

AFRICAN JUDAS



Barack Obama and the Politics of White Supremacy

An ANGRYINDIAN Reader

Aboriginal Press Books

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This eBook is dedicated to the memories and families of:
Sean Bell - Oscar Grant - Ayanna Jones - Derrick Jones
and all the other African people murdered by law enforcement in America.

May their untimely deaths not be in vain.

African Judas:
Barack Obama and the Politics of White Supremacy

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for

Aboriginal Press Books
Occupied N. America - Republic of South Africa - Occupied Australia

First Published
November 2010

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Examining Contemporary Genocide in America.

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Imperialistic Fallacies of the Master Race

When Victims Become Victimisers:
Zionism's Angry Xenophobic War Against Itself and the Rest of the World

Introduction

'I love America more than any other country in this world, and, exactly for this reason, I insist on the right to criticize her perpetually'.

James A. Baldwin

The material found in this eBook contains one recent work and two previously published editorials that appeared in the pages of Indigenist Opinion during the US Presidential campaign of 2008. The newest commentary, African Judas, appears here for the first time in print.

The purpose of this document is not to insult. I leave that to the racialsists that remind us all in their own inimitable way every day that African people will never be fully accepted in the Americas no matter what we do. What this book attempts to do is articulate a perspective largely unheard, unseen and unacknowledged by the mainstream global consciousness.

As a writer unapologetically comfortable with my Afro-Indian background I wanted to speak to my own people, those that the world has managed to forget about. I wanted to give form to the views, opinions and feelings that are being ignored by the established media

I also wish to say without reservation that this eBook is unapologetically written for the people of the African Diaspora, the people of the First Nations and other People of Colour around the world subjected to oppression from anyone. Those of us who are sincerely committed to peace, justice and universal humanism recognise that the Eurocentric mind-set is a recipe for injustice, inequity and prejudice. No matter the skin-colour of the practitioner.

This is not to say that the ultimate answer lies in shucking entirely the role of European expansion, genocide and brutality, but it is to state that a better world would take these hard lessons into account and resolve to never allow them to occur again in any form.

I fully recognise that anything even remotely critical of Barack Obama or his administration can and will be used against him by the reactionary racist rabble that want him removed from office, if not the country. Having said that, I must also say here that the intent of these writings is not at all to denigrate or belittle Mr. Obama or his presidency, but they are intended to muster some critical awareness and dialogue about the subjects Obama should be raising as President but hasn't.

It is generally agreed that the election of Barack Obama to the presidency of the United States has changed the public face of the western world. But we must at this juncture honestly ask ourselves if the substance of that society has adjusted to realistically reflect its new veneer.

Two years into the Obama administration, the world still looks a great deal like the eight years it was held hostage by the Bush-Cheney conspiracy to undermine global civil society. And most everyone around the world was of the popular opinion that a mixed-race man of African descent would bring across a sea change of radical, people-centred,

peace-politic to American governance.

BLACK MEN



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And everyone was wrong. Especially African people. We were blinded by his tightly-curved hair and his beautiful dark skin. We took immense pride in the fact that he choose an African woman for a wife and that his entire life and family has done nothing but reflect the very best in us when we are allowed to develop to our full potential. In this sense, Mr. Obama is to be admired, but the rest of the story leaves very little to be desired.

We Africans and other people of colour assumed,

understandably, that someone who looks like us would do his level best to speak truth to our pain, our courage and our right to be truly free and independent as human beings. And in this regard, we have been miserably betrayed and abandoned by someone we thought would be our champion. The extent of this betrayal might be argued but it cannot be logically denied. Barack Obama has proved beyond a shadow of a doubt that he is not for the upliftment of African people.

He has remained silent while African men, women and children are being targeted by the business community and rogue elements of US law enforcement. Offensives no other ethnic group in America would, or should be expected to absorb in silence.

We can be forgiven for placing our blind trust in Obama, but we cannot allow that to prevent us from demanding that he address the issues that have plagued African people as long as we have been in the Americas. It is not unfair of us to expect the most powerful Black man in the history of the world to do something for his own, long-suffering people. It is not by accident that American African unemployment is six times that of Whites, or that the rate of African home insecurity is rapidly looking like the depression.

How about the largely ignored issue of extra-legal incarceration based on institutional racial profiling and how this destroys the stability of the African family? And then there's the real biggie: the lack of a sincere national dialog concerning the numerous African men brutally mutilated,

crippled or executed by police officers abusing their state granted authority.

What has been said by the President to bring attention to these issues? Nothing. Nothing at all. President Obama simply tells us to tighten our belts and keep pushing for the top. Pretty sounding rhetoric, little realistic substance.

We've heard this speech before, many times before. Usually from White people. But this is a 'Black' man you might say, of course he would say something of real value in this regard. But he hasn't, other than to stick-up for his brother-in-arms, Prof. 'Skip' Gates by apologising to the White officer who violated his civil and human rights over beer. Even after it was revealed that the officer illegally falsified an official report on the matter to conceal his improper conduct, President Obama forgot about it and so did everybody else.¹ End of story.

Barack Obama is applauded as a person of momentous intelligence and I do not question this. In fact, I find this to be the real crux of the problem: how could such a highly intelligent Black man support so wholeheartedly a system of racial and economic injustice in the 21st century? I respect Barack as an individual and as Commander-in-Chief of the Empire, but that respect must also be intelligently weighted against common sense and my own best interests as a victim of America's racist tendencies.

As an Afro-Indian subjected to the institutional abuses I listed above, it matters little to me what race or ethnicity the current POTUS may happen to be. After 500 years of European occupation I understand that each and every politician in the United States at that level is at heart a "White man" and by nature, is opposed to the reality of the non-White "Other".

Barack Obama and other fellow travellers of the African bourgeoisie gratefully accept their status as tolerated members of a assiduously racist society. In all sincerity they cannot understand those of us who reject Europocentrism as a guiding principle. For the non-European commissar, his faith and fidelity in this inequitable arrangement is his ticket to a seat at the table of the ruling ethnicity.

He is willing to sell his soul for a mere handful of rice and a pat on the proverbial head by the master of the house. In this regard the house slave is the same as the master of the estate in that they both view the plantation as the best of all possible worlds and therefore worth tending and defending against threats to this order.

Again, I assert that this document is not an attempt to insult, but to enlighten and to encourage a long overdue debate that is not taking place. It is not fair nor logical to ignore the plight of the African in the United States. Has not the Indian and the Black man in America done enough to earn respect?

Have we not died on the battlefields of US imperialism like our White brothers?

Have we not patriotically allowed our families to be broken and scattered to the winds of disease, drugs, poverty and inner-shame?

Have we not bled profusely for the White man of America while he spat on our children for trying to go to school next to their children?

We have, and no one in America gives a damn. My evidence? American historical figure Thomas Jefferson is being literally written-out of US history textbooks because of his closeted romantic relationship with his mulatto slave and his personal compact with democratic principles; Spanish-speaking immigrants are being rounded up and 'disappeared' within an ever-widening maze of domestic 'Black Site' detention

centres' and the glaring fact that an overwhelming number of neo-Confederate Tea Baggers feel no shame in calling the President of the United States a 'Nigger'.

No one can reasonably deny that President Barack Obama has not had an easy time of it as head of state. But his reluctance to call the racists in this country racists has placed the rest of Black America in a precarious position. His tacit denial of institutional Europocentric racism is fuelling the very racism he faces from the right-wing and even members of his own party.

The mainstream media, in particular the FOX Network, has been far from objective when it comes to discussing the first literal 'Black President', (Bill Clinton being the first). And in all seriousness, this should come as no surprise since the mainstream information complex has always accorded a conciliatory ear to the far-right at home and abroad. Noted political scientists such as Michael Parenti and Tim Wise have regularly exposed such editorial biases to no avail.

