



Navigator Newsletter

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Liberation, Pacification or Liquidation - I Charge Genocide

“If we forget about the means, for the moment, and consider only the quantitative goal for Negro population policy, there is no doubt that *the overwhelming majority of white Americans desire that there be as few Negroes as possible in America*. If Negroes could be eliminated from America or greatly decreased in numbers, this would meet the whites’ approval-*provided that it could be accomplished by means which are also approved.*”

An American Dilemma – The Negro Problem and Modern Democracy
(Gunnar Myrdal 1944: 167)

Introduction

It’s October and hence Black History Month (Afrikan History Season) in the UK. I am not going to write another essay on the depoliticisation of Afrikan History Month, since I am sure you have all read the essay ‘Black History Month – From Revolutionary Idea to Tool of Appeasement’, in my book ‘Why Willie Lynch Must Die! ...What do you mean, never heard of it!!

Anyway, this essay was prompted by the intersection of three independent informational sources. The first was the documentary ‘Maafa 21, Black Genocide in 21st Century America’ www.maafa21.com. The second was reading the book ‘The Choice – The Issue of Black Survival in America’ by Samuel Yette, a book highlighted in the Maafa film. Finally, the third stimulus was receiving the first, of no doubt several, Black History Season programme booklets.

My first, unkind thought upon viewing the local authority sponsored booklet, was ‘Negroes at play whilst Afrikans get burned’. This reaction was based upon a front cover featuring a whole array of entertainers with the singular exception being that ubiquitous symbol of the triumph of hope over experience and symbolism over substance, President Barack Obama. As one would expect, Caucasian politicians do not sponsor activity designed to build Afrikan Power, but love to sponsor multicultural celebrations. Also as usual I could not spot a single reference in the booklet to Carter G Woodson or the original purpose of Negro History Week, as it was first conceived.

The contrast between what Afrikan History Month has become in the UK, a local government sponsored entertainment fest, at best celebrating individual Black ‘success’ and at worst promoting cultural assimilation, could not have been in

starker contrast to the subject of the Maafa 21 DVD and Samuel Yette's book, which is Black genocide.

Yes, I CHARGE GENOCIDE

Let's start with defining genocide. The following is taken from Convention on the Prevention and Punishment of the Crime of Genocide

Adopted by Resolution 260 (III) A of the United Nations General Assembly on 9 December 1948.

Article 1

The Contracting Parties confirm that genocide, whether committed in time of peace or in time of war, is a crime under international law which they undertake to prevent and to punish.

Article 2

In the present Convention, genocide means any of the following acts committed with intent to destroy, in whole or in part, a national, ethnical, racial or religious group, as such:

- (a) Killing members of the group;
- (b) Causing serious bodily or mental harm to members of the group;
- (c) Deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part;
- (d) Imposing measures intended to prevent births within the group;
- (e) Forcibly transferring children of the group to another group.

Whilst some Afrikans try to shake off their group shame for 31 days a year (or 28 days in the US) during Black History Month, Caucasians, aided and abetted by Negro collaborators, are shaping our group destruction 365.25 days a year. Since so many of our people have historical amnesia and are so impressed by brown faces in high White places even when they have no intention of assisting us, let's bring forth a quote, from 41 years ago, of startling prescience that reminds us not to be distracted by these crumbs from the oppressor's table.

The quote is taken from Mr Yette's book where he cites Professor Charles V. Hamilton in an article for the August 3 1968 edition of the Chicago Daily Defender in response to the question posed by the newspaper's editor: "Is Genocide Possible in America."

Professor Hamilton responded in the affirmative providing the following explanation:

"I deal with the question in terms of black Americans and their relationship to a dominant white society. That relationship has been one of subordination and deliberate deprivation.... This condition has been deliberately imposed; it has not been one unconsciously achieved or one that accidentally happened. Therefore, calmly and quietly and unemotionally, we must conclude that the oppression of

blacks is not a result of unintended consequences or a result of some prevalent defect in the character of black people.

