The Human Conflict Issue

Aboriginal News Group:
Brief Thoughts About a "Random American Bombardment"

J. B. Gerald:
Against the killing of Anwar al-Aulakqi & others

Frantz Fanon:
Reciprocal Bases of National Culture and the Fight for Freedom

Prof. Ridwan Laher:
Leftover Whiteness in South Africa

Justice for Missing and Murdered Indigenous Women:
Missing or murdered native women list grows to 582

Jean-Paul Sartre:
On Genocide

Plus:
Indigenous poetry and other enlightening items of interest to rational Indigenous people...
Against the killing of Anwar al-Aulaqi & others

Written by J. B. Gerald
editor of 'Gerald and Maas Night's Lantern'

First

"The CIA Hit List" is a media term for selected Muslim men to be murdered as threats to the United States. As President, Bush used the phrase for his list of 15 targeted suspects when the policy was first made public mid-
December 2002. Names of the "hit list" surface, then recede so it is hard to be sure who is current. (1)

The Bush announcement, approved of prohibitions against assassinations in the executive order of former presidents, designated terrorists as "enemy combatants" to avoid a direct confrontation with the laws of war (LOW) aka laws of armed conflicts (LOAC), which are binding on the U.S. (2). Media reports of Dennis Blair, the Director of National Intelligence, in testimony to the House Intelligence Committee February 3, 2010, make no mention of "enemy combatants" when he reserves the right to include American citizens on targeted for murder. (3) Then on April 6, 2010 a spokesman for the intelligence community announced that Anwar al-
Aulaqi, a Muslim cleric and American citizen is added to the CIA hit list.(4) The Imam is known for his statements of faith, and determined the<b> </b>"enemy combatants" to life in prison for conspiring to plant bombs in Austria. Namouh committed no act of violence. His computer hard drive, emails and web postings were culled by the witness, for "jihadist" materials were found hidden into an al-
Qaeda "propagandist." SITE is an activist company with an agenda. The site is informed by the intelligence community, lists SITE as an invaluable resource, and this private company-for-
profit is an impartial without representation. Instances of "web-
terrorism" by extremists, are used for the political purposes of those who would wage war on Islam.

Anwar al-Aulaqi

Al-Aulaqi is a devout Muslim, born in Yemen and educated in the U.S. He and his father, a former Minister of Agriculture in Yemen, say he isn't connected to al-
Qaeda. Imam successively of three mosques in the U.S. he was arrested by the FBI in 2006 and released after they found a document on al-Qaeda it was the Army's targeted list and target of a Yemen / U.S. intelligence air strike on the house where he was supposed to kill thirty people.(10) It was against the law to target him, either as a civilian, or as an imam. Imams are considered medical personnel.(11) It is a war crime to target a non-combatant under any circumstances. It was also against the law to kill thirty more Muslim clerics in a non-war zone.(12)

The U.S. considers al-Aulaqi an inspirational threat, “dangerous” since both he and his son, an Iranian psychiatrist who killed personnel at his station, and an alleged Nigerian terrorist, have been on the Army's target list. Al-Aulaqi has been ordered crimes of violence, Dennis Blair, U.S. director of National Intelligence, has since said, but the intelligence community is "not careless" in killing Americans abroad.(13)

Al-Aulaqi is said to believe in a jihad against the U.S. in response to its war against Islam and Muslim people. There is evidence that the U.S. really is conducting a war against Islam, and sources quote al-Aulaqi as saying "I have come to the conclusion that jihad against America is a duty for me, and for every Muslim who can do it." A broad term, "jihad" does not specify violence or armed action, financing the Libyan president Gaddafi recently announced against the Swiss, or a battle of conscience. Is it a crime or a crime of approval of jihad? Was the U.S. Civil Rights Movement song “You gotta do what the spirit say do” a death penalty offense? If al-Aulaqi bears arms or counsels others to bear arms against the U.S., then under U.S. law he has committed a serious crime. There is little specific evidence presented the public that al-Aulaqi has. He is a civilian entitled to a fair trial in civilian court. Within a military context, as a cleric he is a non-combatant. It is in all cases against the laws of war to target a non-combatant.(14)

The SITE Intelligence Group which monitors Islamic web sites and provides information to field forces and U.S. Defense agencies, brought to the public's attention al-Aulaqi's anti-
American and pro-jihadist statements on March 19, 2010. SITE's co-founder was the primary Canadian government witness, web expert and translator at the recent Quebec trial of Said Namouh. (15) a Muslim from Morocco, accused of conspiring to life in prison for plotting to plant bombs in Austria. Namouh committed no act of violence. His computer hard drive, emails and web postings were culled by the witness, for "jihadist" materials were found hidden into an al-
Qaeda "propagandist." SITE is an activist company with an agenda. The site is informed by the intelligence community, lists SITE as an invaluable resource, and this private company-for-
profit is an impartial without representation. Instances of "web-
terrorism" by extremists, are used for the political purposes of those who would wage war on Islam.

Public acceptance

It is an inappropriate response to murder people for hateful America, especially as U.S. policy continues illegal massacres of civilians by drone attacks, aggressive military actions in civilian sectors, destruction of the infra-
structures and the entire cultural fabric of victim societies. Current President Obama was elected to end the U.S. aggressive wars. It would be an appropriate response to change the policy.

Public understanding of what it means to murder people because they inspire others, is thoroughly buffered by context: since 1990 al-Iraqi underground as an Iraqi Muslim civilians have been killed, mothers, fathers, children, who showed no ill will against America, it is partly what an "illegal war" means. Thousands of "combattants" and civilians were arrested, with al-Iraqi and Afghanistan, clearly deprived of Geneva Convention rights in the instance of Guantanamo tortured and detained under such extreme conditions their captors are liable for judgment under the laws of war and conduct for peace. Stripping a religiously defined enemy of human rights was a step toward demonizing other under command. The order seems media-
normal amidst of a policy of war crimes against peoples who are Muslim.

You Delight in Laying Down Laws: Yet You Delight More in Breaking Them
Khalid Gibran

Al-Aulaqi is faulted for his associations with known "terrorists" and he is faulted for honest religious statements. The first implies guilt by association while it is the duty of clerics and chaplains to open to those who seek them out. As for the honesty of al-
Aulaqi's religious statements, the freedom to express these is guaranteed under U.S. law. Both the Constitution and American culture historically affirm both al-Aulaqi's religious freedom and his freedom of speech. It is extreme to sacrifice these for any government agenda, particularly a "war on terrorism." His freedom to think, believe, express thoughts / beliefs is furthered by international covenants, treaties, and the U.S. Constitution mandating countries. Because a cleric states moral truths common to Judaism, Christianity, and ethics, a criminal U.S. policy finds itself threatened tacitly as well as morally. If U.S. policy asks the American public and people of the world to accept rule by murder it should listen more closely to the morality of others. With no comfortable reason to arrest and try him, Anwar al-
Aulaqi is to bemurdered as an "inspirational" threat. In the case of each target on the CIA Hit List, extra judicial murder is a crime against humanity with no statute of limitations.

Assassination of anyone is expressly forbidden by the Laws of War (Law of Labor Force, Section 2, #31). Because this addresses State policies so clearly, both Presidents Ford and Reagan issued executive orders forbidding assassination. President Reagan's Executive Order 12333 (Dec. 1986) states: “Prohibition on Assassination. No person employed by or acting on behalf of any department shall engage in, or conspire to engage in, assassination” (Section 2.11). "In effect participation for well"(Section 2.12). (7) An attempt to counter the Executive order was proposed through legislation (H.R. 19: Terrorism prevention legislation) which failed and again in 2003 which failed. This order remains in effect. As customary law it can't be superseded as law for executive convenience. Germany's Third Reich, for example, evolved a primitive laws to strip Jews of the right to own property or work. (8) At liberation those laws were recognized as simply tactics of the genes.

It is the declared policy of the the Department of Defense to "comply with the law of war."(9)

Americans are aware that the "CIA hit list" has been there a long time. Usually the crimes of power are covert. Evidence of CIA sponsored or executed extra judicial killings was apparent in U.S. policy operations against Lumumba, Castro, Allende,(17) among others. The operations of death squads throughout the Americas, a mode of operation consistently traced to the U.S. School of the Americas, simply covered military operations. The threat behind CIA gathering the thousands of names of radicals, leftists, communists, dissidents, union leaders and organizers in every country where U.S. has corporate interests surfaced in Indonesia of 1965, as one example, with the military murder of over half a million, the CIA's hit list provided the Indonesian military by the CIA.(18)

* A Journal of Indigenous Anti-Colonialist Opinion
MILITARY LAW IS ALSO ENTIRELY AWARE OF NUREMBERG AND THE USELESSNESS OF "I WAS JUST OBEDIING ORDERS" DEFENSE.

The covert claim to absolute power over citizens of other countries, is now familiar enough for the CIA to allow surreptitiously killing, if the target is abroad, but the overt continuation of an old policy. It is publicly claiming the right of the American government to murder anyone.

Military Law is also entirely aware of Nuremberg and the uselessness of "I was just obeying orders" defense. Military law is codified in the Uniform Code of Military Justice which is federal law. Military law is about the service or working with the military.

The US Uniform Code of Justice states it is the soldier's duty to obey a lawful order. Refusal in wartime can mean death. However, not all unlawful orders are obeyed, but the UCJMJ reads, a "lawful order" must be obeyed. Which means to a soldier, if the order is obeyed, the soldier is following an unlawful order and a lawful one, other than the obvious. Because the obvious is not spelled out it is no less obvious. Recent military law attempts to place determination of the law on the court. The law judge is increasingly responsible for determining the law. The War Crimes Act of 1996 allows military personnel to be charged in federal (civilian) court for "grave breaches of the Geneva Conventions" among other crimes.(26) And in areas under its domain, the Military Commission of the ICC does not require access to the ICC court, to prosecute.