As Prof. Parenti has pointed out, the former neo-Nazi/Ku Klux Klan leader David Duke of Louisiana was given far more corporate media attention than Vermont's Bernie Sanders who actually won his campaign. The problem? Sanders is an avowed and unrepentant socialist and the mainstream media decided to go with the neo-Nazi. Apparently being former a member of a domestic White Power terrorist organisation with a decades-long history of racist violence carries more clout than a working-class hero. (See: Michael Parenti: America Besieged, p.171:1998) To quote Don King's well known gospel 'Only in America' is an understatement under such operative conditions.

There is a considerable risk in writing a book such as this. Many will ask why such a work would even be necessary. I argue that it is incredibly necessary given that the African in America is undergoing a silent genocide under the nose of the most powerful African in human history. How much longer can we be silent about this? There can be no doubt that the election of Barack Obama has brought the conflict of race in the United States to the fore. But what is not discussed is how his presidency is being used as a fulcrum to reverse every progressive gain since FDR and as a means to ultimately destroy the non-White population of the United States.

If the reader finds my analysis to be far-fetched, I humbly ask, if the very same conditions were occurring elsewhere around the world, would you then see the injustice? White Americans and the hapless sycophants that parrot them are quite Catholic concerning the universal rights of man abroad, but they are sadly apathetic about similar human rights abuses at home.

Not one talking-head of the neo-conservative punditry has seen fit to condemn the clear constitutional and civil rights violations taking place in America today to people of colour. Not one. Libertarian media activist Alex Jones comes the closest to acknowledging this history but then again, even he is not fully accepted by the extreme right because his wife is of Jewish descent.²

The president himself has officially decided not to take any position that will identify the root problems of American racism or its close relationship to extremist politics in the United States. In his silence, we are instead incessantly barraged with emotive and violently suggestive fear-speak from the reactionary right-wing. Almost all of them, paid operatives shilling for the capitalist cabal seeking to install a pro-corporatist nation-state on the public dime.

While this is unfortunate enough, I remind the reader that if the nation as a whole is facing uncertainty, the Aboriginal and the African in America is facing extinction. Raphael Lemkin, the author of the term, 'Genocide', (as published in his 'Axis Rule in Occupied Europe: Laws of Occupation - Analysis of Government - Proposals for Redress', 1944)

made it clear that the act itself not need involve outright murder, simply intent and practise by a majority against a defined minority.

As I write this, African people in major urban centres around the United States are being arbitrarily 'rounded-up' during 'routine' stops by law enforcement. Sometimes in front of their own homes. Hospitals and emergency care centres are reportedly refusing treatment to Native Americans, Mexican Indian immigrants and Africans by having them wait for treatment with no intention of serving their needs. Eventually the wait becomes too long and the subjects simply leave without seeing a doctor. And this is just the tip of the iceberg, the real story is much more frightening.

But wait, there's more: The US occupations of Afghanistan and Iraq continue without abatement; defenceless Indigenous peoples living along the Afghan-Pakistan border continue to perish in large numbers - mercilessly strafed by unmanned aircraft piloted by acne-scarred twenty-something computer game enthusiasts; physical and mental torture is now codified in black-letter law and risks to personal liberties are at an all-time high. This is not exactly the 'change' most American people voted for. But then again, when was the last time people really get what they actually voted for?

Under the auspices of 'Defending Democracy', every tenet of the humanist moral code established after World War Two has been viciously disregarded by the western powers without explanation or apology. The US military still detains people under questionable circumstances at Guantanamo Bay while the Obama administration lectures the Arab world about the vital role of 'democracy' and 'due process' in modern governance. We are led to assume that the need for such extreme measures are justified in the interest of national security and international stability. We are told a great deal of things, but so far, very little of it has been true. From the coup d'état in Honduras to the UK-educated Nigerian accused of attempting to set off an incendiary device cached in his under-garments aboard a flight from the Netherlands to Detroit, nothing is what it seems to be.

Especially in politics. White is black and black is white. And in the United States, 'Black' is something most Whites would rather live without. To deny this is dishonest, and it is cruel. It is a revisionism that denies its victims the right to remember the past in order for the perpetrators to control the present.

It is a whitewash of the historical record, of how the European came to master two continents and later the rest of the planet by way of the Bible and the gun. It is also a verbatim White-wash, as shown in the US when Arizona school officials recently ordered that murals depicting the state's Indigenous and African populations be 'lightened', literally painted over, to make the people in the painting appear more 'Anglo'.³ Their defence? It was just a joke.

Well, not everyone is laughing. And the tender utterances and platitudes of idealistic flubber we hear from the Commander-in-Chief do nothing to address the root causes of the problem. It is a moral injustice of the greatest dimension that after 400-plus years of unrelenting brutality at the hands of a thoroughly racist society that we end up with a Black president that never talks about race. Ever.

We all understand that he is not a president of Black people but of all Americans and Africans in the United States understand this better than anyone else. While our Native brothers and sisters live on the lowest social strata in the country, they are technically speaking still at 'home'. Africans in the Americas are a Diasporic people, separated from their Motherland spiritually as well as figuratively, never having fully recovered from the ordeal of the Maafa and the ongoing genocide that continues in its stead.

Barack Obama's 'African-ness' is rooted in Africa proper, his ancestor's, unlike the average American African, did not arrive in the hold of a slave ship. In a very real sense, and I mean no disrespect, Obama is not one of us. And it shows.

This is not my speculation, he has made it clear through his apathetic disdain for simple justice that he does not see the world the way we do. And we are foolish to continue to pretend that he was committed to a change that included African people. We knew full well that when he said that he was against reparations for Africans in respect to the lingering legacy of slavery he was not on our side.

President Obama has done more for corporatist robber-baron, right-wing gun owners, anti-immigration advocates and gays fighting to be accepted in the military so they can go and oppress other people elsewhere, than he has for the average working-poor that really keep the nation functioning. And most glaringly, he completely ignores the one ethnic group that could be expected to gain some residual clout from his ascendancy to ultimate political power.

To date, Mr. Obama has failed on all counts. He has never defended the African community other than to insist that we follow his example of 'No compromises'; which means don't complain about not having enough to work with or being treated as a second-class citizen, just get it done.

This is coming at a time when the GOP and their neo-Confederate foot-soldiers the Tea Party are threatening to revoke the 14th amendment to the US Constitution, (1868) the proviso that nullified the Dred Scott v. Sandford (1857) court decision which affirmed that Africans would never be regarded as full citizens of the United States.⁴

Will the first Black president oversee a change of law that would strip American Africans of their citizenship? One would hope not. But why should we assume that this is not possible? Who thought that the United States of all nations would sanction torture as an official policy of colonial operations? The 'spreading democracy' spiel is worthless now. The numerous cadavers littering the topsoil of the third world and baking in the hot sun are an end result of the American failure to admit when one is wrong. Racism in all of its forms is wrong. It leads to the misery of others for the perverse pleasures of a very limited few. There is no justification for this. And now even 'Blackness' has lost its former lustre of respectability.

There was a time when the Black man in America was respected by the people of the world in terms of intellectual honesty, this time has passed. We have allowed the 'Talented-Tenth' to speak for us when we should have spoken for ourselves. We have allowed the Glenn Beck-led assault on the African community to co-opt the legacy of the Rev. Martin Luther King with help from a member of the King family. We complained, we griped, but we did not condemn the misuse of our hero. Dr. MLK was not an American hero, he was an African hero. He fought for Black people to be respected as human beings and that message has been hijacked by the extreme far-right because the Black community in America allowed it to happen.