The fact that this is the case is frequently confused by rhetoric pointing to “progress” in race relations, and by rhetoric of trusting people that “it couldn’t happen here”; it is confused by the clear fact that some black people have attained “high” positions of visibility in the public and private sectors. It is obscured by the fact that many black people live in quite comfortable communities....and attended universities and ride first-class and carry attaché cases. Many people will point to these things as evidence that blacks are “making progress.” And yet, all these things confuse what is deliberately happening to masses –millions-of black people.....We cannot assume....that white, Western man is rational.when he is confronted with legitimate demands which challenge his presumed superiority and his conception of his self-interest he might well react in a further oppressive manner-even to the point of genocide.....candor requires that we answer the opening question with a “yes.” The American Indians know this. Japanese-Americans are aware of this.” (Yette 1975: 175-177)

The last sentence of the quote reminds us that if you ask the wrong or a limiting question, you get the wrong or a limiting answer. The question put to Professor Hamilton should more correctly have been ‘when will genocide in America stop?’ As Hamilton alludes to; the Native Americans were subjected to a most vicious genocide in the US which left them on concentration camps called reservations and which has reduced them to an insignificant population group in the US. More than 109,000 Japanese-Americans were incarcerated in concentration camps during the second European tribal world war (Yette 1975) simply for being ethnically Japanese, whilst German-Americans were not similarly detained. Yette tells us that in upholding the right of the US government to detain Japanese-Americans “*without being accused, much less being found guilty, of any crime.*” The “*Supreme Court Justices themselves used the term concentration camps.*” (Yette 1975: 301)

Similarly; the US dropped two atomic bombs on non-white Japan and left Caucasian Germany atomically unmolested despite the latter nation’s more prominent role in that war. Despite this history the Japanese continue to play the role of ‘*honorary whites*’ (a designation given to Japanese citizens in South Africa under apartheid) in world affairs.

The Afrikan Elephant in the Room

Elephants are noted for having long memories. If only Afrikan people were the same. The longest running genocidal campaign in the US has been directed by Caucasians against Afrikan people. The enslavement years, which most people think ran from 1619 to 1863, were a type of genocide which fully met the definition set out in article 2b. (see above) of the convention on genocide ‘Causing serious bodily or mental harm to members of the group’. During this genocidal phase Caucasians were happy

for Afrikan population numbers to grow, just as a horse farmer is happy to see his/her horses multiply. The emphasis was on creating psychic terror and cultural dislocation amongst their Afrikan captives. Following the Emancipation Proclamation in the US in 1863 Caucasians in the South found new methods to continue the enslavement of Afrikans via debt bondage and other pseudo-legal methods. Be clear, we are talking about full blown chattel slavery which continued up until the commencement of the second European tribal world war. For a full account of the horror visited upon Afrikans during the ante-bellum period read 'Slavery by Another Name – The Re-Enslavement of Black Americans from the Civil War to World War II' by Douglas A. Blackmon (2008). So compelling is the evidence compiled by Blackmon that in its review of the book even a newspaper as racist as the New York Times was forced to say "*Shocking.... Eviscerates one of our school-children's most basic assumptions: that slavery in America ended with the Civil War.*" (Blackmon 2008: front cover).

I hope you are recognising that I am deadly serious when I charge genocide and that there is plenty of evidence to back it up.

Now, after 1863, when Afrikans were notionally set free (apart from in Texas where it took a further two years for the Emancipation Proclamation to be acted upon) the Caucasian elite's view of a growing Afrikan population took a 180° turn and the search was on to find ways to reduce or ideally eliminate Afrikans in the US.

The film *Maafa - Black Genocide in 21st Century America* sets out in painful detail the concerted and systematic efforts of this genocidal programme. To date there have been five main, consecutive and overlapping prongs to these efforts to reduce the Afrikan population in the US:

(i) Recolonisation

Recolonisation was the first strategy adopted by Caucasians in the US to rid themselves of their 'African problem'. The idea was literally to ship all of the newly 'emancipated' Afrikans back to Afrika. Liberia was the largest test run for this initiative, with Afrikans from the US being returned as a neo-colonial elite to rule over the 'native' Afrikans. Hence Liberia became a notionally 'independent' nation during the 19th century. Sierra Leone was another target for recolonisation (mainly driven by the British) and to this day one can see the legacy of recolonisation with many of the ruling elites in both of these West Afrikan countries being direct descendants of those Afrikans who were repatriated during the 19th century.