Because the U.S. military now serves in regions which involve crimes of command such as aggression, the judicial arm of the military is increasingly concerned with international law. Current Department of Defense manuals on the law of war advise judges advocates of not only the Geneva Conventions signed in 1949 by the U.S. but the Optional Protocol signed but which have become customary law, and application of international law. Failing to recognize an unlawful order is a dangerous decision, it is a recognized alternative, there because it is necessary. The Uniform Code of Military Justice steers clear of rulings on specific parts of its Punitive Articles dealing with crimes against the military system, including crimes one finds in civil courts - drunken driving, rape, manslaughter, etc. The UCMJ avoids dealing with offenses from either of the Geneva Conventions and the Laws of War / Laws of Armed Conflict (LOW & LOAC), except notably in Article 18 which gives court martial the right to try war crimes. This would include breaches of the Geneva Conventions and other Laws of War.(28) By application of Geneva Conventions and the other instruments of international law which military courts must consider, a war crime (or "crime against humanity", if part of an agenda or series of war crimes), is prosecutable. Anyone ordering a war crime is issuing a "patently unlawful order".

Ordering extra-judicial killing of possibly eight or nine Muslim men, in particular the cleric Al-Aulaqi, the U.S. finds itself using a mechanism of the German Nazi in preparing Germany's home front for war; the dehumanization of a religious and ethno-national group, this reification of human rights is dehumanization.

The US Military Law

The words "cape or killing" puts the crime into the language through which military law is in fact particularly careful about who can be targeted.(23)

Military law is also aware of Nuremberg and the uselessness of "I was just obeying orders" defense. Military law is codified in the Uniform Code of Military Justice which is federal law. Military law is about the service or working with the military.

The US Uniform Code of Justice states it is the soldier's duty to obey a lawful order. Refusal in wartime can mean death. However, not all unlawful orders are obeyed, but the overt continuation of an old policy. It is publicly claiming the right of the American government to murder anyone.

Military Law is also entirely aware of Nuremberg and the uselessness of "I was just obeying orders" defense. Military law is codified in the Uniform Code of Military Justice which is federal law. Military law is about the service or working with the military.

The US Uniform Code of Justice states it is the soldier's duty to obey a lawful order. Refusal in wartime can mean death. However, not all unlawful orders are obeyed, but the overt continuation of an old policy. It is publicly claiming the right of the American government to murder anyone.

Military Law is also entirely aware of Nuremberg and the uselessness of "I was just obeying orders" defense. Military law is codified in the Uniform Code of Military Justice which is federal law. Military law is about the service or working with the military.

The US Uniform Code of Justice states it is the soldier's duty to obey a lawful order. Refusal in wartime can mean death. However, not all unlawful orders are obeyed, but the overt continuation of an old policy. It is publicly claiming the right of the American government to murder anyone.

Military Law is also entirely aware of Nuremberg and the uselessness of "I was just obeying orders" defense. Military law is codified in the Uniform Code of Military Justice which is federal law. Military law is about the service or working with the military.

The US Uniform Code of Justice states it is the soldier's duty to obey a lawful order. Refusal in wartime can mean death. However, not all unlawful orders are obeyed, but the overt continuation of an old policy. It is publicly claiming the right of the American government to murder anyone.

Military Law is also entirely aware of Nuremberg and the uselessness of "I was just obeying orders" defense. Military law is codified in the Uniform Code of Military Justice which is federal law. Military law is about the service or working with the military.

The US Uniform Code of Justice states it is the soldier's duty to obey a lawful order. Refusal in wartime can mean death. However, not all unlawful orders are obeyed, but the overt continuation of an old policy. It is publicly claiming the right of the American government to murder anyone.
When Victims Become Victimisers:
Zionism’s Angry Xenophobic War Against Itself and the Rest of the World

EXCERPT: The genocides occurring against Indigenous populations around the world are not limited to Occupied Palestine. Organised human-on-Human inhumanity goes on in the post-WW2 World in Africa and Southeast Asia with passive genocides taking place against “Indios” on both American continents, Australia, New Zealand, South Asia, Tibet, Africa and Eastern Europe. Roma peoples, Basque, Sami, Ainu, Kung San, Southeast Asian Negritos, the aboriginal Papua New Guinean population, Chagos Islanders, Guam’s Chamorro peoples and other Pacific Island Indigenous populations still endure intentional genocide as well. Occupied Palestine's Indigenous Arab population cannot be removed from this list. In fact, they currently stand at the head of this roster due to the ironic fact that their oppressors are European Jews, themselves historical victims of xenophobia and selective ethnic removal. This writer finds this paradox to be the question of the age: ‘How does a victim of genocide excise their own practise of genocide?’ At what point is it deemed irresponsible if not downright despicable to misuse the memory of your own experience with genocide as a political and theological tool to silence criticism of the hypocrisy?

Indigenist Blog-Journalism...

Marty Mars
Mana Motuhake

We are in this waka together but as I have said many times - it is a waka.

There are a couple of things to consider regarding the UN Declaration of the Rights of Indigenous People

Hone's call to put a copy of the dec in every maori household is a really good idea although I would take it further and offer a copy to all households in this country. This aspirational goal is exactly that - something to aspire to and the more we align and move towards the aspirations included within that dec then the better off we will all be.

And secondly we will this week get a settlement for Tuhoe. This settlement will break new ground in terms of achieving mana motuhake. Tuhoe are likely to get Te Urewera back and this is just. This is their homeland and where they live. And it is quite specific to them because as mentioned on Native Affairs last night - no one lives on Aoraki. We should not be afraid of this.

Tuhoe have discussed the treaty settlement issues and others relating to the police terror raids in Tuhoe territory, with phil goff - that is important because labour were government when the raids took place - another shameful episode for them.

Tuhoe will set a higher standard for other settlements and future settlements will be coloured by this one and the UN dec. We are seeing massive changes beginning to occur and we must embrace them, we must celebrate them. We are in this waka together but as I have said many times - it is a waka.
I DON'T EXPECT THAT TOO MANY WHITES WILL SEE SENSE IN MY POINT. FOR MOST, IT IS MORE COMFORTING TO SEE THEMSELVES VICTIMIZED BY AN IRRATIONAL BLACK ONSLAUGHT.

Prof. Ridwan Laheb

Leftover Whiteness in South Africa

Max du Preez is an outspoken Africanist who has spent a large part of his professional and personal life as a critic of apartheid and the deceased Nelson Mandela, whom he calls a "traitor" and "free in South Africa."

From time to time Du Preez gets his analytical teeth into the shortcomings of the African National Congress (ANC) led government but he is at his best when he takes on white bigots and naysayers who think that the former South Africa was the right South Africa.

A few days ago he wrote a column that had him confessing that he and all whites who were born in apartheid, benefited from that horrible system of white abuse and privilege.

Du Preez knew that many whites would come out of the denialist woodwork and protest by claiming that Blacks practice reverse racism via Affirmative Action and, of course, crime, among other spurious lamentations. You can read the Du Preez’s column here and please do venture down and see some of the comments.

While we think through the structural weight that apartheid has bequeathed it may be helpful to look at employment and earnings data among the races.

Economist, Mike Schüssler, has just completed a report that sheds some interesting light in this regard. He concludes:

"The white population group had the highest income which is about 450% more than black income and 400% more than coloured income.

Indian people earned 70% of what white people did.

Schüssler also says that white workers earn 5.5 times more than black workers.

The point here is not to deny that Blacks, coloureds, and Indians, are not making advances in employment and earning power. The plain fact is that Schüssler's report shows this movement.

His report also references a growing number of whites who are becoming poorer.

The point is to contest the prejudicial argument among many that Blacks are the new high earners and that white life is characterized by a broad decline in terms of wealth and access to wealth and its structures.

The truth is that the vast majority of people in South Africa who are poor, and destitute in all life-indices terms, are exactly the same people who were so created and sustained under apartheid.

I also fully expect that if we weighed in data on unemployment, and underemployment, Blacks would be the most affected, and grossly so.

Nothing has changed in these terms. The economy may have many aspects that illustrate the penetration of a Black economic and political elite but that hardly detracts from the truth that 14 years on we are the same country that apartheid created.

What is also the same is the fact that most white South Africans are hardly ready to recognize the brutality that apartheid created to ensure that white life was the right life under apartheid.

It is for these reasons that I am not impressed or intimidated by white South Africans who scream and shout about their new found oppression 14 years after Mandela let them get away with their inhuman deeds.

I am also not impressed by whites who tell me they never voted for the apartheid government or that they were just children when apartheid ‘ended’ in 1994.

Apartheid is not over and neither are the racial disparities that it created.

Du Preez is too quick to point out that he hears this argument only from uppity Blacks and not poor Blacks.

This is patronizing to say the least. My suggestion to Du Preez, whom I respect, as well as the apartheid trolls who keep sending racist comments to this blog, is to engage our post-apartheid culture with nuance and not to speak on behalf of Black, coloureds, and Indians in South Africa.

I don't expect that too many whites will see sense in my point. For most, it is more comforting to see themselves victimized by an irrational Black onslaught.

For this reason, I expect that many whites will want to call me a racist and a ‘hate monger’ again and pointing out that they mostly live in the lap of luxury in Black South Africa.

I am used to this kind of abusive nonsense. There has not been a day in my entire life when I have not had to deal with the weight of whiteness.

I am, therefore, very aware that most whites find it easier to deny their historical and structural relationship to apartheid, still.

Outward!

JE NE M'ATTENDS PAS QUE LES BLANCS TROP GRAND NOMBR DE VOIR LE SENS DE MON POINT. POUR LA PLUPART, IL EST PLUS RASSURANT DE VOIR EUX-MÊMES VICTIMES D'UNE ATTAQUE IRRATIONNELLE NOIRE.

Pour cette raison, je pense que beaucoup de Blancs voudront me traiter de raciste et fauteurs de jalousie (encore) pour remarquer qu'ils ont principalement nit dans le luxe en Afrique du Sud.

Je suis habitué à ce genre de bêtises abusive. Il n'a pas été une journée de toute ma vie ou je n'ai pas trouvé à traiter avec le poids d'une blancherie.

Je suis donc très conscient du fait que la plupart des Blancs trouvent plus facile de nier leur relation historique et structurale de l'apartheid, encore.