I wish President Obama the best because despite everything, he is my brother, nothing will ever change that. And it is out of love for all my brothers and sisters that I present this work with the goal of liberating the African from the mental shackles that weigh us down and inhibit our full potential as the Original People of the human family.

Peace, Love and Justice,

TheAngryindian

Notes:

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1-Mark Kleiman, "Nightmare on Ware Street," samefacts.com, (July 22nd, 2009)

2-Alex Jones' Jewish Connections,' originaldissent.com, (Sept.1st., 2010)

3-Randall Amster, "Erasing Arizona: Dark-skinned Mural Faces Ordered "Lightened" to Appease Bigotry," huffingtonpost.com, (June 5, 2010)

4-Alex Seitz-Wald, "Keyes Hits Graham For Politicizing The 14th Amendment: This 'Is Not Something That One Should Play With Lightly,'" thinkprogress.org, (Aug 4th, 2010)

African Judas:

Barack Obama and the Politics of White Supremacy

'I am talking of millions of men who have been skillfully injected with fear, inferiority complexes, trepidation, servility, despair, abasement.'

- Aime Cesaire ", *Discours sur le Colonialisme*

Africans are a forgiving people. I can say this with absolute authority because White folks have generally always been able to enjoy a good night's sleep and wake refreshed to experience the next day in spite of their collective genocidal habits at home and abroad.

If the reader doubts this observation consider the salient fact that outside of several organised rebellions during the slavery era and a smattering of high-profile incidents of desperation since then, Africans in the United States have without reservation stood as an unflinching ally to the White man of the world in all endeavours right or wrong. Establishment written US history bears undeniable witness to this.¹ The British killing of the escaped Afro-Indio slave Crispus Attucks in 1770 should have settled this question, but it didn't.

Immediately following the US Civil War, "freed" Africans proudly adopted their slave owner's family names, gratefully accepted the European version of the Palestinian religion and strived to realise the "American Dream" through the wilful subjugation of their human dignity. Centuries of territorial separation and violent enslavement by an alien power tore the African away from an understanding of himself dimensionally. So it stands to reason that an intelligent and resilient being would adapt as necessary to adjust to the environmental circumstances it is forced to inhabit if it hopes to survive.

The Aboriginal and the African in the Americas walk a fine line between general acceptance and the social abyss. We either struggle in vain to attain what we think is White acceptance or we succumb to the pressures of being non-White in an overwhelmingly vicious universe of angry Eurocentric inhumanity. Others however take another road, the path of least resistance I call the 'Assimilado Avenue'. The phenomenon of the non-European that sees a White face peering back at him when he looks in the mirror.

The "Good Negro" of Antebellum yore and the Indigenous American Euro-settler "Noble Savage" stereotypes both



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This is just one of many racially disrespectful images created to insult the first African President of the United States.

Source: Dr. David McKalip

us no longer be Jews. I am no longer a Jew. Down with the Jews".²

I find this analysis to be extremely revealing in that for many Jews who have assumed the trappings of Zionism, what I quoted above confirms their claim that Judeophobia is a universal and omnipresent threat. I will not argue the point as history unquestionably supports this thesis. But it bears pointing out that the 'unique suffering' of the Jewish people is one, not unique, and two, is a poor excuse for the existence of a

serve a specific psychological purpose. 'White' in the Euro-colonial world ascribes 'virginity', 'divinity' and 'power' to those of a lighter derma-graphic, while 'Black', 'Brown' and 'Yellow' denote 'nothingness', 'excrement' and 'cowardice' respectively.

The White socio-political power structure has always assumed for itself the right to define what is reality, so it should be elemental at this point to understand why the only 'acceptable' minority struggle, even in the face of full-bore racism and genocide, is the struggle to identify with the 'Master Race'.

The 'Fight to be White', or at least, as White as humanly possible is the real prize. Aboriginal and African love of self be damned. If the reader finds this difficult to grasp consider a paired comparison, the Jew. Jean-Paul Sartre's 'Anti-Semite and Jew' explains this dynamic in blunt terms by stripping the pretence that the Jew in Europe was ever fully accepted to begin with. He describes the psychological damage done to the Jewish mind and how his

marginalisation and victimisation drives him to hate himself and those like him in favour of the Gentile:

"His situation is such that everything he does turns against him. For naturally the Jew prefers himself, and it happens that he forgets his Jewishness, or hides it, hides himself from it. That is because he has then admitted the validity of the Aryan system. There is Good and Evil. Evil is Jewish. Everything Jewish is ugly. Let

us no longer be Jews. I am no longer a Jew. Down with the Jews".²

quasi-theological ethnic state that has instituted a genocide of its own against a defenceless, and innocent, Indigenous population. 'Responsible' scholars and politicians assert that Israel has a 'right to exist', yet the Indigenous Palestinian right to exist is never mentioned as a serious item of consideration.³

Zionism's nihilistic militancy cannot be explained morally much less admitted to as it files in the face of their own visceral experience as victims of ethnic and theological enmity. But it can also be seen as 'Uncle Tom'-ism in its most bizarre form. What many in the western world call the "strong Jewish instinct for survival", is really the result of a pact that a small number of extremely militant Ashkenazim made with the European Devil in 1903.⁴ The role of Europe's Jews during 15th century colonial expansion and the African slave trade might receive little mention today, but their participation was no less involved than any other European group connected to these actions.

After the 1492 Reconquista required all of Europe's Jews to convert to Catholicism or die, they too entered into the European industry of race-justified human and territorial exploitation and for the very same reasons. They saw themselves as White and therefore entitled to the spoils of elitist barbarity. Exploitation is big business and those Jews who had the monetary ability and social mobility to do so consciously invested in the corruption of the non-European world. In short, once the Jew became 'White', he saw no reason not to do as he saw other White men doing. The ethical questions were, and are, ignored in favour of social, economic and political expediency.

Today we call this pattern assimilation and self-colonisation within a post-colonial praxis, but this itself is a semantic contradiction since the colonialism it purports to describe is functionally ongoing and therefore not 'post'. The west has long argued that without the influence of Europe, the world would be bathed in darkness and this falsehood has been accepted at face value by master and slave alike. Its authority relies upon a monolithic cultural tradition that fits the facts around the fallacy provided by the invader, not the realities of the invaded.

As currently understood, any articulation of the self before the invader/oppressor arrived is tagged as anti-establishment if not anti-civilisation and is obliterated by way of omission and violence.⁵ When the subject of anti-African racism is raised in the mainstream national discourse the significant and relevant historical dynamics are never seriously acknowledged, much less logically connected to the well-documented African handicap of generational psychological trauma and social disenfranchisement. The American intellectual Thomas Jefferson publicly opined that the "immoveable veil of black" biologically prevented Africans from becoming fully human. Even when substantial inter-mixing of European blood occurred, as it did in his own family, the African he deemed was still too reminiscent of the Aboriginal origins of mankind, too 'Black,' to be regarded as anything other than "the Other."

The Native American, Jefferson said was at once "barbarous...and intelligent" and theorised that the Indian was biologically much more likely to blend indivisibly into the European social body and strongly advocated programmes that worked towards those aims. The African however, was not worthy of even this racist consideration much less 'advanced' enough to stand eye-to-eye with his European and to a lesser extent his Native American

biological superiors.⁶ The most striking result of this train of thought resulted in the "Five Civilised Tribes" adopting, with ample government encouragement, the practise of purchasing African slaves and running their own plantations. This experiment in colonial economic acculturation was so successful that the Euro-settler population eventually ended the test by appropriating their profitable lands at gunpoint and death-marching the disenfranchised Indians, and their African slaves, to the Oklahoma Territories which too were later forcibly seized when Whites found it feasible and advantageous to do so.⁷

In the numerous documented cases where Africans and American Aborigines joined forces against their common enemy, these partnerships were swiftly busted up by trusted

Whites that set group-against-group, dividing and conquering both peoples at the same time. They simply informed those with influence that in hating the "other" they stood to gain greater favour with the Great White Father and larger rations of gruel in their personal bowls. Native American slave-catchers were in great demand all along the eastern seaboard and many freshly emancipated Africans eagerly joined the U.S. Army to become "Buffalo Soldiers" and participate in the colonial wars of the expanding US nation-state. The names and stories of the Indigenous and African anti-colonialist leaders who did not shelve their dignity in exchange for acceptance and inclusion only register today as minor elements of nostalgic Americana and are typically restricted

to the confines of action cinema and whitewashed documentary film soundbites. The real stories, the practical explanations of how colonialism has made the world worse than it needs to be have yet to be seriously discussed.