(ii) Sterilisation and the rise of Eugenics

After the failure of recolonisation the Caucasian elite were fervently looking for new approaches to reducing the Afrikan population in the US. The Eugenics movement developed strongly in the mid 19th century; however its inspiration was probably Thomas Parsons Malthus an 18th century English economist and advocate of

population control. Keidi Obi Awadu in his powerful book 'Missing Assets – Cultural, Psychological and Biological Origins of Infertility' quotes from Thomas Malthus' 'Essay on the Principle of Population':

"We should facilitate, instead of foolishly and vainly attempting to impede, the operations of nature in producing this mortality. And if we dread the too frequent visitation of the horrid form of famine, we should seditiously encourage other forms of destruction which we compel nature to use. Instead of recommending cleanliness to the poor, we should encourage contrary habits...But above all, we should reprobate specific remedies for ravaging diseases and those benevolent but much mistaken men who have thought they were doing a service to mankind by rejecting schemes for the total extirpation of particular disease." (Awadu 1997: 8)

Awadu notes that the eugenics movement in the US sterilised over 100,000 women during the 20th century whilst the Maafa documentary provides an estimate of over 200,000 forced or coerced sterilisations during this period, the majority of which were performed on Afrikan women. These forced sterilisations were overseen by Eugenics Boards which were created in most states in the US. They were targeted at females (mainly Afrikan) designated as '*mentally incompetent*' and were performed on girls as young as nine years old. These sterilisation programmes were also introduced in many parts of Europe, including such 'liberal' countries as Sweden which introduced a national institute for race biology in 1922. Awadu notes that under the Swedish 1934 Sterilization Act the first to be sterilized "were those deemed mentally retarded and legally incompetent *"to prevent the procreation of a sick or inferior offspring,"*" (Awadu 1997:6). He further notes that *"From 1935 until..1976, the government of Sweden conducted over 62,000 sterilizations on persons deemed to be "inferior" or of "poor or mixed racial quality."*" (Awadu 1997: 5)

These eugenics programmes continued in Sweden until 1976 and for a similar time frame in other European countries. Likewise; it was not until 1983 that the last state Eugenics Board was abolished in the United States.

(iii) Birth control and Abortion

Malthus' devilish eugenics baton was picked up in the mid 18th century by Charles Darwin's cousin Francis Galton who in the following quote is despairing over the refusal of the majority of people to accept that they should not reproduce.

"People simply are not willing to accept the idea that the genetic base on which their character was formed is inferior and should not be repeated in the next generation. We have asked whole groups of people to accept this idea and we have asked individuals to accept it. They have constantly refused and we have all but killed the eugenic movement...they won't accept that they are in general second rate. We must rely on other motivation. ...it is surely possible to build a system of voluntary unconscious selection. But the reasons advanced must be generally acceptable reasons. Let's stop telling anyone that they have a generally inferior genetic quality,

for they will never agree. Let's base our proposals on the desirability of having children born in homes where they will get affectionate and responsible care, and perhaps our proposals will be accepted." (Awadu 1997; 8)

As with all things racial, whilst the Caucasian intent remained unchanged the means became ever more sophisticated. Forced sterilisation was a comparatively crude, if permanent, method of population control and was eventually superseded in the 1960's and '70s in the US by voluntary birth control and abortion. The decision on 22 January 1973 by the US Supreme Court in the case of Roe vs. Wade opened the way for legalised abortion which was the silver bullet the eugenicists and population control advocates had been looking for. The Maafa 21 documentary tells us that prior to the legalisation of abortion all the evidence indicated that Caucasian women in the US had a far higher rate of illegal abortions than Afrikan women. However following Roe vs. Wade these statistics have completely flipped and today the abortion rate for Afrikan women in the USA is five times higher than for Caucasian women and 37% of all conceptions are aborted by Afrikan women. With a miscarriage rate of 13% you can do the maths and see that half of all Afrikan conceptions in the US do not achieve life outside the womb. In cities such as Washington and Philadelphia the Afrikan abortion rate is over 50%. The result of this targeted work by the birth control and abortion industry is that the average fertility rate for Afrikan women in America is 1.9 children per woman whilst the fertility rate to maintain a static population is 2.1 children per woman. Hence if these trends continue for another two generations there will be a significant decline in the Afrikan population in the US, unless there is significant immigration to offset the decline in live births.

The number 1 providers of abortions in the US are Planned Parenthood whose founder Margaret Sanger said:

"We do not want the word to get out that we wish to exterminate the Negro population and the Minister is the man who can straighten that idea out should the word get out to the more rebellious members of their population."