En avant!
Once Upon A Time
a 2010 fairy tale for the 100th Anniversary of the Mexican Revolution-1910

By Jose Aztatl Garza

once upon a time bomb
there was a very active
arm chair revolutionary,
clicking here
criticizing there
without a care
Sukhois-ready
underground SME
Zapatista steady

graduate of Steven Biko Preparatory
Crazy Horse Institute of Little Big Horn
Vietnam Veteran Fragster expectations
he would go far so very far so long
as he kept his mouth under control
alone content on the shelf of compromise
behind passive days and gathering storm

toxic Calderon toasted tequila sunrise
he had not heard up-roarious rumor
la llorona y el cucuy no longer held sway
down old Mexico way home of the brave
on Acapulco Bay gangsta' homie land of
yankee bank barons-
stealth bomber crowd

meanwhile Manuela shined shoes
sold chicle wiped windshields
Catered champagne and caviar
cleaned swimming pools drove
two buses and taxi cabs to the airport
tilled the land attended university
studied anarchy 101 trained
the hacienda horses found work
in the Mexican military constructed
the cities served the poor
in private made sure
to keep her matraca
in perfect working order

"Quetzalcoatl
Plumed Serpent,
an earth
has returned,
come to shatter both heaven and earth," she whispered, "see, a canyon top wind
breathing Fire – spewing a Thunder Storm, come, sit, watch the end of the world ...
"

fin
©aztatl, 2010

érase una bomba de tiempo
había una muy activa
brazo revolucionaria silla,
haciendo clic aquí
no criticar
sin un cuidado
Sukhois-listo
subterráneos de las PYME
Zapatista constante

graduado de Steven Biko Preparatory
Loco Instituto Caballo del Cuerno Little Big
Veterano de Vietnam Fragster expectativas
que llegaría lejos tan lejos tanto tiempo
que mantuvo su boca bajo control
solo el contenido de la plataforma compromiso
tras casa pasiva y una gran tormenta

Calderón fecal tostado tequila sunrise
no había escuchado rumores-hasta roarios
La Y el Cucuy llorona ya no dominaban
por México camino a casa vieja de los países
en Acapulco Bay gangsta 'Homie de la tierra
yankee barones de banco
bombardeo Stealth multitud

Mientras tanto Manuela brilló los zapatos
vendió chicle limpió parabrisas
atendidos champagne y caviar
limpió piscinas llevó
los autobuses y taxis al aeropuerto
cultivaban la tierra a la universidad
estudió la anarquía 101 capacitados
los caballos de hacienda encontró trabajo
en el mexicano militar, se construyó
las ciudades sirvió a los pobres
en privado se aseguró
para mantener su matraca
en condiciones de funcionamiento perfecto

"Quetzalcóatl
Serpiente Emplumada,
un terremoto
ha vuelto,
vienen a romper el cielo y la tierra 
-susurró, "ver, un cañón de viento arriba
la respiración de fuego - arrojando una tormenta,
Ven, sientate, ver el fin del mundo ..."

aleta
©aztatl de 2010

***
Jean-Paul Sartre
On Genocide

I T IS NO COINCIDENCE IF JURISTS AND GOVERNMENTS HAVE MULTIPLIED AGREEMENTS TO ‘HUMANIZE WAR’ ON THE EVE OF TWO OF THE MOST HORRIFYING MASSACRES THAT MAN HAS EVER KNOWN.

This can only be established after a look at history: the structures of war change at the same time as those of society. From 1860 to this day, military motives and objectives have undergone a profound change and the end result of this metamorphosis is precisely the war of ‘example’ that the USA is waging in Vietnam.

1856: Treaties for the preservation of the property of neutrals;
1864: At Geneva, an attempt to protect the wounded;
1899, 1907: At The Hague, two Conferences attempting to control conflicts.

It is no coincidence if jurists and governments have multiplied agreements to ‘humanize war’ on the eve of two of the most horrifying massacres that man has ever known. Vladimir Dedijer has shown very well in his book On Military Conventions that capitalist societies were all simultaneously creating this monster, total war, which expresses their real nature. This is because:

1. Competition between the industrialized nations fighting over new markets engenders a permanent hostility which is expressed, both in theory and in practice, by what is called ‘bourgeois nationalism’. We can, after this examination, say that the armed forces of the USA are killing Vietnamese in Vietnam for the simple reason that they are Vietnamese?

2. The development of industry, which is the source of these antagonisms, enables them to be resolved at the expense of one competitor, in the production of more and more massively lethal arms. The result of this evolution is that it becomes less and less possible to distinguish the rear from the front line, between the civilian population and the soldiers.

3. More military objectives appear, near to the cities. The factories, even if they are not working for the armies, do comprise the economic potential of a country. Therefore, the destruction of this potential becomes the aim of the war and the means by which it may be won.

4. For this reason, everybody is mobilized: the peasant fights at the front, the labourer is a soldier in the second line, the wives of the peasants replace the men in the fields. In the total effort of one country against another, the worker tends to become a fighter because, in the end, it is the strongest economic power that has the greatest chance of winning.

5. Finally, the democratic evolution of the bourgeois countries interests the masses in politics. The masses do not control the decisions of the state, but gradually gain a self-awareness. When a war comes, they no longer feel detached. Thus, repressed and often deformed by propaganda, war becomes an ethical decision of the whole community. In every nation engaged in war manipulation (591) makes all, or nearly all, the citizens the enemies of the other nation. In this way war becomes total.

6. These same technologically advanced societies do not cease to enlarge upon the field of competition in multiplying the means of communication. The well-known ‘One World’ of the Americans already existed at the end of the nineteenth century when the wheat from Argentina managed to ruin the farmers in Britain. War is total not only because all the members of one community are at war against the members of another, but because its risk embraces the whole world.

Therefore the war of bourgeois nations - of which the conflict of 1914 is the first example, but which had been menacing Europe since 1900 - is not the invention of one man or one government, but the simple necessity since the beginning of the century for a totalitarian effort against those who wish to carry on their politics by other means or methods. In other words, the option is clear: no war or total war. As a total war that our fathers fought. And the government - who could see it coming but did not have the intelligence or the courage to avoid it - tried vainly to humanize it.

However, in the First World War, intentions of genocide only appeared sporadically. The primary aim - as in the two centuries previously - was to destroy the military strength of a country, even if the more profound aim was to ruin its economy. But, although it was sometimes difficult to distinguish the civilians from the soldiers, it was rare, except during a few terrorist raids, for the population itself to be a target. Further, the two sides were developed nations, which implied from the outset a certain balance inasmuch as each side had a sufficient deterrent against the threat of extermination, the possibility for retaliation. This explains how, even in the midst of the massacre, a certain caution was observed.

However, since 1830 and throughout the last century, there have been many genocides outside Europe, some of which were the expression of totalitarian political structures, while the others - those which we need to know about to understand the growth of US imperialism and the nature of the war in Vietnam - found their origin in capitalist democracies. To export goods and capital, the big powers, and in particular Great Britain and France, built themselves colonial empires. The name by which the (352) French called their conquests - ‘occupations possessions’ - clearly indicates that they could only have acquired them by wars of aggression, seeking out the foe in his own country, in Africa, in Asia and in the underdeveloped lands. Far from being ‘total wars’, which would indicate a certain initial reciprocity, such complete superiority of arms only required an Expeditionary Force. This easily conquered any regular armies that existed, but because such barefaced aggression provoked the hatred of the civilian populations, which is the reserve of manpower or soldiers, the colonial troops imposed themselves by the terror of constant massacres.

A Journal of Indigenous Anti-Colonialist Opinion
These massacres had all the characteristics of genocide: they involved destruction of "one part of the group" through extermination of their prime manpower and property. Thus, they systematically destroyed the economic structure of the conquered, leaving no indigenous land - the Code Civile, which consists of bourgeois jurisdiction with means of civilian population property. The next was genocide. One cannot colonize without systematically destroying the particular characteristics of the native, at the same time denying them the right of integration with the mother country and of benefiting from its advantages. Colonialism is, in effect, a system: the colony sells raw materials and foodstuffs to the metropole and sells the colonial power which then sells industrial goods back to them at world market prices. This process of economic exchange can only be established when the native labour is made to work for stagnating wages. This is the way that the colonized lose their national personality, their culture, their customs, sometimes even their language, as in misery like shadows constantly reminded of their own sub-humanity.

Yet their value as virtually free labour protects them to a certain extent from genocide. Their culture and traditions were fresh in the memory when the French, to make an example, massacred 45,000 Algerians in a few days. It is a common occurrence [351] that no one then thought of judging the French gourmand, and they were not even judged. But this deliberate destruction of 'one part of the national group' could not be continued without proving to the disadvantage of the settlers. To have done so would have ruined them. It is because they were unable to evacuate the Algerian population, and because they did not integrate the country, that the French lost the war in Algeria.

These comments enable us to understand the following: for Algeria, the war was transformed after the Second World War. It is at about this period, in 1948, that the struggle for independence was enlightened by such conflict and its impact on the 'empire', and encouraged by Mao Tse-tung's victory, determined to regain their national independence.

The characteristics of the struggle were clear from the beginning: the settlers were victorious in numbers, the French in casualties numbers. Even in Algeria - a colony of settlers rather than of Outside, the proportion of French to natives was 1.9. During the two world wars, many native peoples had learned the meaning of war, had learned to landscape, to season soldiers. However, the sacrifice and quality of weapons - at least the political influence of the number of fighting units. These conditions dictated the nature of the enemy, the old enemy, the extreme mobility of the combat groups which had to strike with fire and sword and to retreat immediately. This was not possible without the participation of the entire population's combatant, under the association of the forces of liberation with the masses: the former organizing against the settler, the latter offering education; the latter supporting, feeding and hiding the liberation army's soldiers, and giving them their young to replace their losses. It is not by mere chance that the 'policies of resistance' are one of its principles, its tactics and its theoretics, begins at the same time as the industrial power of the settlers, the same stage with the harnessing of nuclear fission. Nor is it by chance that it resists the policies of force, the contradiction that gave victory to the FLN in Algeria was typical of the time; in the history of the world war for national or colonial (as does the hydrogen bomb).

Against partisans backed by the entire population, colonial armies are helpless. They have only one way of escaping defeat: they may demoralize them and tends towards a Dien Bien Phu. This is to eliminate them. The army is the unity of a whole people that is containing the conventional army, the only way to be sure that the strategy be effective is the destruction of that people, in other words, the civilians, women and children.

