



The freedom has a new Civil Instruction Museum!

What You Need in a Basement Foxhole

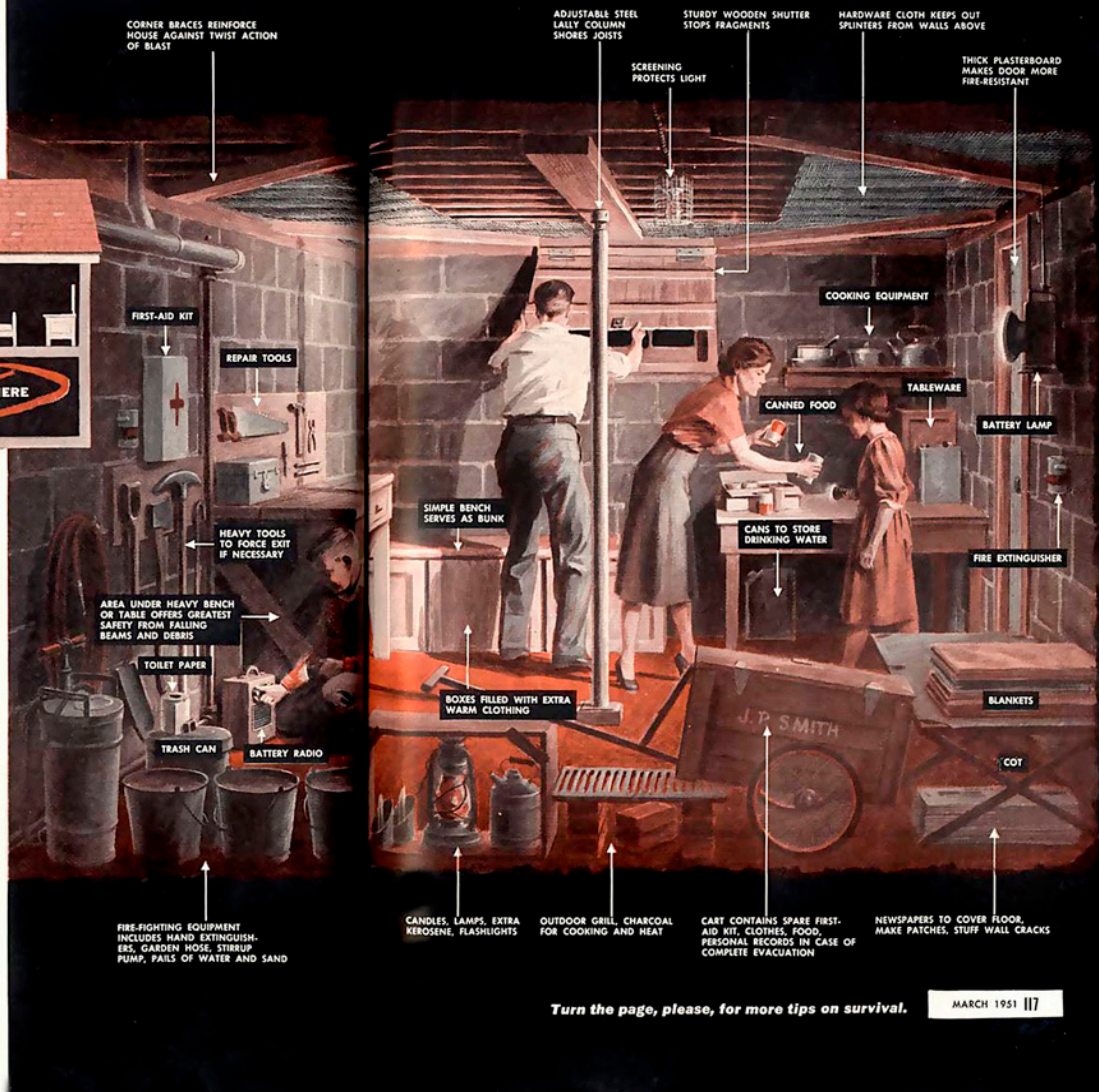


How well your basement refuge will protect you depends on how carefully you choose its location and equipment. As indicated in the drawing above, keep away from the furnace or oil tank (they might start a fire) and the kitchen or bathroom (their heavy fixtures might fall in on you). Outfit your foxhole for pioneer living. You may have to cook over a charcoal fire, jelly-alcohol burner, or kerosene-lamp stove. You shouldn't count on any utilities except possibly gas (the mains, deep underground, are reasonably bombproof). Water pressure may drop after a raid. The water is not likely to become radioactive, but may be polluted. So fill all available containers before the raid; water obtained after the raid should be boiled or purified with chlorine tablets. Telephone service, if not dead, will be badly jammed with emergency calls. Electricity is almost sure to be lacking.