Margaret Sanger 1939 Eugenics and population control advocate and founder of American Birth Control Society (now Planned Parenthood)

The eugenicists have achieved in the US what Francis Galton called for, *a system of voluntary unconscious selection* in which Afrikan women are the principal targets.

Keidi Awadu cites journalist Alexander Cockburn who noted in 1994 that:

"The coercion of women on welfare to avoid child-bearing smells of '30s social cleansing....Before Hitler and his fellow Nazis (who said they learned much from U.S. sterilization laws) made the discipline unfashionable, eugenics and the prevention of socially unworthy babies were hot topics among American social engineers. The keenest engineers were not Southern crackers but Northern liberals. Eugenic sterilization was most energetically pushed by progressive politicians, medical

experts and genteel women's groups.The door is swinging open and all the old filth is seeping back through: Wait for the social engineers to start insisting that poor black female teenagers accept Norplant as a condition for probation or any form of social benefit or for living in public housing, or for existing.” (Awadu 1997: 6)

As the Maafa documentary highlights; Norplant, which is a birth control implant designed to prevent pregnancy for a number of years, was; as predicted by Cockburn, specifically and overwhelmingly targeted at young Afrikan females even in areas where the Caucasian teenage pregnancy rate was higher. As Cockburn also warns us it was the Northern liberals at the forefront of this eugenics drive back in the 1930's and it is still the same today as contemporary liberals have masked their population reduction intentions under the cloak of white feminism and the 'right to choose'.

All this has been achieved with the collaboration of traitorous Negro 'leaders' such as Jesse Jackson who called abortion 'genocide' in the 1970's and then completely flipped his stance when he wanted money from white 'liberals' to run for the US presidency in the 1980's and they demanded the blood of Black babies as the price. Jackson willingly obliged.

Meanwhile at the grassroots the eugenicists at Planned Parenthood and in the abortion movement in general have executed a masterstroke, by co-opting scores of Afrikan women into their workforce. So, now abortion is sold to Afrikan women by other Afrikan women in classic neo-colonial fashion. The argument now goes that Planned Parenthood couldn't possibly have a racial agenda since they employ so many Afrikan women. Just as colonialists in Afrika employed Afrikans as soldiers in their armies; so we see the same tactic on another warfront.

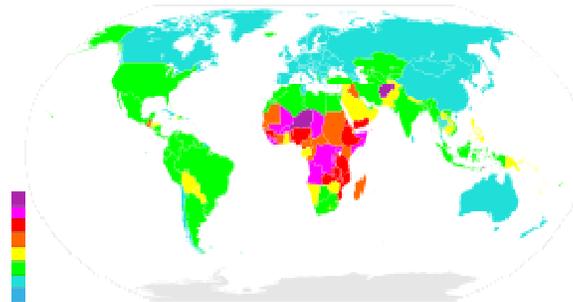
To achieve the current massive abortion rate amongst Afrikan women in the US the eugenicists also had to achieve a change in values amongst the target group. This is the same strategy that White Supremacists have employed around the world as they have been seeking to reduce Afrikan and other non-white birth rates. Awadu cites a report entitled 'Propaganda, Cultural Imperialism & Population Control: Ideological Communications in the Southern Hemisphere' by the research group Information Project For Africa:

*“....for population control to succeed, a great deal more must be done than to merely establish family planning centers and to provide surreptitious funding for local advocacy campaigns. An entire spectrum of variables affecting the desire to have children must be influenced – from basic economics and government programs to family relations, personal expectations, lifestyle, cultural tradition, concepts of landsharing and private ownership, wealth production systems, ethical standards and even religious beliefs. **Taboos must be breached, the bonds that unite family and community must be undermined, and sufficient disruption must occur to***

literally disorient the targeted communities and make them vulnerable to the imposition of external cultural forces. (Awadu 1997: 11 [my emphasis in bold]).

If we take the example of South Africa, culturally the most Europeanised of all Afrikan nations, it also has the lowest fertility rate of all the majority Afrikan countries in Afrika at 2.64 births per woman (United Nations 2006).

When you look at the image below you can see why the Europeans are so concerned, with a mass of European light and dark blue spread across majority Caucasian countries whilst the green in the USA and South America are supplied by births by non-Caucasian women.



A world map showing countries by fertility rate. Period 2005-2010.