Torture and genocide were the colonialist's weapons against the natives. And that answer, as we know, is useless if it is not definitive and non-negotiable, if the colonies, unified by its fierce and politicized partisan army, will not let itself be intimidated, if it is a question of colonialism, by a massacre 'as a lesson'. On the contrary, this will only increase its hatred. It is no longer a matter of arousing fear but of physically liquidating a people. And as this is not possible without at the same time eliminating the colonial economy and the colonial system; the settlers panicked. They were powers growing tired of sinking manpower and money into a conflict with no solution, the masses at home in Europe and in the rest of Europe, the war was barbaric wars and the colonies become independent states.

There do exist, however, cases where the genocidal solution to popular wars is not held back by innate contradictions. Total genocide then reveals itself as the foundation of anti-guerrilla strategy. And under certain circumstances, it would even present itself as the ultimate objective, either immediately or gradually, exactly what has happened in the war in Vietnam. This is a new aspect of the imperialism of today, that of neocolonialism because it is defined as aggression against an old colonial country or dependency, to subject it once again to colonial rule. At first, the neo-colonialists make sure - either by the financing of a putsch or by another underhand stroke - that the new rulers will not represent the interest of the masses but that of a small minority of the privileged classes and, thus, that of foreign capital. In Vietnam this took the form of Diem, imposed, maintained and armed by the US, and of the proclaimed death of their own (the anticolonialists), and to constitute the Vietnamese territory south of the 17th parallel as an independent state. If the North did not resist; if this were a police force and an army to hunt those who, frustrated in their victory, have attempted to cut off anything effective resistance movement, [355] declared themselves to be the enemies of everyone, even the king, but not the riot of terror that provoked a new uprising in the South and re-ignited the popular war. For Diem, the cessation of the war Diem would quash the revolt at its outset? In any event, they did not delay in eliminating the new state, those who were a threat to the forces of the conflict. And gradually we can retrace almost the entire course of the escape of the Chi Minh against the French, even though the American government declared at the beginning that they would sending their troops out of generosity and out of duty to an ally.

This is how it appears. But, fundamentally, these two successive conflicts do have a different nature: the second is unlike the first, the Viet Minh who have any economic interests in Vietnam. A few private American companies or países are only interested in exploiting the Monroe's and the Vietnamese same time, without necessarily being harmful the monopolies. Because the US is not pursuing the war for direct economic interests, it more or less putting an end to it by the ultimate strategy of genocide. This does not mean that there is a simple solution, only that nothing bars it from such a strategy.

In fact, according to the Americans themselves, the war has two objectives. Chairman Dean Rusk declared: ‘We are defending ourselves.’ It is no longer Diem, the ally in danger, or Ky that they henceforward refer to as United States that is in danger in Saigon. This means that their first aim is to: protect the American economy in China, the major obstacle to their expansionism. Thus, they will not let the Vietnamese people, it is they who are men in power in Thailand, it controls part of Laos and threatens to invade the country. They are useless if the US has to face a free Vietnam with thirty-one million united people. There is thus a matter of arousing fear but of physically liquidating a people. And as this is not possible without at the same time eliminating the colonial economy and the colonial system; the settlers panicked. They were powers growing tired of sinking manpower and money into a conflict with no solution, the masses at home in Europe and in the rest of Europe, the war was barbaric wars and the colonies become independent states.

South - this choice: either you stop your aggression or we break you. There has never been such a threat as this. It is this principle of this proposition is absurd since the aggression is American, so that only the American government can speak of the alternative. But this absurdity is not calculated: it is clever to formulate a demand which the Vietnamese cannot possibly satisfy. In this way, America remains the master of the decision to stop the fighting. But, one might read the alternatives as: declare yourselves conquered, or ‘we will take you back to the Stone Age’. It does not cancel out the second term of the alternative, which is genocide. They have said: ‘we take you back to the Stone Age’, and once again, is it even conceivable?

If the argument had any legal meaning, the government of the Vietnamese world was able to point out the accusation of genocide. But, as Mai Trung Matarasso has remarked, the law, in distinguishing between an act of murder and the omission to leave room for this escape clause. Genocide, especially as it has been carried out, is not quite as black and white as have blackmail as a motive. One may declare that one will stop if the victim submits to the state of the act does not need to be recognized by intention. This is particularly so while in this case, part of the group has been annexed to force the rest to submission.

TOTAL GENOCIDE THEN REVEALS ITSELF AS THE FOUNDATION OF ANTI-GUERRILLA STRATEGY, AND UNDER CERTAIN CIRCUMSTANCES, IT WOULD EVEN PRESENT ITSELF AS THE ULTIMATE OBJECTIVE...
But let us look more closely and see what the terms of the alternative are. In the South, this is the choice: the villagers and workers, who have endured massive and deliberately destructive bombardments, the cattle and crops, the economic devastation caused by defoliants, what does grow is ruined by toxic elements, machine guns are aimed harmless women and children. The North is killing, rape and pillage. That is genocide in its most rigorous meaning of ‘massive extermination. What is the other choice? What must the Vietnamese people do to escape this attritional warfare? For one thing, they need armed forces or those of Saigon, or let themselves be enclosed in strategic hamlets surrounded by the chemical compounds, which are two names for concentration camps. (338)

We know about these camps from numerous witnesses. They are surrounded by barbed wire. The most elementary needs are ignored. There is under-nourishment and complete lack of sanitation. The prisoners are packed into tents or primitive huts where they stifle. The social structure is destroyed. Household groups, extended families, brothers, mothers from their children, family life - so respected by the Vietnamese - no longer exist. The birth rate is halved, the birth rate diminishes; all possibility of cultural or religious life is almost extinguished. The standard of living is denied them. These unfortunate are not even slaves (the condition of American Negroes has not stifled their own deep culture); this group is reduced to the status of animals, a group of beings whose very existence is a threat to the vegetative lives. Anyone who wants to escape can only make contact with other escapees in the face of the armed enemy hate, who can only regroup clandestinely for political resistance. They are kept in the camps so that the camps are raked over or two or three times. Even there, security is never certain and the threatening forces are always at work. If by any chance a broken family, e.g. some children with an older sister or a young mother, are freed, they go to swell the proletariat in the towns. The elder sister or the young mother, without a breadwinner, and with so many mouths to feed, sinks to the utmost degradation in prostitution to the enemy, to the enemy, to the enemy. The life of the population in the South, according to Mr Duncan’s evidence. It is the sort of genocide condemned by the Convention of 1948.

Death grave to physical or mental health of members of the group;

Intentional submission of the group to such conditions of existence as result in total or partial physical damage;

Steps taken to prevent births within the group;

Forcible removal of children....

In other words, it is not true that the choice lies between death or submission. Submission, under these circumstances, is not possible.

Let us say that there is only a choice between immediate violent death and a slow death after mental and physical degradation.

Is it any different in the North?

One choice is extermination: not only the immediate violent deaths, but also the systematic destruction of the economic system, from the irrigation ditch to the rice barn. ‘They have built a wall there must not be a brick left upon another brick’; deliberate attacks on the civilian population cannot be avoided. Moreover, the countryside: destruction of hospitals, schools, places of worship, consistent effort towards wiping out the achievements of twenty years of Socialism. Is this simply to terrorize the population? That can only be achieved by the daily extermination of an ever larger number of the group. This terrorizing is not just a matter of no-social consequences, is genocide. Who knows if, with the children in particular, this will not have the same effect which will affect them permanently?

The other choice is capitulation. This would mean acceptance from the North Vietnamese that their country should be divided into two parts and the ethnic minorities, who have no support in the North, is killed. That is genocide. Is this what we want to accept?

But should the war come to an end, we know - from official declarations - that the United States would be generously inclined to rebuild the DRV with mountains of dollars. This would mean that they would destroy, with their private investments or conditional loans, all the economic basis of socialism. That, too, is genocide: the cutting off the heart from the body; occupying half one with a reign of terror, effectively ruining the enterprise so dear to the DRV, by the same means, with economic pressures and calculated investments, to be held in a tight stranglehold. The national unit of ‘Vietnam’ would not be physically eliminated, but it would no longer exist economically, politically or culturally.

In the North, as in the South, there is a choice between two types of destruction: collective death or disintegration. Most significant is the fact that the American government has felt the measure of NLF and DRV resistance: it knows now that only total destruction will be effective. The Front is more powerful [360]; than ever, North Vietnam is resolve. For this very reason the determination of the DRV to make the Vietnamese people can only be intended to make them capitulate.

The Americans offer them peace knowing that it will not be accepted. This spurious alternative hides the real imperialist intention, which is a gradual progress towards the ultimate escalation of total genocide.

The United States government could have achieved this immediately by a Vietnamese Blitzkrieg. But, apart from the fact that this extension to would have involved complicated preparations - for example, the construction and unrestricted use of air bases in Thailand, and the building of a base journey by 5,000 kilometres - the essential aim of the ‘escalation’ was and is still today, to prepare both the people and the government for genocide. From this point of view, the Americans have succeeded only in showing the people of the DRV the systematic bombing of the densely populated areas of Haiphong and Hanoi. They find, which two years ago would have given rise to violent protests, is carried on today in a sort of general non-reaction. The trick has worked:

Genocide accepts an imperceptible increase of pressure which is preparing the foundations for the final genocide. Is this the final stage possible? No. But only because the Vietnamese, their courage and the undeniable efficiency of their organizations. As for the US government, nobody can excuse their irresponsibility, for the intelligence and the heroism of their victims limits its effects.

One can conclude that, in a ‘popular war’ (that product of our times, the struggle to imperialism aggression and the claim to sovereignty of a people conscious of its own unity) only two alternatives are possible: in the face of the aggressor gives way, makes peace and recognizes that a whole nation is opposing him; or else, realizing the ineffectiveness of classical strategy, if he can do so without damaging his own interests, he resorts to extermination pure and simple. There is no other choice; but, this choice, at least, is always possible.