So while the "Indian" to one degree or another has steadfastly struggled against his oppression, the African ex-slave class on the other hand has spent enormous efforts trying to assimilate into the larger European society. Aided by Whites seeking to "humanise" the "ignorant" African masses, Black people have to a fault cast their lot with their masters and never looked back. All through the vicious anti-African violence of the Ku Klux Klan, the indiscriminate terrorism of the Black Legion and the Jack Johnson riots, Black people still considered themselves 'American' by blood. The Rosewood, Florida and Tulsa, Oklahoma race riots were forgiven, Africa was forgotten and we have died on the battlefields of Europe, Asia and Latin America in service to a freedom that did not include us.

Self-awareness was beaten out of us body and mind on the plantation, in the schools and by Europocentric popular culture. While African corpses bodies hung like Christmas tree ornaments across the South and Black bodies were found beaten to a shapeless mass in the North for the transgression of being caught in a White neighbourhood after dark, Black people still prayed to the White man's deity to help them win the love and acceptance of the Euro-settler race. Even after losing our warrior-scholars Malcolm X, Dr. Martin Luther King and leaders of the Black Panther Party for Self-Defence to the secret security-state malfeasances of COINTELPRO, Africans in the United States have always been loyal to the country and people historically and directly responsible for their genocide.

The experience of the Maafa (African Holocaust) was so total in its dehumanising impact that its after-effects linger on, generations after African emancipation. The genocide of the American African cannot be admitted much less denied, but it can and has been perpetually reinterpreted into a form

After the 1492 Reconquista required all of Europe's Jews to convert to Catholicism or die, they too entered into the European industry of race-justified human and territorial exploitation

The Native American, Jefferson said was at once "barbarous...and intelligent"

palatable to the White majority and repeated ad nauseam with flourish in the U.S. popular culture. The sad fact that the epithet "Nigger" is fast becoming an accepted part of everyday casual parlance in the 21st century in a nation with an African man as president says a great deal about America and even more about the mental discombobulation of the African in America.

It is also crucial to note here that there exists two other critical points to consider when pairing examples between the liberationist struggles of American Africans and that of American Indigenous peoples: Indians were still essentially inhabiting their own continent, did often manage to retain a clear memory of their respective cultures and theoretically had, and may still have, a chance to regain at least some measure of national independence on a land mass they ancestrally recognise as their own. Africans on the other hand were physically removed from their natural environments and placed into alien surroundings under horrific conditions. The psychological damage incurred by captured Africans shipped to the Americas shackled into the dank holds of human-cargo ships during the Middle Passage was only surpassed in severity by the cultural shock of rapid displacement into an entirely alien and rigidly race-conscious social environment.

While it is quite true that both populations suffered loss of language, culture and ethnic identity, the immediate political differences between the two should be obvious and respected. Africans in the United States are undeniably a Diasporic people, having been forcibly separated from their Motherland both physically and mentally for many generations due to forces beyond their control. The ethnocidal implications of this dynamic in many ways defines the dysfunctional state of the African in America more than any other single issue. The purposeful dissolution of the African identity in the Americas and elsewhere among the Diaspora ironically ties into the theoretical ideas of Claude Lévi-Straus who concluded that, "The ultimate goal of the human sciences is not to constitute man but to dissolve him." A position that fully supports the coercive aims of the Euro-supremacist machine, it is the operative currency of the state and it provides endless intellectual fodder for both its official and lay apologist cadre.

In practise the attendant postulate holds that the entirety of the European subcontinent: its institutions, cultural values, and peoples, exemplify the highest level of physical and spiritual refinement just short of the Divine. This quasi-religious absurdity is passed off as the fundamental earmarks of western "civilisation" and is presented as the only means by which one can attain knowledge or purity. So when we hear White people speak of "The World" and "Man," we should understand that they are actually speaking exclusively about themselves. The "Other" exists only as a structural element to be measured against, not as a co-existing entity endowed with similar qualities.

With one erasive motion of the hand, 'The Other' is both denied and acknowledged within the European's unavoidable circular pathology of artful deception and pugnacity towards non-European peoples. This inclination to dehumanise, enslave, eliminate and then deny the existence of the 'Other' serves as the underpinning of the intellectual and emotional Euro-supremacist paradigm. We see these values represented in media, academia and so on. Non-White human groups as a matter of structural necessity cannot matter in such a colloidal context beyond providing the foundational elements upon which the European measures

his own claimed preeminence.

White domination in large part hinges on both the colonialist and the colonised collectively sharing this racist fiction. Without this, the legitimacy of the racial status quo is always subject to question and open to the class-antagonism forces of revision or revolution. This explains the primary role of popular culture and mass communications in such a society. The subconscious indoctrination and reinforcement of these dynamics must be repeated over and over again to make the falsehoods stick. The intellectually lazy, media driven society that envelops us all is by design has been uniquely formulated to fortify the worldview that the White man is God's direct representation on Earth and that his actions both good and bad are no less divinely inspired. In methodological terms we are all inclined to accept this doctrinaire precisely because the considerable weight of the popular culture tells us to do so.8

Having said that, it is therefore compulsory that we be honest enough to address the institutional dynamics of racism in the Americas as a whole, especially as it pertains to Barack Obama and what his presidency actually represents for African people and others of colour. In frank terms speaking as an African colonised in the United States, Barack Obama is not 'one of us', he is a descendant of slaver owner's, not of slaves from the

field. Mr. Obama was raised within a White world construct with a White family how had the connections to send him around the world and to Harvard, not exactly the 'hood experience' lived by the average African in the US. It is absurd to believe that his understanding of the world around was not directly shaped by his exceptional circumstances. He believes in the system because the system has worked for him. It isn't simply a lack of egalitarian principles as much as it is a matter of extreme selfishness masked as 'uprightness' in the face of a clearly consistent and trivial bias. In other words, Barack Obama is the epitome of the 'Good Negro'. Non-complaining, non-threatening and defiantly pro-White. No matter what the cost.9

We need only look at America's own history to prove this point. When conscientious slave-owners during the good old days of the South before the Yankee aggression' of 1861 made fools of themselves in public, it was always the top-slave of the house servant group that rushed out to remedy the and defend his master from ridicule. This 'Boss Nigger' would sing, dance and explain away his master's bad behaviour

by making a fool out of himself in order to draw attention away from the White man he had been trained to regard as God himself in flesh and bone. Even if it meant he must forfeit his own life, the dutiful and spiritually broken Black man died voluntary so that his master might live to oppress other Blacks another day.