Source: [United Nations World Population Prospects: 2006 revision](#) – Table A.15

N.B. The [UN](#) TFR Ranking is a list of [countries](#) by [total fertility rate \(TFR\)](#): the expected number of children born per woman in her child-bearing years. Figures are from the 2006 revision of the **United Nations World Population Prospects report**, for the period 2000-2005 and 2004-2010, using the medium assumption.^[1] Only countries/territories with a population of 100,000 or more in 2007 are included. Rank is based on 2005-2010 figure.

Now of course these White Supremacists know that the best way to reduce female fertility is to reduce poverty in general, female poverty in particular and girl's access to education. On average the greater the number of years a woman spends in education the lower her fertility rate. However this evil cabal would rather keep Afrika and other parts of the world; poor and exploitable and work to prevent birth or kill off the babies that make it. This approach was clearly summed up by Robert McNamara, former U.S. Secretary of Defense and president of the World Bank who said:

“There are only two possible ways in which a world of 10 billion people can be averted. Either the current birth rates must come down more quickly, or the current death rates must go up...There is no other way... There are, of course, many ways in which the death rates can go up. In a thermonuclear age, war can accomplish it very quickly and decisively. Famine and disease are nature’s ancient checks on population growth, and neither one has disappeared from the scene...To put it simply: Excessive population growth is the greatest single obstacle to the economic and social advancement of most of the societies in the developing world.” (Awadu 1997: 8)

No one should take seriously the crocodile tears shed by McNamara for the ‘developing world’. It should also be remembered that some of the most ardent environmentalists are advocating for a one billion person planet, but are a little coy about who should live and who should die and who will decide who lives and dies.

(iv) Incarceration

It is less common to hear people discussing the mass incarceration of Afrikans in the US as a strand of population control and genocide, however consider the following information from Jawanza Kunjufu’s book ‘State of Emergency – We Must Save African American Males’:

“Between 1980 and 1993, Presidents Ronald Reagan and George Bush, Sr. cut federal spending on employment and training by nearly 50% while corrections spending had increased by 521 percent.....The following chart illustrates a paradox: crime is declining while expenditures are increasing:

Crime	Rate Per 100,000		Percentage Change	Percentage Change in State Prisoners Between 1980 and 1995
	1980	1995		
All	5950	5287	-11%	+234%
Violent	597	685	+15%	+168%
Property	5353	4593	-14%	+158%
Burglary	1684	988	-41%	+114% ⁶⁷

How do we reconcile the fact that spending for prisons has increased, from \$6 billion to \$150 billion, while the murder rate is flat? All crime is down 11 percent, yet the number of prisoners has increased, from 500,000 in 1980 to more than two million in 2001-a 400 percent increase.” (Kunjufu 2001: 114-115)

It should be noted that this was not a party political policy; Bill Clinton’s Democrat government was in power from 1992 – 2000 when a large proportion of this massive increase in the prison population took place.

So if this massive increase in the prison population was not about crime it must have been a more sinister social policy. If you take out the men, particularly those aged 16-35, who is going to marry the women and father the children? Also since there have been studies which show that in the US an Afrikan young man without a criminal record is less likely to get a job than a Caucasian young man with a criminal record, what chance the brother who has been incarcerated for several years? We all know that as a rule; unemployed men do not get married, so we can see that this drive to criminalise Afrikan men in the US (and in places such as the UK) is bound to and designed to; further undermine the Afrikan family structure. We also know there was a previous devilish Caucasian social and economic enterprise that particularly targeted millions of 16-35 year old Afrikan males and which undermined the social, cultural and economic viability of most of the Afrikan continent and which led to 300 years of population stagnation.

In the UK the relative over-representation of Afrikans in the prison system is actually greater than in the US – and even more so for sisters – however the UK prison population is significantly lower (84,354 on 2nd October 2009), in both absolute and relative terms, than in the US, reflecting both a generally less draconian approach to penal policy and the fact that the much smaller Afrikan population in the UK has never been viewed as being a threat to the fundamental structure of UK society – except perhaps for brief periods – in the same way as Afrikans in the US. However prison and the criminal justice system still acts as a fundamental tool for destroying Afrikan males and Afrikan family functioning in the UK.

Penal policy is a part of the genocidal war on Afrikans, make no mistake.

(v) Promoting anti-Procreative Values and Behaviour

Earlier on I quoted from Keidi Obi Awadu's publication 'Missing Assets' on how Psychological Operations or Psyops is used by government agencies to bring about value changes in targeted communities. I shall repeat that quote and add to it to highlight the pervasive attack on the values of Afrikans with regard to procreation and sex.