While the armed forces of the USA are digging deeper into Vietnam, intensifying the massacres and bombings attempting to subject Laos and Cambodia and possibly, there is no doubt that the government of the United States, despite all the hatred against Vietnam, has opted for genocide. [361]

The intention is obvious from the facts. And, as M. Aybar says, it can only be premeditated. It is possible that in the past genocide was committed suddenly, in a flash of passion, in the midst of tribal or feudal conflicts. Anti-guerrilla genocide, however, is a product of our times that necessarily entails organization, bases and, therefore, appears to be a more apposite and a more appropriate budget. It needs to be thought over and planned. Does this mean that those responsible are fully aware of their own intentions? It is difficult to decide: to do so one would have to be an expert on latent ill-will of paritanical motives.

Maybe some people in the State Department are so used to lying that they still manage to believe that they are lying best for Vietnam. After the most recent declarations of their spokesmen, one can presume that there were fewer of them conscious of the fact that they were defending themselves. Even if the Saigon government asked us to, we could not leave Vietnam in any case; we do not have to worry about this psychological hide-and-seek.

The truth is to be found on the field, in the racism of the American troops. Naturally, this racism - anti-black, anti-Mexican American - has a fundamental characteristic which has deep-rooted origins and which existed, latent, in the establishment of a ‘ eased’ war. The proof lies in the United States government’s refusal to ratify the Convention of 1948 against genocide. This does not mean that ever since 1948 the Americans have been interested in a real genocide but that, according to their own declaration, the Convention would have no effect whatever on their legislation of many of the American States. In other words, the present leaders consider themselves unshackled in Vietnam today, thanks to their predecessors, who had wanted to resist the anti-Black racism of the South even if, any case, ever since 1965, their moral authority could not remain unchallenged.

The racism of the American soldiers, from Saigon to the 17th parallel has increased. The young American soldiers, without respect for the unarmmed women for the pleasure of completing a hat-trick; they kick the wounded Vietnamese in the testicles or they cut off the ears of the dead for trophies. The officers are worst: a general was boasting in front of a Frenchman who testified at the Tribunal of hunting the VC from his helicopter and shooting them down in the rice fields. They were, of course, not NLF fighters, who know how to protect themselves, but peasants working in their rice [362] fields. In these confused American minds the Viet Cong and the Vietnamese tend to become more and more indistinguishable. A common saying is ‘The only good Vietnamese is a dead one’, or, what comes to the same thing, ‘Every dead Vietnamese is a Viet Cong.’

The peasants get ready to harvest the rice for the Americans. The American soldiers come and burn their houses and want to transfer them to a strange land. The peasants resist. What else can they do bare-handed against these Martians? They say ‘The rice is so good; we would like to eat our rice.’ No more, but that is enough to exasperate the young Americans: ‘It is the Viet Cong who have put this into your heads. It is they who have taught you to resist.’ These soldiers consider as ‘subversive’ violence the feeble protests that their own violence has shown to be inadequate. They are probably disappointed: they came to save Vietnam from Communist aggressors. They are soon disappointed that the Vietnamese actually disliked them. Instead of the attractive role of the liberators they found themselves the occupiers. It was the beginning of self-appraisal: ‘They do not want us, we have to go here.’ In their protest goes no further: they become angry and simply tell themselves that a Vietnamese is, by definition, a suspect.

Who knows if, with the children in particular, this will not result in mental disturbances which will affect them permanently?
There is not a single Vietnamese who is not really a Communist: the proof is their hatred of the Yankees. Here, in the shadowy and robot-like souls of the soldiers, we find the truth about the war in Vietnam: it matches all of Hitler’s declarations. He killed the Jews because they were Jews. The armed forces of the United States torture and kill men, women and children in Vietnam as they do in their own Vietnam. Whatever the lies or nervous hedging of the government, the spirit of genocide is in the soldiers’ minds. This is their way of enduring the genocidal situation in which their government has put them. The Vietnamese, Peter Martinsen, a young student of twenty-three who had ‘interrogated’ prisoners for six months and could not bear his memories, told us: ‘I am an average American, I am like any other student, and here I am a war criminal.’ And he was right to add: ‘Anyone in my place would have acted as I did.’

His only error was to attribute these degrading crimes to the influence of war in general. No: it is not war in the abstract, but (363) war waged by the largest power against a people of poor peasants, and war lived by those who wage it as the only possible relationship between an overdeveloped nation and an underdeveloped one, that is to say genocide expressed through racialism. The only possible relationship, apart from stopping short and leaving.

Total war implies a certain equilibrium of strength, a certain reciprocity. The colonial wars were waged without reciprocity, but colonial interests limited genocide. This present genocide, the latest development of the unequal progress of societies, is total war waged to the end by one side and with not one particle of reciprocity.

The American government is not guilty of having invented modern genocide, nor even of having chosen it from other possible answers to the guerrilla. It is not guilty - for example - of having preferred it on the grounds of strategy or economy. In effect, genocide presents itself as the only possible reaction to the insurrection of a whole people against its oppressors. The American government is guilty of having preferred a policy of war and aggression aimed at total genocide to a policy of peaceful building up, because it would have implied a necessary reconsideration of the method of wars, imposed by the big imperialist companies by means of pressure groups. America is guilty not following through and intensifying the war, although each of its leaders daily understands even better, from talking to the military chiefs, that the only way to win is to rid Vietnam of all the Vietnamese.

It is guilty of being deceitful, evasive, of lying, and lying to itself, embroiling itself every minute a little more, despite the lessons that this unique and unbearable experience has taught, on a path along which there can be no return. It is guilty, by its own admission, of knowingly conducting this war of ‘example’ to make genocide a challenge and a threat to all peoples. When a peasant dies in his rice field, cut down by a machine-gun, we are all fighting for all men and the American forces are fighting all of us. Not just in theory or in the abstract. And not only because genocide is a crime universally condemned by the rights of man. But because, little by little, this genocidal blackmail is spreading to all humanity, adding to the blackmail of atomic war. This crime is perpetrated (364) under our very eyes every day, making accomplices out of those who do not denounce it.

In this context, the imperialist genocide can become more serious. For the group that the Americans are trying to destroy by means of the Vietnamese nation is the whole of humanity.

Having written his defence of individual freedom and human dignity, Jean-Paul Sartre turned his attention to the concept of social responsibility. For many years he had shown great concern for the poor and the disinterested of all kinds. While a teacher, he had refused to wear a tie, as if he could shed his social class with his tie and thus come closer to the worker. Freedom itself, which at times in his previous writings appeared to be a gratuitous activity that needed no particular aim or purpose to be of value, became a tool for human struggle in his book Existentialism and Humanism (1946). Freedom now implied social responsibility. In his novels and plays Sartre began to bring his ethical message to the world at large. He started a four-volume novel in 1945 under the title Les Chemins de la Liberté, but after the publication of the third volume, Sartre changed his mind concerning the usefulness of the novel as a medium of communication and turned back to plays.

One play followed another, and all of the plays, in their emphasis upon the raw hostility of man toward man, seem to be predominantly pessimistic; yet, according to Sartre’s own conception, that concept does not exclude the possibility of a morality of salvation. Other publications of the same period include a book, Baudelaire (1947), a vaguely ethical study on the French writer and poet Jean Genet entitled Sartre and Martyr (1949), and innumerable articles that were published in Les Temps Modernes, the monthly review that Sartre and Simone de Beauvoir founded and edited.

After World War II, Sartre took an active interest in French political movements, and his leanings to the left became more pronounced. He became an outspoken admirer of the Soviet Union, although he did not become a member of the Communist Party. In 1954 he visited the Soviet Union, Scandinavia, Africa, the United States, and Cuba. Upon the entry of Soviet tanks into Hungary in 1956, however, Sartre’s hopes for Communism were sadly crushed. He wrote in Les Temps Modernes a long article, Le Fantôme de Staline, that condemned both the Soviet intervention and the submission of the French Communist Party to the dictates of Moscow. Over the years, this critical attitude opened the way to a form of “Sartrian Socialism” that would find its expression in a new major work, Critique of Dialectical Reason (1960). Sartre set out to examine critically the Marxist dialectic and to show that it did not exist in the Soviet Union, nor could it under the persecution of individual freedom. Although he still believed that Marxism was the only philosophy for the current times, he believed it had become rigid and fixed and that instead of making it fit to particular situations as it should, it compelled the particular to fit a predetermined universal, something directly opposed to the philosophy of Historical Materialism. Whatever its fundamental, general principles, Sartre thought that Marxism must learn to recognise the existential concrete circumstances that differ from one collective to another and to respect the individual freedom of man. The Critique, gained little renown, however, and a projected second volume was abandoned. Instead, Sartre prepared his autobiography (Words) for publication, for which he was awarded the 1964 Nobel Prize for Literature, an offer that was refused.
Colonial domination, because it is total and tends to over-simplify, very soon manages to disrupt in spectacular fashion the cultural life of a conquered people. This cultural disruption is made possible by the negation of national reality, by new legal relations introduced by the occupying power, by the banishment of the natives and their customs to outlying districts by colonial society, by expatriation, and by the systematic enslaving of men and women.

Three years ago at our first congress I showed that, in the colonial situation, the dynamism is replaced fairly quickly by a substantive cation of the attitude of the colonising power. The area of culture is then marked off by fences and signposts. These are in fact so many defence mechanisms of the most elementary type, comparable for more than one good reason to the simple screen for the preservation. The interest of this period for us is that the oppressor does not manage to convince the majority of the non-existence of the oppressed nation and its culture. Every effort is made to bring the colonial person to admit the inferiority of his culture which has been transformed into instinctive patterns of behaviour, to recognise the unimportance of his 'nation', and, in the last extreme, the confused and imperfect character of his own biological structure.

Vis-à-vis this state of affairs, the native's reactions are not unanimous. While the mass of the people maintain intact traditions which are completely different from those of the colonial situation, and the artisan style solidifies into a formalism which is more and more stereotyped, the intellectual throws himself in frenzied fashion into the frantic acquisition of the culture of the occupying power and takes every opportunity of unfavourably criticising his own national culture, or else takes refuge in setting out and substantiating the claims of that culture in a way that is passionate but rapidly becomes unproductive.