Enter Barack Obama. We are incessantly lectured by friend and foe alike that the 'uniqueness' of the Obama presidency is proof that America 'works' for everyone. But within hours of his historic election, the backlash against the American African community began in earnest. Neo-confederate talking-heads like Bill Bennett talked about how the world owed America a 'favour' for electing a Black man and suggested that White folks were not required to, 'Take excuses anymore' from minorities.10 Watchdog organisations such as the Southern Poverty Law Center reported that the number of White supremacist organisations in the US had not only risen but became much more militant and anti-authoritarian immediately after the

The sad fact that the epithet "Nigger" is fast becoming an accepted part of everyday casual parlance in the 21st century in a nation with an African man as president

The 'Boss Nigger' would sing, dance and explain away his master's bad behaviour...

election .11 The level of vitriol and violence we are observing on the right-end of the American political spectrum can no longer be explained away as a minor irritation.12 When a US senatorial candidate can dispatch his private 'security' force to 'arrest' a legitimate representative of a professional newspaper without a shred of legal authority, it is pretty obvious that fascism proper has arrived in the 'Land of the Free'.13

People in the US are wilfully fooling themselves into Orwellian Hell by pretending that the republic has room for the American version of the Nazi super-state. The last time this happened the nation's democracy was saved by one man, Marine Corps Major General Smedley Butler who in 1933 was approached to assemble an underground armed force of war veterans to assist the corporate-class in their plans to forcibly replace the Roosevelt administration with a far-right doppelganger version of what was building in Europe.14 The good Marine did what any real patriot would do and turned the plotters over the proper authorities who promptly formed an investigation that admitted that although a conspiracy did indeed exist, there was little chance that it would have worked so the matter was quietly dropped.

Butler's testimony before the McCormack-Dickstein Committee detailed as he understood it how the plotters had hoped to win the support of the working public by keeping Pres. Roosevelt in office while US industrialists ran the country in the background. The names that figured prominently in the plot were familiar to every American at the time: Du Pont of chemical industry fame; bankers like Robert Clark in conjunction with the executive managers of General Motors; Chase (then National) Bank; the Goodyear Rubber Company; US Steel and Prescott Bush, father and grandfather to two US Presidents. They made a grand mistake in choosing Gen. Butler, his loyalty to his president and the general principles of US democracy, at home anyway, were too important he felt to hand over to the same capitalist elements he had actively opposed in his 1930 speech, 'War is a Racket'.15 In the end, the cabal named by Butler simply denied their participation and were not required to appear before the commission to testify on the grounds that any further investigation would merely add up to 'more hearsay'. End of story.16

I mentioned all that to say this: you are a fool dear reader if you do not understand that the corporatist-state has finally become a reality. And to make matters

worse, as well as psychologically feasible, a Black man has been chosen to lead the world to capitalist perdition. Overwhelmingly supported by the world's starving masses and millions of others desperate for a 'change' after years of pointless war and the loss of numerous personal freedoms, the capitalist-military complex chose Barack Obama to head the Project for a new American Century (PNAC) game-plan they failed to fully implement during the Reagan-Bush the Elder era.17 And it should really bewilder no one paying attention to this sad play that after Afghanistan and Iraq, the 'White' face of European and Euro-settler imperio-colonialism got a bad rap and needed a revision. The 'War on Terror' was moving to Africa and the old imperio-colonial model would not work this time. Another way was found, select freshman Senator Barack Obama and run him for President of the United States. Now, the western world's greatest empire has a Black face. And the victim sees his reflection and finds comfort in a Devil that looks like himself...bringing his self-immolation to a full circle stop.18 It is vitally important to understand what is happening here. Racism as a word and as an 'ism' has been purposefully

Racism as a word and as an 'ism' has been purposefully skewed by the powers that be

People in the US are wilfully fooling themselves into Orwellian Hell by pretending that the republic has room for the American version of the Nazi super-state.

skewed by the powers that be to dilute responsibility for it. This is why the lunatic fringe Tea Party in all of its various neo-Confederate manifestations can lay claim to mainstream political clout while carrying placards depicting the President of the United States as a Papua New Guinea tribesman with a bone through his nose.19 Much like the word 'genocide', its enabler dynamic, racism, has become a semantic tool of the far-right. This was made clear during an episode of 'FOX and Friends' when, confusion-peddler Glenn Beck threw the gauntlet down and flat-out called President Obama a 'Racist':

"This president, I think, has exposed himself over and over again as a guy who has a deep-seated hatred for white people or the white culture. ... I'm not saying he doesn't like white people, I'm saying he has a problem. This guy is, I believe, is a racist."

Keep in mind that this confusion-peddler is a Mormon, meaning that he didn't believe African people were human beings until his church told him to in 1978.20 So consider the source. He presented no evidence to support this rubbish but in truth, he did not need to. White America already believes this sort of drivel anyway. All Beck did was give it mainstream approval and a major media platform to convince the undecided that this is what the average American truly wants, a pure-White Christian nation based on lies, distortions and poppycock. And he has already hammered the point home that White Christian American patriots were going to have to fight for it if they really wanted it.21 The results of this neo-McCarthyism speaks for itself.2223

The chatter about Beck's conservative magnetism to Joe Six-Pack America is White apologist claptrap. Glenn Beck is merely one more highly compensated court jester in a long queue of other Euro-settler minstrels put forward before the public to incite and agitate the public in a particular direction that serves the interests of the power structure. Without the antics, Beck, Limbaugh, O'Reilly and the rest of the right-wing 'Council of Hate and Disinformation' have nothing to say. Their schtick is wholly dependent upon the simple-mindedness of their brain-dead audiences.

Their role at this point in the game is to rile up as much White working-class angst as they can against the Black man in the White House by playing upon traditional fears of African men. Like a concert violinist, the

neo-conservative Australian/Saudi owned media machine working against Obama is playing the White working class like a fiddle. Their fear is being used against them, big time. And they don't even know it.

And if there is one thing that defines the White man in America, it is his innate and paralysing fear of the African Superman.24 It is a false bogeyman, a reactionary fabrication of the fears and insecurities all White Americans harbour but find difficult to reconcile with in emotive terms. To paraphrase Sartre, 'The White colonialist is incapable of condemning himself' and has always blamed the victim as the original catalyst for the injustice itself. This is the colonialist understanding of 'Original Sin': the native is evil, repulsive and guilty by birth. Ripe for enslavement, exploitation and expediency as exodus fodder, the White man, (or Han Chinese, or Arabised Sudanese) reserves the 'right' to use and abuse the native or Aboriginal population at will. This is the most important part of the colonial process; the reduction of the native in fact and in spirit, because it serves as the litmus test by which the colonialist

measures his own humanity.²⁵

This is still done today, only no one dares call it Nazism. 'The Bell Curve: Intelligence and Class Structure in American Life' written by Richard J. Herrnstein and Charles A. Murray brought the Eugenics argument back into the mainstream consciousness by attempting to prove scientifically that Africans and other non-Europeans are genetically inferior to Whites.²⁶ While the clearly Nazi aspects of such a publication are troubling on their own merit, it is more interesting to dissect the necessity for such a book. What were the authors really trying to prove? Was it really an objective book pointing out a diminishing US intellectual-pool or was it about providing a pseudo-scientific argument for Whites who are too cowardly to call themselves White supremacists? This is a legitimate question being that Africans in the Americas have been subjected to literary genocide since Columbus and little has changed since.²⁷

As the editor of 'Political Affairs' Joe Sims explains it:

'The Bell Curve is not a solo sojourn into Nazi propaganda. It was accompanied last year by two other books: Race, Evolution, and Behavior by J. Phillippe Rushton, and, The Decline of Intelligence in America: A Strategy for National Renewal by Seymour Itzkoff. All three books were given a rave review by the New York Times Review of Books (Oct. 16, 1994), a review which was startling in its racist audacity. A sampling from that review:

"THE ARTICULATION OF ISSUES TOUCHING ON GROUP INTELLIGENCE AND ETHNICITY HAS BEEN NEITHER FASHIONABLE NOR SAFE FOR THE LAST THREE DECADES, BUT THESE SCHOLARS ARGUE THAT THE TIME HAS COME TO GRASP THE NETTLE OF POLITICAL HERESY, TO DISCARD SOCIAL MYTHS, AND TO COME TO GRIPS WITH STATISTICAL EVIDENCE . . . MOST PEOPLE WOULD ARGUE THAT SOCIETY IS JUSTIFIED IN FIGHTING PHYSICAL DISEASE, BUT WHAT IF WE WERE TO CARRY THE WAR AGAINST DISEASE A STEP FARTHER? IS IT WRONG TO REGARD A HEREDITARY PREDISPOSITION TO LOWER INTELLIGENCE AS A KIND OF GENETIC DISEASE AND TO FIND WAYS TO CURE IT? . . . SOONER OR LATER HOWEVER SOCIETY MAY HAVE TO DECIDE WHETHER HUMAN BEINGS HAVE THE RIGHT -- PERHAPS THE DUTY -- TO STRENGTHEN OUR SPECIES' COGNITIVE DEFENSES . . ."