“...for population control to succeed, a great deal more must be done than to merely establish family planning centers and to provide surreptitious funding for local advocacy campaigns. An entire spectrum of variables affecting the desire to have children must be influenced – from basic economics and government programs to family relations, personal expectations, lifestyle, cultural tradition, concepts of landsharing and private ownership, wealth production systems, ethical standards and even religious beliefs. Taboos must be breached, the bonds that unite family and community must be undermined, and sufficient disruption must occur to literally disorient the targeted communities and make them vulnerable to the imposition of external cultural forces...

Nothing can be left to chance. To be effective, an intervention in the media must be thorough, careful, persistent and extravagant. It must be capable of penetrating the minds of the audience at the subconscious, as well as the conscious level. It must systematically create an illusion on a massive scale, while at the same time remaining discreet enough to give the impression that the false doctrine represents a spontaneous change in the target society itself.
” (Awadu 1997: 14 [my emphasis in bold]).

If one looks at European culture in general, one sees a long history of a despiritualised view of sex dating back thousands of years, with Greece being a prime example. As I detailed in my book ‘Blue Skies for Afrikans’ (Grant 2005); the European cultural imperative leads them to constantly seek ‘progress’ – which in their mind is automatically synonymous with change and newness - and hence culturally; sexual peace can never be achieved as there will always be new positions, orifices, implements and acts to be explored and sexualised in their hunger for that which they can never attain i.e. satisfaction. Not content with exploring their own particular sexual culture, Europeans are intent upon imposing their sexual values upon the world and in particular on all who live within the boundaries of the majority Caucasian nations. The added benefit is that adoption of these non-procreative values and behaviours has the effect of lowering Afrikan fertility and hence Europeans get the double bonus of normalising that which is particular to their culture – which bolsters their self-concept - and reducing Afrikan fertility – which supports their geo-political intent.

One sees certain key trends within the representation of Afrikan people in the ‘Western’ media in both news and entertainment programmes whose common themes include:

- The defeminisation and character assassination of the Afrikan female. Characterisations included the desexed Mammy of ‘Gone with the Wind’, Tom & Gerry cartoons, Martin Lawrence’s Big Mamma films, certain Whoopi Goldberg films, the loyal female cop etc. These roles are mainly played by obese, dark skinned females aged over 40. The Prostitute or Whore - Rap music is one of the primary promoters of the image of Afrikan women as little more than a vagina on legs into which men should deposit their semen, but to whom no respect is due. Snoop Doggy Dog parading an Afrikan woman on a dog leash down a catwalk was the epitome of this. Of course; Afrikan men have little control over the music industry but some are paid very well within it to undermine their own people. Within these various characterisations Afrikan women are often portrayed as ‘sassy’, ‘feisty’, loud mouthed, argumentative; and where in a relationship with an Afrikan man struggling to cope with his inadequacies. Contrarily, Afrikan women are often portrayed as loyal and happy in their interaction with Caucasians. Within the media portrayal of Afrikan women it is made clear that both the Afrikan man and children are a burden and barrier to success and the message is sent that most successful

Afrikan women are those who have foregone childbearing, such as Oprah Winfrey and Condoleezza Rice and who have substituted a career and dogs for a husband and children. Whilst Afrikan teenagers are priority targets for anti-procreative messages, adult Afrikan women are never encouraged to have children.

- The feminised/homosexualised Afrikan male. Afrikan male stars dressing up as women has become almost a mandatory rite of passage for acceptance within the entertainment industry. Similarly; whilst gun songs advocating putting a 'shot in a man's marrow' and other similar acts of violence in both dancehall and rap music have presented little problem to the Caucasian media they have mobilised all their might to destroy any artist expressing what they characterise as 'homophobic' sentiments. The effeminised Black male in media is presented as thoughtful, sensitive, intelligent and productive, in short all of the attributes that we are led to believe are missing from the dominant media representation of Afrikan men which is the hypersexualised thug/criminal/pimp persona. Even those Afrikan male TV and cinematic characters who are less closely stereotyped often fall into crude cursing or clowning at the drop of a hat. There is of course the loyal sidekick or helper Afrikan male characterisation. This character believes in European values even more so than the Caucasian hero and is ready to sacrifice his life for Caucasians at the drop of a hat. Denzel Washington's role in the film 'Man on Fire', as a disillusioned, alcoholic, ex-CIA operative, where he was bodyguard to a young, blonde Caucasian girl and sacrificed his life for her in a redemptive finale; was an interesting twist to this characterisation. Once again, whether we find the Afrikan male portrayed as an effeminate homosexual, a hypersexualised thug who uses and abuse women for his pleasure or a desexed servant/helper, there is consistent absence of a stable and happy family life with an Afrikan woman; who is either absent, present as little more than a sexual partner or presented as a constant thorn in the Afrikan male character's side.