The common nature of these two reactions lies in the fact that they both lead to impossible contradictions. Whether a turncoat or a subalternist the intellectual is inefficient because the analysis of the colonial situation is not carried out on strict lines. The colonial situation calls a halt to national culture in almost every field. Within the framework of colonial domination there is not and there will never be such phenomena as new cultural departures or changes in the national culture. Here and there valiant attempts are sometimes made to reanimate the cultural dynamism and to give fresh impulses to its themes, its forms and its tonalities. The immediate strata. The withering away of the reality of the nation and the death-pangs of the national culture are linked to each other in mutual dependences. This is why it is of capital importance to understand the evolution of these relations during the struggle for national freedom. The negation of the nation's culture, the contempt for any manifestation of culture whether active or emotional and the placing outside of the pale of all specialised branches of organization contribute to breed aggressive patterns of conduct in the native. But these patterns of conduct are of the reflexive type; they are poorly differentiated, amoeboid and ineffective. Colonial exploitation, poverty and despotism drive the native more and more to open, organically revolt. The necessity for an open and decisive break is formed progressively and imperceptibly, and comes to be felt by the great majority of the people. Those tensions hitherto were non-existent come into being. International events, the collapse of whole sections of colonial empires and the contradictions inherent in the colonial system strengthen and uphold the native's combativity while promoting and giving support to national consciousness.

Frantz Fanon
-Speech to the Congress of Black African Writers, 1959

These new-found tensions which are present at all stages in the real nature of colonialism have their repercussions on the cultural plane.

In literature, for example, there is relative over-production. From being a copy on a minor scale to the dominating power, the literature produced by natives becomes differentiated and makes itself a will to particularism. The intelligentsia, which during the period of repression was essentially a consuming public, now themselves become producers. This literature at first chooses to confine itself to the poetic and poetic style; but later on novels, short stories and essays are attempted. It is as if a kind of internal organization or law of expression existed which wills that poetic expression become less frequent in proportion as the objectives and the methods of the struggle for liberation become more precise. Themes are completely altered; in fact, we find less and less of bitter, hopeless recrimination and less and less of that violent, resounding, florid writing which on the whole serves to reassure the occupying power. The colonalisists have in former times encouraged these modes of expression and made their existence possible. Stinging denunciations and the exposing of distressing conditions and passions which find their outlet in expression are in fact assimilated by the occupying power in a cathartic process. To aid such processes is in a certain sense to avoid their dramatisation and to clear the atmosphere. But such a situation can only be transitory. In fact, the progress of national consciousness among the people modifies and gives precision to the literary utterances of the dominant intellect. The continued cohesion of the people constitutes for the intellectual an invitation to go farther than his cry of protest. The lament first makes the indictment; then it makes an appeal. In the period that follows, the words of command are heard. The crystallisation of the national consciousness will both disrupt literary styles and methods and also create a completely new public. While at the beginning the native intellectual used to produce his work to be read exclusively by the oppressor, whether with the intention of charming him or of denouncing him through ethnic or subjectivist means, now the native writer progressively takes on the habit of addressing his own people. It is only from that moment that we can speak of the literature of the people. There is, at the level of literary creation, the taking up and clarification of themes previously kept hidden. This may be properly called a literature of combat, in the sense that it calls on the whole people to fight for the existence as a nation. It is a literature of combat, because it moulds the national consciousness, giving it form and contours and flinging open before it new and boundless horizons; it is a literature of combat because it underlines responsibility, and because it is the will to liberty expressed in terms of time and space.

On another level, the oral tradition - stories, epics and songs of the people which formerly were filed away as set pieces are now beginning to change. The storytellers who used to relate inert episodess now bring them alive and introduce into them modifications which are all the more increasingly fundamental. There is a tendency to bring conflicts up to date and to modernise the kinds of struggle which have taken place together with the names of heroes and the types of weapons.

The method of allusion is more and more widely used. The formula 'This all is not by chance' is succeeded by that of 'What we are going to speak of happened somewhere else, but it might well have happened here today.'
The contact of the people with the new movement gives rise to a new rhythm of life and to forgotten muscular temperament. Every time the storyteller relates a fresh episode to his public, he presides over a real spiritual transfiguration. The type of man is revealed to the public. The present is no longer turned in upon itself; the present is turned out upon the future. The storyteller once more gives free rein to his imagination; he makes innovations and discoveries. It is as if something, vaguely antecedent to the songs and epic stories of a colonised country is worth following.

COMEDY AND FARCE: DISAPPEAR.

We might in the same way seek and find in dancing, singing, and traditional rites and ceremonies the same upward-spiral movement towards expansion and action in preparation or already in progress.Where handicrafts are concerned we see a presentiment of that for which, as of a future world, the craftsmen's work jump out of the frame of the present. That which formerly out turned certain faces and attitudes by the million, begins to be revealed as the expression of a new and longer that of invocation but rather of the assembling of the people, a summoned and determined purpose. Everything works together to awaken the native's sensibility and to make unreal and inaccessible the contemptuous attitude, or the acceptance of defeat. The nation regains its consciousness because it renews the purpose and dynamism of the craftsmen, of dancing and music and of literature. He who is at the stage of the past. His world comes to lost its aperçu character. The conditions necessary for the inevitable conflict are brought together.

We have noted the appearance of the movement in cultural forms and we have seen that this movement and these new forms are linked to the state of the nation's consciousness. Now, this movement tends more and more express itself objectively, in institutions. From thence comes the need for a national existence, whatever the cost.

A frequent mistake, and one which is monstrous, is to confound the discovery of new values with native culture form the frame of the world's consciousness. The fact that certain peoples, and that some commonality, most savage and the most undifferentiated nationalism is the most fervent and sincere defender of national culture. For culture is first the expression of a nation, the expression of its common speech, its habits and of its patterns. It is at every stage of the whole of society that other labels and the 'thing', which is the destiny of the nation by its manner of coming into being and in the terms of its existence within the national culture. A nation which is born of the people's concerted action and which embodies the real aspirations of the people while changing the state cannot exist save in the expression of exceptionally rich forms of culture.

The natives who are anxious for the culture of their country and who wish to give birth to it must therefore not thought not therefore to place their confidence in the single principle of independence written into the consciousness of the people in order to achieve it. The type of man is one thing; the methods and popular content of the fight are another. While respecting the independence of national culture and its riches are equally also part and parcel of the valued for what it is, this has ordained the struggle for freedom.

And now it is time to denote certain parishes. National claims, it is here and there stated, are a phase that humanity has left behind. It is the day of great concerted actions, and retarded nationalists ought in consequence to set their own principles. We, however, consider that the mistake, which may have very serious consequences, lies in wasted energy and bad methods. If culture is the expression of national consciousness, I will not hesitate to affirm that the case with which we are dealing it is the national consciousness which is the most elaborate form of culture.

The consciousness of self is not the clearest light to those who are in the mysterious intellectual and his tormented conscience. By losing its characteristics of despair and revolt, the drama becomes part of the common lot of men, and the growth of resistance rises in action in preparation or already in progress. Where handicrafts are concerned we see a presentiment of what was for the artists and for the people during the second world war, the creation of a new world or the creation of a new world. The epic, with its typified categories, reappeared; it became an authentic document, the epic, which took on once more a cultural value. Colonialism made no mistake from the start in understanding that to arrest these storytellers systematically...

A Journal of Indigenous Anti-Colonialist Opinion
Reality Corner:

Why do people like Chauncey Warrington Hildredth III, Esq.
refuse to read Indigenist World?

We understand how irritating it is for people like Mr. Hildredth III to be reminded that most, if not all, of the other people in the world that look like him are treated as little more than expendable capitalist cannon fodder.

But of course, he feels that he is the grand exception to this rule. After all, he made all the right moves; worked hard to get into the right trade or correspondence schools and be laboured diligently to become the only “Model Minority” in his white-collar firm. And now that he has several credit cards; a sub-prime "ghetto mortgage"; a vehicle note; education loans and group Pilates classes to be concerned about, he has conveniently forgotten about his history and origins once he decided to cast his pitiful lot with the extant colonialist power structure.

We cop-on to the fact that when people like this are collectively associated with "opinionated minorities" like us, they get angry.

Too bad. Folks like Mr. Hildredth III might allow themselves to believe that they are "special", but we are here to tell them that they are not immune from what the rest of us have to deal with on a daily basis.

Unlike the rest of us, these "Vichy Subjects" are pathologically willing to embrace and support the marble arse of the “Man” without breaking a sweat or suffering from a loss significant loss of dignity. While they actively support a system of institutional social inequality justified by irrational racial biases that directly effect their own people and many, many others tells us that lost souls like Mr. Hildredth III need us more than they might realise.

Using grassroots media to liberate the colonialised mind -

Indigenist World
Free to the Peoples of the Fourth World and other interested persons.
Missing or murdered native women list grows to 582
Seeking Justice for Missing and Murdered Indigenous Women

OTTAWA — A new report has added 62 more names to a growing list of missing or murdered aboriginal women and girls.

The report by the Native Women’s Association of Canada pegs the total at 582.

The report says the data is limited by the way information is collected — there’s no national missing-persons database and police records don’t always indicate aboriginal status.

The Sisters in Spirit initiative led the five-year project to document and report on cases of missing and murdered aboriginal women and girls.

The report found that aboriginal females are more likely to be killed by a stranger than non-aboriginal women.

It says many victims are targeted simply because they are aboriginal and their attackers assume they will not fight back or be missed.

“The stories shared by families, communities, and friends also tell us that many missing and murdered women and girls were ‘vulnerable’ only insofar as they were aboriginal and they were women,” the report says.

“The over-representation of aboriginal women in Canada as victims of violence must be understood in the context of a colonial strategy that sought to dehumanize aboriginal women.”

Nearly half of all murder cases involving First Nations, Metis and Inuit women and girls remain unsolved. The rate is dramatically different for cases where non-aboriginal women are murdered, where 84 per cent are cleared by charges or other means.

Most of the missing and murdered women are mothers and grandmothers who leave children behind.

“It goes without saying that children will experience trauma after such incidents, regardless of their age,” the report says.

“If these wounds are not healed and

children carry this pain with them into adulthood, a cycle of intergenerational trauma may well result.”

The data is drawn from the last three decades, with 153 of the cases occurring between 2000 and 2008. Most of the women in the database were murdered, while 115 are still missing.

Most of the deaths and disappearances occurred in western provinces, but there are missing or murdered women recorded in all regions and territories.