This is a prescription for genocide, unabashedly published by the New York Times. Hardly a word of protest was uttered.²⁸

Assuming for sake of argument all things in the real world were socially equal, how does one explain such blatant marginalisation, especially in the United States? Putting Barack Obama aside for a moment, I think it is fair to say that most White people would not be particularly happy if they were forced to accept a literal fascist national countenance. However, they have always been more than willing to pretend that their practise of racism, (and Israel's) is 'special', 'natural' and therefore legitimate from the perspective of the racist. It is part social restriction and part American pastime, but it is not simply an emotional or uneducated refusal to accept 'The Other' on equal terms.

To insist that racism is not institutional and merely personal argues that the fault lies within the victim, not the victimiser. If the victim wishes to escape from the bleakness of his plight, he must 'assimilate' into the good graces of his 'betters' to be considered worthy of inclusion. The Aboriginal and African schoolchild is taught this from day one, identify with the invader, the enslaver and the killer of both your ancestors and your modern existence.

The reason for this is simple, without mental servility, physical enslavement is impossible. The day people of colour

around the world collectively refuse to accept these unfair and inhuman conditions as 'normal' and 'justified', the old Europocentric world order is finished. This isn't to say that the resulting framework would auto-magically morph into a non-White Utopia, (Zimbabwe's President-for-Life Mugabe is solid proof of this) but it is to argue that self-government is generally better than bad-government. It is up to the people as a whole to assert their human rights and independence while recognising the right of the individual to be individual. Universal concepts developed and practised in the Americas long before the White man co-opted the idea as his own.²⁹

The native has always been disregarded as a non-entity as this is necessary for the colonialist to claim the land. As long as one native can recall the tale of a world without the colonialist, the land can never really be 'his'. The subjugation of the native is an imperative and the predatory aspects of this process cannot be dismissed away as anti-White heresy. The fact is that the White world is abusing the non-White world with impunity and will not stop unless we stop them. How to to that intelligently and with an eye towards social justice as opposed to angered retribution has yet to be decided.³⁰

This brings us back to Barack Obama and the other 'Talented-Tenth'. From an conscious African perspective, Barack Obama has been extremely good to White folks, especially to those who call him a 'Nigger'.³¹ This is the story we are told isn't worth reporting and the mainstream news has done its level best to keep these issues in the background. Racism against the Obama White House and its First Family is at an all time high, but you would never guess that listening to the Obama administration. The evening news rarely looks at blatant racism in the United States as anything other than an afterthought. Brief,

uncharacteristic pauses in an otherwise race-neutral system of unacknowledged, yet very real, White privilege.

One does not need to be a sociologist or a mathematician to perceive a sinister and highly consistent pattern of harm under the watchful eye of the White establishment. The observations mentioned above are often

dismissed with either the eugenicist argument or the social Apartheid rationalisation, nature vs environment to explain why non-White 'fail'. Both are conjectural theories of the Euro-settler neurosis that inspired this tragedy in the first place. Focus is instead redirected towards study of the symptoms of racism rather than its causes. These systemic social disparities are routinely ignored in favour of blaming the victims of racism for the very existence of the racial bias itself. An ideology we have seen and heard before.³²

The main mistake most people make is in assuming that all fascisms look and function exactly the same. Interestingly, it was a US military officer and practising Satanist who first pointed out that American-style fascism would wear a business suit and speak glowingly in terms of economic freedoms and the national mythology of '1776'.³³ The classic stereotype of the jack-booted thug has been replaced by way of good propaganda and historic revisionism with popular cultural heroes passing themselves off as righteously patriotic 'Defenders of the People'. Once Ronald Reagan attained the presidency, it was clear to the predatory capitalists backing him that sober-minded White Americans were more than willing to vote in terms of celebrity, soundbites and the 'Big Lie', not political competency, accountability or ethical fortitude. And ever since that fateful day in 1981, the United States has slowly grown to accept the slide towards full-scale fascism attractively packaged with bully-boy Americana.

This brings us back to Barack Obama and the other 'Talented-Tenth'.

To insist that racism is not institutional and merely personal argues that the fault lies within the victim, not the victimiser.

This is a problem only some in White America are willing to discuss. Even amongst what laughingly accounts for the 'left'. But the larger issue concerning how such a far-right socio-political paradigm shift could exist in the 21st century under a Black president however is not up for discussion. Not even within the mainstream US African community.

Virtually no one working the mainstream media beat has seen fit to connect White America's history of institutional anti-African racism to their dumbfounded amazement that a Black male raised in the United States actually had the discipline, intelligence and self-confidence to become chief executive of the entire country. I wish to stress here that the White Racist backlash against Barack Obama is not a one-sided affair. Members of his own party were just as keen to insult him as were his political enemies. Even democrat Hillary Clinton, who unquestionably fabricated a major hoax during the 2008 campaign,³⁴ released a commercial suggesting that Obama 'Might not answer that "3 a.m. Phone Call" playing on traditional Euro-settler racist attitudes about 'lazy Blacks'.³⁵

Truth be told, Africans in the US haven't acted much better. In one sense, the desire to see someone who looks like us in a position of political power has blinded the masses into giving the Obama administration a pass to carry on the very same social and political abuses we have been dealing with for more than 500 years. Aboriginal Americans have been sold a gaggle of nice sounding promises about inclusion, but we have not heard a word from the Black president about territorial emancipation, national sovereignty or the case of American Indian Movement leader Leonard Peltier.

Then there is the story of how the Obama administration is clearly ignoring the genocidal epidemic of anti-African police brutality and the extra-legal oppression of non-European ethnic minorities in the country. While the Obama White House does acknowledge that people, mostly poor and working-class, were disproportionately harmed by the sub-prime mortgage scam, they have yet to address the undoubtedly racist aspects of the scandal. Even after two Wells Fargo mortgage loan officers gave official testimony documenting the bank's scheme to redirect non-White home buyers into sub-prime loans, the Obama administration refuses to call a spade a spade.³⁶ But, the president was ready, willing and quite able to produce a video announcement addressing gay suicide. This is not to say that there are not gay Africans suffering from anti-Homosexual stupidity, but is important to point out that people suffering from White racist paranoiacs would like some recognition of their pain too.

This is not an unreasonable expectation from a people long denied the legal right to view themselves as human beings with rights to personal liberty and free speech. Yet the White mainstream and their Assimilado 'model minority apologists roundly denounce such an crucial and overdue discourse as 'divisive' and counterproductive to what Barack Obama is 'Trying to do'. If that is the case, the question then have to be 'What exactly 'is' the Obama administration trying to do'? He isn't helping the poor, that's for damn sure and he isn't helping Black Americans at all. Ask the Black Farmers who have been wanting patiently for justice since the turn of the last century and still cannot receive a fair and equitable legal resolution to their plight under a Black president.³⁷

On the whole, the 'responsible' political and moral leadership as well as the rank and file of the African community in the

people suffering from White racist paranoiacs would like some recognition of their pain too.

dumbfounded amazement that a Black male raised in the United States actually had the discipline, intelligence and self-confidence to become chief executive of the entire country.