Media is a tool of genocide through psychological operations.

The Problem of 'the Good Caucasian'

Perhaps the single biggest problem in persuading 'non-radical' Afrikans of the reality of the genocidal assault on Afrikan people rests with the problem of 'the Good Caucasian'. By this I am referring to the Caucasian friend, work colleague, neighbour or stranger who shows human kindness to others regardless of race, creed or religion. How can I speak of genocide and a war against Afrikans being waged by Caucasians given the widespread existence of such Caucasians?

This change in inter-personal relations between Caucasians and Afrikans is perhaps the biggest impediment to race/culture based organising by Afrikan people. In Marcus Garvey's day Afrikans were subjected to systemic legislative discrimination,

systemic institutional discrimination, systemic individual discrimination and widespread personal abuse and hostility. Today, Afrikans in Caucasian dominated countries are subject to systemic institutional discrimination and systemic individual discrimination however the two most overt racist elements, legislative discrimination and personal abuse and hostility have been largely eliminated.

There are a few key points to emphasise and understand if we are to undermine this paralysis. Firstly, institutions are born out of the culture of a society and so-called institutional racism is a product of a racist society which is comprised of racist individuals. Secondly individual discrimination can be rampant in the absence of direct racial abuse since it does not even require conscious motivation just the presence of a deeply Anti-Afrikan/White Supremacist culture such as exists in every Caucasian country in the world. Thirdly, and linked to the latter point, just because a person is nice to you does not mean that they do not support White Supremacy or will not discriminate against you.

Every time there is research exploring the sub-conscious feelings of Caucasians towards Afrikans their overwhelmingly negative and hostile subconscious feelings are revealed. The BBC TV programme 'Child of Our Time' presented by Caucasian Jewish Professor Sir Robert Winston was just another example. This programme is a longitudinal study following children from birth to adulthood. One of the programmes (filmed around 2005) explored the children's developing racial identities and views. The children were aged five so according to the advocates of a 'post-racial society' they should have been unconcerned with any racial differences and judged everyone by the content of their character.

What Winston actually found was that when the children were shown pictures of other children and asked to choose which one was most likely to be a criminal or have other negative characteristics the Caucasian children were overwhelmingly likely to attribute these characteristics to the Afrikan children depicted in the photos followed by Asian children and almost never to Caucasian children. Conversely when asked to pick which child they would most like to be their friend they almost always chose a picture of a Caucasian child. The real rub was that when asked the same questions Afrikan children made the same value judgements and choices as their Caucasian counterparts i.e. they attributed negative characteristics to other Afrikan children, positive characteristics to Caucasian children and with only one exception selected a Caucasian child when asked to select whom they would most like to have as a friend.

The only Afrikan child who selected the picture of another Afrikan child when asked who they would most like to have as their friend was shown to have been given a positive and strong racial identity by his mother as opposed to the 'race neutral' approach of the other Afrikan parents.

Of course the results of Professor Winston's experiment reflect the Black doll/White doll experiments first conducted in the US in the 1950's and repeated by an Afrikan high school student in the last few years. Amazingly, many naive Afrikan adults were shocked to find out that most Afrikan children still prefer the white doll and still hate being Afrikan, since as adults we learn to repress and rationalise our own self-hatred.

Many of the *good Caucasians* you encounter support Caucasian imperialist wars around the world which kill millions of non-white people, believe in Caucasian nations' right to tell non-Caucasian countries what weapons they are allowed to have and in general are totally at ease with the idea of their cultural superiority, which in the end translates to racial superiority.

In the final analysis it is the consent of the good Caucasians that gives cultural permission for the bad Caucasians to wage war on the Afrikan (and non-Caucasian) world. Where once they conquered to save our souls today they conquer in the name of freedom and democracy. Just like the good cop and bad cop they both work on the same team.