Most cases occurred in urban areas — 70 per cent of women and girls disappeared from an urban area and 60 per cent were murdered in another.

More than half of the murdered and missing women and girls were under the age of 31.

OTAVO - nova raporto havas aldnon 62 pli nomojn al kreskas liston de perdigi aŭ murd indigenaj virinoj kaj fraulinoj.

La raporto de la Indigeno Virina Asocio de Kana do fiksan la totalon en almenaŭ 582. La raporto diras la donitajon estas limig parenteze informoj estas kolektita - mankas naciaj perdiĝpersonoĝon datumaron kaj polico rekordoj ne estis indik indigena stato.

La Fratinoj Spiriti iniciato gvidis la kvaj paron dokumenton kaj raporto pri kazoj de perdigi kaj murtaj indigenaj virinoj kaj fraulinoj.

La raporto trovis ke indigenaj virinoj estas pli probable mortigita de nekonato ol neindigenaj virinoj, ĝi diras multajn viktimoaj estas celita nur car ili estas indigena kaj iliaj atentantoj supoz ili - os ne kontraŭata kaj est maltraf.


“La superprezentado de indigenaj virinoj en Kana do kiel viktimoj de perforton dev esti komprenebla kaj la kunlaboro de kolonio strategio tio prov senhumanaj indigenaj virinoj.”

Preskaŭ duono el la ĵuvi murdo kaj murtado okupintaj Unuiĝ Landoj, Metis kaj Inuit virinoj kaj fraulinoj estas restas nesolvita.

La indico estas draste malsama por kazoj kie neindigenaj virinoj estas murdita, kie 84 procentoaj estas malbarita de aliaj kaj aliaj signif. La plimulto de la perdigi kaj murtaj indigenaj virinoj estas patrinoj kaj avinoj kiu estas konsiderataj celita kaj laŭ la raporto diras ĉe tiuj kaj laŭ la nomumaj kvaj, kun 153 de la kazoj okazinta inter la 2000 kaj 2008.

La plimulto de la virinoj en la datumaro estas murdum, dum 115 ankoraj estas perdigi. La plimulto de la morto kaj aliaj okazis en aliaj regionoj kaj teritorioj. Yu kaj murtado en urbanoj - 70 procentoja de virinoj kaj fraulinoj malaperita de urbanoj kaj 60 procentoaj estis murdum en alia.

Pli ol duono de la murtata kaj perdigi virinoj kaj fraulinoj estis sub la ĵuvi de 31.

More than half of the murdered and missing women and girls were under the age of 31.

Indigena

Mujeres

Please Visit:
http://www.missingjustice.ca/

A Journal of Indigenous Anti-Colonialist Opinion
Indigenous Thoughts About a "Random American Bombardment"

PRESS RELEASE

"If certain acts and violations of treaties are crimes, they are crimes whether the United States does them or whether Germany does them. We are not prepared to lay down in a state of war conduct against others which we would not be willing to have invoked against us."
-- Justice Robert H. Jackson, Prosecutor, Nürnberg War Crimes Trials

To the Original Peoples of the Fourth World and all International Press Services:

At this time, the editors of the Aboriginal News Group wish to extend our condolences and solidarity to the families, friends and colleagues of Reuters journalists Nanir Noor-Eldeen, Saeed Chmagh, and to the other innocent Iraqi non-combatants shot to death as the result of an unprovoked aerial assault on the civilian neighbourhood of New Baghdad on July 12th, 2007 by American military forces. It is in the spirit and desire for justice, peace and an end to the war and occupation that we present the following statement.

As of this writing, more than 2.5 million people have viewed a copy of a classified military video that was clandestinely obtained, analysed and eventually made public on April 5th of this year, at great personal risk, by wikileaks.org, a citizen-journalism portal that specialises in making whistle-blower data available to the general public. Presented as a piece of evidence, this video has proved beyond any reasonable doubt that the 2007 incident was not only unnecessary but completely inconsistent with the initially-reported “dangerous conditions” on the ground that supposedly led to the attack in the first place.

Although it is duly acknowledged that skirmishes had occurred earlier that morning in a related region, (for the very reason for the presence of the two Reuters reporters) there was no visible fighting or disturbances on the street in which Noor-Eldeen, Chmagh and the other unfortunate victims were walking through. Not only does the video show good reason for the shooting of the initial shooting attack, but more importantly, it documents the purely sadistic second attack on the family, which included two young children, that stopped to rescue a severely wounded survivor of the initial ambush.

This is fairly bad news indeed, and there is little a civilised person can say about a case in which more than a dozen innocent civilians are shot and killed without reasonable cause by American military personnel other than to state what is blatantly obvious. This incident is not simply another story about the unfortunate casualties of war, it is an empirical testament as to why the United States has absolutely no business occupying, much less waging war against, the people of the nation of Iraq. This massacre is a particularly gruesome and undeniably illuminating example of a war crime in progress and it deserves due recognition as such under the established rules of international law.

Without reservation, the editors of The Aboriginal News Group roundly condemn the unprovoked attack on our fellow journalists and the other innocent Iraqi civilians wrongfully shot to death in the residential community of New Baghdad, Iraq, 06:21:09 Zulu Time, July 12th, 2007 as an act of unmitigated colonial violence. In our view, the video documentation of this incident is empirical evidence of clear violations of the US military Rules of Engagement for Iraq; the established principles of international law which require the protection of civilian persons in time of war; the “Martens Clause” addendum to the Hague Convention of 1909; the Rome Statute of the International Criminal Court (adopted 07.17.1998); the United Nations General Assembly Resolution 3314 S (adopted 12.14.1974) and Principles: IV, (b)(c); The Convention on the Prevention and Punishment of the Crime of Genocide (General Assembly Resolution 260) and VII of the 1945-46 Nürnberg Trials as codified in draft by the International Law Commission 6 as it concerns the definition of war crimes as acts of:

“Violations of the laws or customs of war which include, but are not limited to, murder, ill-treatment or deportation of slave labor or for any other purpose of the civilian population of or in occupied territory; murder or ill-treatment of prisoners of war or persons on the Seas, killing of hostages, plunder of public or private property, wanton destruction of cities, towns, or villages, or devastation not justified by military necessity”. 7

While we wholeheartedly support the growing public demand that the Obama administration immediately compel the United States military to objectively reinvestigate this matter without delay or prejudice, the Aboriginal News Group respectfully do not believe that the US government can be expected to investigate or judge its own illicit use of deadly military force impartially. Instead, we call for the creation of an international, citizen-journalism review commission based on the model of the Russell International War Crimes Tribunals of 1966-67 that would serve to critically reaffirm the rule of international law and the responsibilities of combative states to protect common citizens from unwarrented military violence.

This international commission would independently and objectively investigate the 2007 New Baghdad war crime by attempting to answer the following questions:

1. Did US military helicopter crews randomly and eagerly decide to attack non-aggressors and innocent civilians not to protect a combat zone? If not, then was there reasonable cause on July 12th 2007?

And,

2. Did the US military political and public relations structure purposefully misrepresent this incident to the international press?

This citizen's commission should also be permitted to objectively observe any other incidents which involve claims of combat necessity, respect for rules of engagement, transparency and faith in the public's right to know. This commission should also pledge that the proceedings and final report of such investigations will be made readily available, unredacted, to all interested parties and the international press.

This particular case stands out as an atrocity of historical dimensions primarily because it presents the entire western community with a direct empirical challenge to its political passivity and ethical hypocrisy in the face of a bold lie. Even in the considerable wake of the public release of this disturbing video, the Pentagon still stubbornly stands by what was originally reported to the mainstream media, including Reuters, in 2007 when Lt. Col. Scott Bleichwehl, representing US and coalition forces in Iraq told the press:

"There is no question that coalition forces were clearly engaged in combat operations against a hostile force...”

The day after the incident, the Reuters agency described the tragedy this way:

"The cause of their deaths is unclear. The US military issued a statement describing the incident as a firefight with insurgents and said the killings were being investigated. Witnesses interviewed by Reuters said they saw no gunfire in the immediate area and that there had been a US helicopter attack, which police described as "random American bombardment"."

This video is clearly just one example among many within an unending series of brutal war crimes brought down upon the general citizenry of Iraq. We feel that the usage of the word "random" by Iraqi police within this context is of great every-day value, as it confirmed the numerous independent investigations that described the use of indiscriminate military violence against non-combatant Iraqi civilians during the occupation. To his credit, Gen. Stanley McChrystal, the current US Commander of the International Security Assistance Force (ISAF) and Commander of the US Forces in Afghanistan (USFOR-A) recently substantiated these reports when he admitted that these incidents in fact do occur with an alarming frequency. According to Gen. McChrystal:

"I do want to say something that everyone understands. We really ask a lot of our young service people out in the field...by the way that they have to be concerned about the possibility of their attacker having a nuclear weapon. If there is a routine fire on an American position and 35 people die...I think that makes the difference between a conventional war...and this is not about peace; it is attempting to create a sustainable and workable colonial social order of capitalist indoctrination in the effort to win over the “hearts and minds” of the Iraqi people. But with ever-increasing levels of war stress, stop-loss funds are what they are short of. We are constantly being asked by more than 500 years of racist, pro-Eurocentric colonial oppression, it comes as no surprise to us that American troops are losing positive control over their inter- colonial demons while serving in Iraq, Afghanistan and other hostile locations where the United States has a military and economic interest.

While the New York Times has reported that under Gen. McChrystal’s command the United Nations has documented a 28 percent reduction in civilian casualties in the last year,11 this does not take away from the fact that coalition occupation forces, privately-employed mercenaries and corrupt US-recruited native troops often use defenceless Iraqi citizens for target practise and occasionally as literal human punching-bags for their personal amusement and psychological “war-guilt”宣泄. At a recent case involved in the February 12th killing of two pregnant women, a teenage girl, a policeman and his brother during a raid by US forces in in Kabul, Afghanistan.