US has been criminally silent when it comes to demanding that the most powerful Black man in the world do something empirical to address the particular problems of Black people. Aside from his weak defence of Prof. Louis 'Skip' Gates being unceremoniously arrested in his own house for daring to question why he was being harassed by law enforcement, President Obama has said nothing. You would never know that a Black man had the office unless you saw him on CNN. We know he's Black because the bigots keep reminding us, but truth be told, he has not ever lifted a finger to address the issues that matter to his own people. But then again, is he of our people? Who exactly is this individual and how can he sit quietly while Black men are murdered by the police on a regular basis? Why is not speaking on the massive sweeps targeting American Africans in major US cities? Why is it he and other high-profile Blacks such as Oprah Winfrey can defend Israel's 'Right to Exist', but cannot say a definitive word about the 'African Right to Exist'?³⁸

Perhaps classical European literature can give us an answer. What is the 'Black Man'? To the European he is the pitiful and misshapen Caliban of Shakespeare's *The Tempest*, fathered by a netherworld demon who chose an Algerian witch for a lover. The European invader, Prospero, justifies his ownership of the island and his enslavement of the native Caliban by accusing Caliban of trying to rape his daughter Miranda. Caliban in defiance says that if he had, he would have done so only to create others like himself, thus signifying the slave's desire to eventually overpower his captor.

After being severely beaten by Prospero, Caliban attempts to side with another master hoping to gain some protection. But he soon realises that one White master is just as bad as another and eventually returns to the service of Prospero. Because the emotionally destroyed Caliban found himself emotionally connected to the first White man he had ever encountered, he crawled back to him in spite of the brutality. And so goes the Indigenous-Colonial narrative of the entire Fourth World towards a Eurocentric future patterned after the most anti-human political state of the last century led by a Black leader. Only in America.

In conclusion I would like to point to Bro. James Baldwin's thoughts on the Black man in America as he experienced it in Harlem and in France during the sixties. In his 1966 essay, "A Report From Occupied Territory," the writer points to the ease in which many upwardly-mobile Africans adopt the class and racial biases of their White counterparts when it comes to the "Bad Nigger" of the American inner-cities. He speaks to the sense of disgust and outrage these assimilated have learned to develop towards those of their own ethnic and social group in order to be accepted by their "betters" and allowed to saunter the hallowed halls of the White establishment.

For the Black man of the Diaspora and all other colonised peoples, including our European brothers and sisters still facing ethnic and national oppression on the subcontinent, we are taught that race and caste are immutable, divinely inspired and best tolerated on a bellyful of indignity and self-doubt. The awarding of the Nobel Peace Prize to President Barack Obama did not eliminate his responsibility to African people to tell our story of grandeur and devastation. Our struggle for survival and dignity against all odds should not be allowed to be sidelined by an Obama moment, but it is and in all frankness our own fault for allowing it to happen.

Mr. Obama did not become president of the United States through a "fit of absentmindedness". Empires by their very nature must adapt to changing circumstances or risk being overrun by centrifugal force. In order to survive they must renew themselves with new jingoisms, justifications and partisan connections to justify its existence. Barack Obama fills this role perfectly in a truly globalised new world order. His visibility by fiat suggests a moral legitimacy White imperialists can no longer maintain in the 21st century. This may change however now that an African is responsible for the current wars of occupation and exploitation.

The myth of social and racial equality in the United States is just that, a myth. It is the last of the real taboos of western industrialised society but this does not diminish its force. Perhaps we were initially brainwashed by the removal of the "Whites Only" signs, or maybe it was being able to sit anywhere on the bus we wanted to without fear of being lynched. But we are still in danger. As Baldwin said, we live in an occupied territory literally and figuratively and waiting on Obama to articulate this for us any longer is more than folly, its suicide.

Endnotes:

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ESTABLISH FOUR CORE MISSIONS for the U.S. military:
defend the American homeland;
fight and decisively win multiple, simultaneous major theater wars;
perform the "constabulary" duties associated with shaping the security environment in critical regions;
transform U.S. forces to exploit the "revolution in military affairs";

and that

- To carry out these core missions, we need to provide sufficient force and budgetary allocations. In particular, the United States must:
- MAINTAIN NUCLEAR STRATEGIC SUPERIORITY, basing the U.S. deterrent upon a global, nuclear net assessment that weighs the full range of current and emerging threats, not merely the U.S.-Russia balance.
- RESTORE THE PERSONNEL STRENGTH of today's force to roughly the levels anticipated in the "Base Force" outlined by the Bush Administration, an increase in active-duty strength from 1.4 million to 1.6 million.
- REPOSITION U.S. FORCES to respond to 21st century strategic realities by shifting permanently-based forces to Southeast Europe and Southeast Asia, and by changing naval deployment patterns to reflect growing U.S. strategic concerns in East Asia. (Wikipedia.org)
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The Emergence of the Contemporary "New Negro"

Barack Obama and the Immaculate-Genocide of the African-American Male

"Whites should not tyrannize over [blacks], for their disease should entitle them to a double portion of humanity. However, by the same token, whites should not intermarry with them, for this would tend to infect posterity with the 'disorder'... attempts must be made to cure the disease."

- Dr. Benjamin Rush, signatory of the Declaration of Independence and abolitionist

Before I get deep into yet another article on the much ballyhooed "promise" of the 'Barack Obama for President Movement' sweeping colonial America, I am keenly aware of a pressing need to be candid with the reader, if only to assuage a mild sense of personal guilt. Firstly, regular readers of my news wiree Inteligentaindigena Novajoservo should be aware by now that I as an individual I do not vote in American elections. As an Aboriginal human being indigenous to North America and unwillingly subject to colonialist domination under the political entity known as the United States, I choose not to authenticate the Euro-American claim to this landmass nor my person by legitimising their system of power. So I have no particular love nor preference for any political affiliation associated with the narrowness of American politics.

Secondly, for a variety of reasons and chiefly due to an innate sense of solidarity with my fellow blood-brothers in the Diaspora, while I do not support Obama or his candidacy, on principle I had so far stuck to my decision not to write anything that may in any way jeopardize his race for the White man's house. With a heavy heart recent events have forced me to reconsider my position and my allegiance to someone in which even I, if only fleetingly, could envisage would bring some pause to the madness of the first world as it applies to the rest of the human community.

There are two distinct actions on the part of Barack Obama that I personally find disgraceful coming from an African, especially an African running for president of the United States. Foremost in my mind is his very public rejection of the Honourable Min. Louis Farrakhan for the crime of expressing his support for the 'Obama for Change' campaign. This move on his part was as Uncle Tom-ish as one could get without breaking a chorus of "I Wish I Was in Dixie". Barack has gone above and beyond in making the point to Goy and Zionist America and in no uncertain terms



that he did not, wished not and sought not any form of endorsement or sustenance from Minister Farrakhan or the rank and file membership of the Nation of Islam.

He even went so far to do the good darkie dance during the televised democratic debate in Cleveland, OH last week with media-whore number one MSNBC moderator Tim Russert getting in his face with questions, accusations really, about the public NOI endorsement. Instead of challenging Mr. Russert on why this

question is not asked of the republican John McCain who grandly accepts endorsements from the likes of evangelical hate-monger John Hagee who calls for open warfare between American Christians and Muslims, he allowed Russert to berate him incessantly on the issue:

TIM RUSSERT: On Sunday, the headline in your home-town paper, Chicago Tribune: "Louis Farrakhan Backs Obama for President at Nation of Islam Convention in Chicago." Do you accept the support of Louis Farrakhan?