Drawing above shows why floor near outside wall is safest place in cellar if joists fall in. But upstairs, interior partition walls are safer.

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Turn the page, please, for more tips on survival.

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CIVIL INSTRUCTION MUSEUM

The Civil Instruction Museum is a project that stems from an archive of original politico-military material currently composed of over two hundred pieces. This material illustrates the modes of control that regimes and governments have employed to train and teach the civilian population and to influence its behavior in everyday life.

This archive, expanded, cataloged, analyzed and processed, is the basis for the subsequent lines of research and the shows programs generated by the various aspects developed by the project itself.

This museum of historical manipulation is composed of pamphlets, albums, banners, clothing, photographs, objects, signs, guides, patches, posters, films, letters, and every publication, edition and printed document made by political and military classes and intended for the citizens, to indoctrinate them on their behavior and routines. This under the cover of noble goals such as the common good, children safety and education, the welfare state, etc. The occult aim in this activity being to establish patterns of behavior in citizens' life and customs that would affect their daily work and their relationships with both their own families and the rest of the members of the community.

This archive began to be built up from the documentation used to implement the Civil Defense book. This was a book developed thanks to an Arte y Derecho Foundation Grant, within the project The Art Books Project. In the Civil Defense book, I allude, ironically, to collective patterns that political and military commanding structures have imposed upon the people to make them behave in given ways. This happened not only in common situations of everyday life, but, moreover, in particular periods, such as at times of war or natural disasters. The book thus graphically illustrated the citizens' response and acquired behavior that the Political Powers established and promoted.



The Power organizes and manages the social layers already consolidated in everyday life, selecting them either by political interest, in teams, unions or strongly ideological peers. From housewives' organizations, promoting group activities aiming at a progressive alienation of individual feminine identity in favor of men, to scout groups and youth organizations where children are instructed in the use of weapons or total obedience (as in disaster-hit zones), the political power has sought to rule and prepare the men and women of tomorrow, using various means such as biased education, mass media, and various organizations, creating heroes and villains, or directly using surreptitious or subliminal indoctrination and merchandising. All the political powers and governmental bodies, regardless of their ideology, drive a political education into the population. Methods to do so vary vastly, from the most rough control strategies (often used in war times), to subtler modes of indoctrination, typical of more or less consolidated democracies. The material that can be found related to the people's behavior and rules to follow in the case of, say, an airstrike or on issues of energy saving, urban defense, rationing of food, water use, etc is extremely abundant.

In short, Civil Instruction Museum is the creation and manipulation of an archive on the attempt, repeated throughout history by governments, elites and regimes, to make every citizen a soldier to an army of masses, where all men, women, young or elderly, can and should perform certain functions that will help the whole community, and are falsely inculcated by the political power for the latter's own interests.



All this material, analyzed and cataloged, is building the Civil Instruction Museum, being showed in displays, projectors, televisions, etc. with an important part of the collection consisting of all the marginal material dug out from an almost archaeological archive, that can be sensitive to artistic manipulation.

One of the results of such an artist's manipulation is an edition of graphic works, photopolymers, etchings and different techniques, based on materials from 1950s, 60s and seventies.

Also paintings questioning the real and effective value of mass indoctrination by the Political Powers.

The aesthetic languages that underpin all political advertising are studied and reproduced in these works, directly emanated from the museum's collection of historical memory of the public education systems, as already mentioned used by military and civilian regimes to exercise social control for their own benefit. These control systems in their strategies equal dictatorial regimes to democratic systems by the identity of their models, legitimizing public manipulations. Thus, the Civil Instruction Museum is nothing more than a project that proposes to highlight the codes that underpin the political systems language used to indoctrinate the citizens, not only about patterns of behavior, but also about ethics and morals.



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