There is little doubt that this story was originally suppressed by both the US military and the mainstream news media and we now know that US special forces personnel actually engaged in more personalized, extrajudicial attacks on the indigenous Iraqi neighbourhood without reasonable cause on July 12th 2007? A Journal of Indigenous Anti-Colonialist Opinion
SOLDIERS LAUGHED, TAUNTED, ABUSED, PHOTOGRAPHED AND DEGRADED THEM BY FORCING THEM TO INSERT THEIR FINGERS UP THEIR ANUSES AND THEN LICK THEM.\textsuperscript{13}

Perhaps this is an obvious point, but all of this clearly illustrates that the United States military war machine has yet again shown itself to be little more than a willing agent in the human physical destruction under the auspices of defending the laudable ideals of “freedom and democracy”. As Indigenous people we point to the painfully obvious “colonialist attitudes” displayed by the helicopter crews clearly intent on opening fire on the pedestrians milling peacefully below them. We perceive this to be nothing less than “Indian Hunting”, the colonialist practise of indiscriminately seeking out native citizenry to violently prey upon and perhaps the ugliest by-product of all wars and conflict. The audio commentaries at the video is without qualification disgusting, but it provides us with further evidence of the obvious disregard many US military personnel have developed towards the human rights and safety of Iraq’s civilian society.

The testosterone-fuelled eagerness and abject Gerriment of the soldiers involved in this video becomes a microcosm of the entire socio-political culture, history and spirit of American Euro-settler colonialist aggression. This video makes it abundantly clear that these “American” soldiers were consciously seeking out someone, anyone, to shoot at and quite kill, simply for the mere “sport” of it. We feel that for all accounts and purposes, those troops acted as if they were playing a “Cowboys and Indians” video game in real-time and that understanding and comprehending the deeper meanings beneath both the tacit dialogue overheard during this atrocity as well as the very occupation of Iraq itself.

As Indigenous people, we understand viscerally the contradictions raised by this document. It shows brazen and inexcusable conduct unbecoming of any professional army anywhere in the world, but it is exceedingly dangerous when such acts are performed by the supposedly “democratic” and “moral” armies of Pax Americana. In the land of the free and the home of the brave, the Obama administration has declared that the circumstances surrounding this incident other than to suggest that such things happen in war time. And while the Pentagon does admit that the video is an authentic document, (perhaps one day they will happen to localising this video it was appropriately and in accordance with the “rules of war”. To add further insult to injury, official sources are also insisting that no special investigations will be conducted and they do not even deconstruct the root causes behind this territory.

Predictably, the mainstream corporate US news has finally forgotten about the story.\textsuperscript{16}

As Indigenous people, the editors of the Aboriginal News Group respectfully point to the sober observations of US Justice Robert Jackson who repeatedly reitered during and immediately following the Nuremberg trials that the crimes in which he sat in judgment were crimes of indiscriminate violence against people, regardless of intent and no respect to which nations in the world may happen to commit the offense. However, it is the crimes that have been emerged in the United States and its treatment of Indigenous occupied peoples and home abroad, the discourse almost always sinks into a morass of nationalist, theological and ultimately racist Eurocentric excuses for Western Empire and Judeo-Christian hegemony.

In our view it is not by chance or mistake that the helicopters used in the 2007 attack are called “Apache”, or that one of the mission crews used “Crazyhorse” as an identification moniker. As conscious Indigenous people, we understand that the impersonations of these names only serve to reinforce and deny the history of these and other proud North American Indigenous names and symbols is concretely indicative of their lack of comprehension, compassion or sense of responsibility towards the victims of their violent belligerence.

It is not overstating the argument to insist that the United States republic suffers from its own unique form of holocaust denial. This denial is manifested in the love-hate relationship with Native peoples and the racism and ongoing dispossession of the peoples and lands with America’s First Peoples and most of its ex-slave African population. This analysis also aligns with the theory that the use of these names and other acculturated symbols are nothing more than the abjection of American society. It is a wholly intentional and pitiful attempt to harness the actual identities of these Original Peoples and the other nations they have unsympathetically conquered through violence. He continues his Indigenous analysis by observing: “The Lakota were never defeated in battle with the U.S. and so with that spirit, the Americans including their military, use invocations coded in their command identifications as if they are summoning the supernatural or even use Crazy Horse’s diety to assist them lose in battle or any campaign. This is why the Lakota or Apache are always used because of our “never give up” spirit. They can never, ever become Lakota or Apache.”

The international Aboriginal community has been aware for some time that American military personnel and private mercenary units such as those employed by Blackwater/Axe regularly refer to Iraqis as “Indians”; “Redskins”; “Luzjans”; “Savages” and “Niggers” who are receiving rights to “payback for 9/11”. For the

uninitiated, these terms are traditional racial epithets in the United States and are still used in negative reference to North America’s Original and African Peoples. In light of the undeniably colonial and imperialist nature of the US occupation of Iraq, it is absolutely amazing that the United States military officials have resorted to what more than a contemporary act of “Manifest Destiny” and any honest accounting of this crisis must begin from that historical juncture. There exists no credible intellectual excuse for this, not even such unproven and provable stories such as the “New Baghdad Massacre” and the current establishment’s official and unofficial disdain for transparency on this and many other similar instances of indiscriminate US, coalition and private mercenary armies of military power.

The psychological remnants of this anti-Indigenous colonialist history also exist to be seen in the American campaign against the Japanese Empire in the 1940’s. US troops were known to execute, torture and mutilate the corpses of captured and surrendering Japanese troops. According to Simon Harrison, author of “Skill Trophies of the Pacific War: Transgressive objects of Remembrance”, among the Japanese war dead repatriated from the Pacific immediately following the war, nearly 60 percent of the cadavers were shipped home without their heads. 20 Once again the United States military was demonizing other atrocities such as the sexual assault of more than 4,336 Japanese women during the first few days of the US occupation.\textsuperscript{21} Numerous military officers and historians at the time, insisting having “no moral or cultural concept of humanity” as they engaged in the bombing of Hiroshima and Nagasaki, to the long-held American perception that Asians were a sinister and malevolent “Eastern subhuman race” and therefore not entitled to the protection of humane treatment or civil respect during wartime or social weakness. These dangerous anti-Asian attitudes were to emerge again in Vietnam, most notably during the 03.16.1968 massacre at My Lai (Pinkville).

If we are to understand how such things can occur in the contemporary era of international moral and legal recognition for the human rights of all peoples and the recognition of the Nuremberg trials that the principles of international unwarranted aggression must begin at the beginning. To fully comprehend the nature of this particular Western Asian occupation, it is imperative to understand the earlier North American occupation that became the operational model for all others the United States would later undertake.

In sum, the “Indian Wars” are far from over, and its high time that all the militaries of this world take responsibilities for their violent actions against the human rights of all peoples. In particular the common, non-combatant civilians unwillingly caught up in the insanity of armed conflict.

Stop the violence by stopping the war.

The Aboriginal News Group

The Aboriginal News Group is an international association of Indigenous blog-journalists working to provide accurate under-reported Indigenous news stories to the people of the Fourth World and others with a concern for human justice and Aboriginal political issues.

Footnotes:

1- Durrell, Deborah. “Pentagon targets Wiki Whislowers for exposing its dirty secrets”, Human Rights Watch, 03. 27.2010
2- "IRAQ: Leaked Video of Shooting Spus Calls for New Probe", Infor-Press Service, 04. 06. 2010
5- United Nations General Assembly Resolution 3314 defines the crime of aggression. Acts of aggression are defined as any armed attack against a state or any use or threat of force against territorial integrity or political independence of states, or any use of weapons of mass destruction against states.
7- Principles of International Law Recognized in the Charter of the Nuremberg Tribunal and in the Judgment of the Tribunal, Yale.
8- Bambueller, Elizabeth. “Video Shows U.S. Killing of Refugees Employees”, NYT April 5, 2010
9- “Refugees killed in Baghdad”, 2007-07-13
10- "Obama’s New Refugees: Video of Refugees Under Attack“, The Nation, 2010
11- Elliot, Justin. “Gen. McChrystal: We’ve Shot ‘An Amazing Number Of People’ Who Were Not Threats”, NYT 2010
12- "Obama Drops Plan To Reveal Details On Detainee Deaths", The Nation, 03.05.2010
13- Oppel Jr., Richard A. “Tighter Rules Fail to Stem Deaths of Innocent Afghans at Checkpoints”, NYT, March 2010
21- Tanaka, Toshiyuki: Japan’s Comfort Women: Sexual Slavery and Prostitution During World War II ENDS.
Honourable Mention:
Indy Radio Broadcaster - Mike Malloy

A Voice of Euro-Settler Reason

One of the very few Euro-American radio chat hosts to speak hard reality in regards to the madness of the US socio-political arena, Atlanta’s Mike Malloy has been challenging right-wing stupidity for years. So, why haven’t you heard of him? Take a listen and you’ll understand within ten minutes why the neo-Confederate lobby hates him with the sort of passion they usually reserve for American Indians, Africans and other “lesser” minorities.

While his provocative and biting commentary has been carried across US talk-radio markets under various owners, (WSB (AM) Atlanta, WLS (AM) Chicago, the I.E. America Radio Network, the Air America Radio Network, Nova M Radio and the On Second Thought network) his in-your-face style and partisan left-wing political leanings has often offended the sensitivities of his corporate sponsors which led he and his wife, show produced Kathy Bay, to launch their own syndicated show from a basic studio in their private home.

We appreciate his frankness, DIY attitude and brave ideological willingness to address US racial, economic and warfare questions in the open and with the correct amount of righteous anger any decent person should harbour towards social and human injustices. Even if these negatives occur under the auspices of a purportedly “democratic” government.

The Malloy radio programme is a self-syndicated, independent media effort and they deserve the public support. If you can afford to, consider subscribing to the Malloy Show via www.mikemalloy.com/ where you can also listen to the show via live stream.

What’s Next For Indigenist World?

We have no idea, so help us figure that one out. eMail your suggestions, stories, art, poetry, articles and other mental activity to:

editor.novajoservo@gmail.com

(Be sure to include your crediting information)

This work is licensed under the Creative Commons Attribution-Noncommercial-Share Alike 3.0 Unported License. To view a copy of this license, visit http://creativecommons.org/licenses/by-nc-sa/3.0/ or send a letter to Creative Commons, 171 Second Street, Suite 300, San Francisco, California, 94105, USA.

Produced with Open-Source and Freeware Materials

A Journal of Indigenous Anti-Colonialist Opinion