Finally, even those good Caucasians who don't support their group's unending mission to conquer the world cannot change things as there are just never enough of them. Never have been enough and never will be enough.

Conclusion

I hope that this newsletter has highlighted how the Caucasian approach to inflicting genocide on Afrikans has morphed from direct, overt methods to what I describe as a '*quiet evil*'. This killing me softly approach to social policy formation is perhaps best encapsulated and represented by Gunnar Myrdal's book 'An America Dilemma' quoted from at the very beginning of this piece. This work is a classic piece of pseudo-liberal anti-Afrikan research which legitimises *measures intended to prevent births within the group* (UN article 2d of resolution 260 (iii) on genocide) with honeyed words which would lead the unaware to believe that the writer is working for the best interests of Afrikan people. A couple of quotes from Myrdal's work should highlight my point.

"If caste with all its consequences were to disappear, there would, from these viewpoints, be no more need for birth control among Negroes than among whites. But.....Until these reforms are carried out, and as long as the burden of caste is laid upon American Negroes, even an extreme birth control program is warranted by reasons of individual and social welfare." (Myrdal 1944: 178)

So we see that Myrdal is clear that so long as Caucasians continue to oppress Afrikans i.e. '*Deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part*' (UN article 2c of resolution 260 (iii) on genocide), then this warrants extreme birth control programmes targeted at

Afrikans. Genocidal oppression demands even more genocidal policies for the good of the oppressed!

Along similar lines of reasoning Myrdal tells us that:

“It should be noted that the general valuation of the desirability of a decrease of the Negro population is not necessarily hostile to the Negro people. It is shared even by enlightened white Americans who do not hold the common belief that Negroes are inferior as a race. Usually it is pointed out that Negroes fare better and meet less prejudice when they are few in number.” (Myrdal 1944: 167-168)

So good whites wanted there to be less of us just like their bad white counterparts, however this we were told was based on their desire for us to suffer less mistreatment. The logical extension of this thinking is that if there were just a few thousand Afrikans scattered across the whole of the US then the race problem would be solved!

It was a masterstroke by the Carnegie Corporation (which funded the research) to bring in a foreign academic of such high credentials as Myrdal – who later went on to win the Nobel prize for Economics - since this lent added credibility to the conclusions reached, since the Swede Myrdal; could be presented as ‘objective’, having not been raised amidst the racial conflict of the US. Of course I hope I have shown that the Swedes have their own racial and eugenicist skeletons hidden at the back of their cultural closet and that Myrdal was the arch proponent of that quiet evil that permeates contemporary Caucasian social policy.

I am going to finish with the book that changed my life. I read ‘The Destruction of Civilisation’ by Chancellor Williams in 1995 and as the saying goes ‘when the student is ready the master will appear’. Ancestor Williams gave flesh to my skeletal consciousness. He also provided some unpalatable truths which give a wider historical context to my foregoing discussion of ‘the good Caucasian’. Our great ancestor warned us that:

“The whites are the implacable foe, the traditional and everlasting enemy of the Blacks. The compelling reason for publicly putting this declaration in its historical context is clear: The necessary re-education of Blacks and a possible solution of racial crises can begin, strangely enough only when Blacks fully realize this central fact in their lives: *The white man is their Bitter Enemy*. For this is not the ranting of wild-eyed militancy, but the calm and unmistakable verdict of several thousand years of documented history. Even the sample case studies of ten black states in this work shows that each and every one was destroyed by whites. Facing this reality does not call for increasing hatred or screaming and utterly futile denunciations. Far from it. For all these shouting emotional outbursts by Blacks are in themselves indications of weakness, because they becloud the mind and prevent the calm and clear thinking that is absolutely required for planning if the race is to be saved from final destruction. “Destruction” is not too strong a term here. Only fools will be unable to

see that the race is again being hemmed in, surrounded by its enemies and cannot survive under what might be called a state of gradual siege.” (1987: 310-311).

I Charge Genocide.

N.B. You may copy or quote from this newsletter so long as the context or meaning of such quotes or excerpts is not altered and the source of such quotes is clearly referenced.

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Marimba Ani, Author of *Yurugu: An Afrikan-centered Critique of European Cultural Thought and Behavior*, and *Let The Circle Be Unbroken*. She is a Race Woman, Cultural Warrior who has since 1960 been actively involved in the movement to reclaim Afrikan sovereignty and to build a Pan-Afrikan World Order based on the principles of Maat.

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