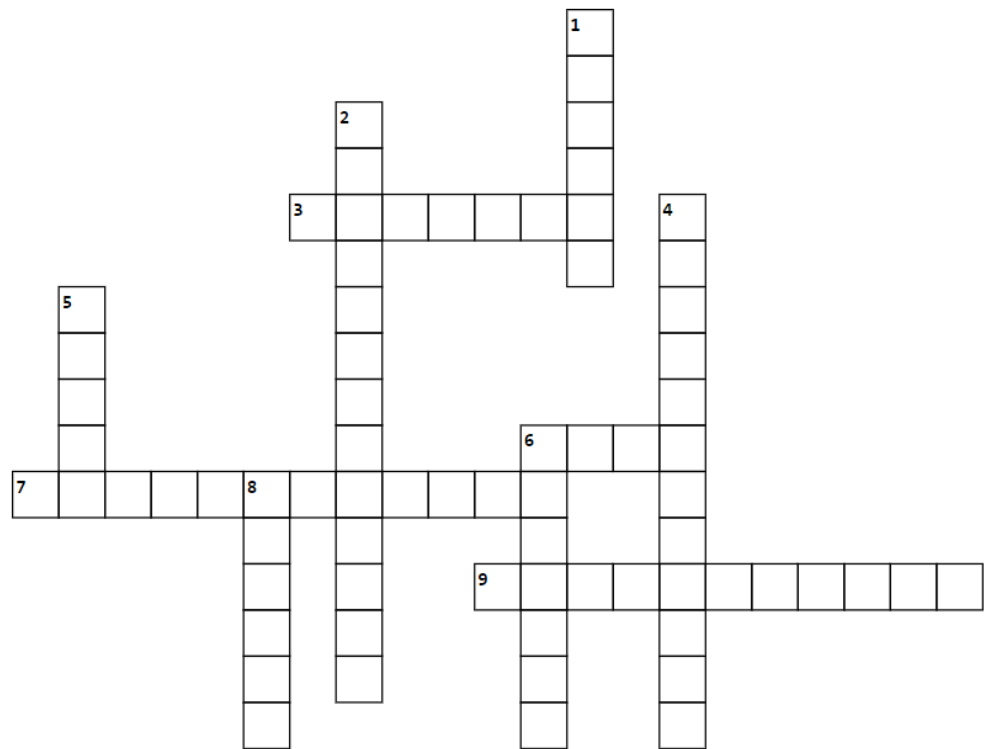
CEO:

Sarah Hamaker

CFO:

Max Krauß

PPEople’s Review Crossword #2



Across

- 3. Mechanical device which, typically vertically, heats up bread.
- 6. First name of the "forefather" of capitalist thinking.
- 7. The reduction in value of an asset over time.
- 9. Philosophical view where all events are determined by previously existing causes.

Down

- 1. Surname of French existentialist, responsible for the quote "If you are lonely when you're alone, you are in bad company".
- 2. Political ideology commonly associated with Ronald Reagan, seeks to transfer the control of economic factors from the government to the private sector.
- 4. Application of statistical methods to economic data in order to give empirical content to economic relationships.
- 5. Large marine mammal, mainly feeds off of krill and plankton.
- 6. Surname of famous poet and activist among other things, author of book "I Know Why the Caged Bird Sings".
- 8. Americanism for the term "biscuit", often contain chocolate chips.

Solve these puzzles!

Hint: there’s 10 words in the Word-Search

8	3			7		2	4	6
2	1	6				7	9	5
5	4	7			6	3		
	2	1	5			8		
9				8				4
4	8					1	2	7
7	5			1	9		6	
1	9							
	6			5		9		8

T	I	U	C	B	K	I	S	P	Z	O	R	Y	T	T
L	K	C	H	U	S	A	T	A	M	G	K	G	H	D
S	O	T	P	E	N	P	C	R	M	D	K	D	E	V
E	Y	C	B	L	F	K	U	L	P	M	H	Z	O	W
M	L	B	K	V	Z	W	S	I	V	K	A	Z	C	K
W	O	O	Z	E	C	Y	B	A	C	P	E	L	R	U
H	C	Y	G	S	Q	B	L	M	F	W	H	L	A	E
H	J	L	C	O	J	L	S	E	Z	I	Q	A	C	K
A	W	H	S	A	Y	T	Z	N	S	Q	Z	B	Y	V
C	O	N	S	E	R	V	A	T	I	V	E	G	O	E
Y	D	W	Z	G	P	C	O	F	Q	C	G	U	P	U
E	G	D	O	M	K	R	O	I	H	M	E	T	P	Z
T	E	A	D	U	Y	K	J	M	C	C	A	K	B	I
M	S	I	L	A	I	C	O	S	E	C	B	Q	D	W
C	A	P	I	T	A	L	I	S	M	D	C	N	C	J