SEN. BARACK OBAMA: You know, I have been very clear in my denunciation of Minister Farrakhan's anti-Semitic comments. I think that they are unacceptable and reprehensible. I did not solicit this support. He expressed pride in an African American who seems to be bringing the country together. I obviously can't censor him, but it is not support that I sought. And we're not doing anything, I assure you, formally or informally with Minister Farrakhan.

TIM RUSSERT: Do you reject his support?

SEN. BARACK OBAMA: Well, Tim, you know, I can't say to somebody that he can't say that he thinks I'm a good guy. You know, I—you know, I have been very clear in my denunciations of him and his past statements, and I think

that indicates to the American people what my stance is on those comments.

TIM RUSSERT: The problem some voters may have is, as you know, Reverend Farrakhan called Judaism "gutter religion."

SEN. BARACK OBAMA: Tim, I think—I am very familiar with his record, as are the American people. That's why I have consistently denounced it. This is not something new. This is something that—I live in Chicago. He lives in Chicago. I've been very clear, in terms of me believing that what he has said is reprehensible and inappropriate. And I have consistently distanced myself from him.

That's for damn sure. Obama and his people have done everything possible to distance themselves from authentic African social identifiers that unlike the Obama campaign, gallantly articulate a reality White Americans have no idea exists right beneath their proverbial noses. It simply is not allowed in the unwritten rules governing American socio-political discourse or policy. "The immovable veil of Blackness," Obama so embarrassingly totes as Eugenically articulated by early colonial American Founding Fathers Thomas Jefferson, Dr. Benjamin Rush and the Dred Scott Decision is something to be pitied, not respected, as it falls far short of an authentic humanity. While Europocentric intellectuals were aware of the inherent "humanity" of the African, they only recognized it partially, not unlike how a breeder strives to define a newly recognised species of dog. So to suggest that Barack Obama is subject to right-wing belittlement and the relentless confirmation of his loyalty to White American interests because he is a "Black" candidate is correct and exact. To imply otherwise is simply American revisionism of the highest order.

Not convinced? Any cursory trip through MediaMatters.org will reveal an unending trail of conservative Obama-bashing ranging from doubts about his religious affiliations to his parent's choice of first and second names. FOX News has stealthily added his image for split-seconds during reports on Osama bin-Forgotten and resident-experts-on-retainer gleefully reinterpret his Indonesian upbringing as clandestine terrorist training. To say that the neo-conservative media brownshirts are painting a picture of a Muslim Manchurian Candidate is putting it mildly. All the while, his choice of questionable pro-war team players and backers such as his silent bond with the Wall Street economic elite however rarely, if ever, face such intense scrutiny. But nothing earns him the ire of the more honestly bigoted in America as does his African blood and hair. These physical markers as referenced by Jefferson and Dr. Rush will forever bind the Negro to a subordinate "otherness" no matter how "White" in action or thought the Negro has struggled to benefit or to qualify for entry into colonialist European society.

In other words a Black candidate is just that, a "Black" candidate. And even Black candidates are required to stay in their respective and historical place on the social chessboard. If the reader thinks I'm jesting just go back to Michelle Obama's statements about her feelings concerning the U.S., comments only a closeted Klansman would have a problem with in a country that kills in order to export "democracy". When she declared that "...For the first time in my adult life, I am proud of my country. Not just because Barack is doing well, but I think people are hungry for change," the White reactionary backlash was tremendous

with the FOX network's most prominent voice of White Christian male arrogance Bill O'Reilly suggesting that if Michelle Obama, " - Really feels -- that America is a bad country or a flawed nation, - " that a 'lynching party' is indeed in order:

"And I don't want to go on a lynching party against Michelle Obama unless there's evidence, hard facts, that say this is how the woman really feels. If that's how she really feels -- that America is a bad country or a flawed nation, whatever -- then that's legit."

"AND I DON'T WANT TO GO ON A LYNCHING PARTY AGAINST MICHELLE OBAMA UNLESS THERE'S EVIDENCE, HARD FACTS, THAT SAY THIS IS HOW THE WOMAN REALLY FEELS. IF THAT'S HOW SHE REALLY FEELS -- THAT AMERICA IS A BAD COUNTRY OR A FLAWED NATION, WHATEVER - - THEN THAT'S LEGIT. WE'LL TRACK IT DOWN."

Lynching nooses and White terrorist imagery have no place in a nation proclaiming an unbroken history of justice and reason. So when I say that the failure of Mr. Obama and his team to address these blatantly racist smears on his person, his campaign and his family smacks of moral and personal credulity, I mean just that. Barack Obama is a moral coward. Add to this the other distressing fact that unlike Bill Clinton, Mr. Obama has determinedly refused to defend his wife from the likes of Bill O'Reilly and the rest of the sewer-dwelling neo-conservative propaganda cadre, it is clear to everyone except the politically dim-witted that a real Black American

voice Barack Obama is definitely not. Partly because he never so much as cites the explicit race-baiting that is being used against him and mostly because like the much respected Booker T. Washington, Barack Obama has allowed White liberal America to check his African pride and his manhood at the door of the Democratic Party platform. Obama has been publicly punked. And White America loves him dearly for it.

What has not been said aloud and begs some consideration is what Obama's silence really means. What we see before us is a genuine product of the American colonialist system; the ever-grateful, ethnically and masculinity-emasculated "new" Negro. Castrated silently without fuss or defiance by virtue of his willingness to play the game of graceful living under White domination, Obama has taken Booker T's social prescription to heart. Accept your lot as the White American ugly step-child, follow the rules and shuffle on in a hushed, but dignified desperation. This is the reality of Barack Obama. He is the long awaited get-out-of-jail-for-free card White liberal America has been waiting for.

The other portentous reason I have broken my silence has not so much to do with Minister Farrakhan and the highly disrespectful treatment he has received from Mr. Obama as much as the relevance of his endorsement while open genocide is being conducted against the Indigenous people of Palestine by the racist, theocratic and genocidal state of Israel. On the heels of another wave of death and destruction from on high by the United States supported Europeanised Western Asian client state, Obama had the nerve to release a public statement not only praising the practice of continuous bombardment and extra-legal kidnappings the American state department likes to call "Extraordinary Rendition" in which he flatly accused the legitimate Palestinian liberation political party Hamas of being entirely responsible for the violence killing scores of their own people. In his statement of support for Palestinian genocide, Obama makes it unambiguous and plain, he stands with the Euro-Israeli lobby all the way:

"THE VIOLENCE IN GAZA IS THE RESULT OF HAMAS'S DECISION TO LAUNCH ROCKET ATTACKS ON ISRAELI CIVILIANS, AND ISRAEL HAS A RIGHT TO DEFEND ITSELF."

This testimonial for Arab genocide not only whets the appetite of the Arab-hating AIPAC Zionists, but gives implicit material support to the rabidly anti-Jewish evangelical Christian fundamentalists amongst the U.S. economic elites bent on preserving Israel if only to save the European Jewish population from eternal Hellfire for not accepting Jesus. More importantly, it paves a new bloody road to American regional dominance over all of Western Asia under the banner of Christian-inspired liberation with petroleum as its holy sacrament.

For White liberals seeking a middle-ground that encourages Palestinian submission to European-Jewish authority, such sentiments are borne of an ever-expanding empathy for the political "uniqueness" of the European Semitic holocaust, an apparently never-ending reaction to the White world's apathetic response to the historical European Judeophobia which ran rampant throughout the last century. I too am highly sympathetic, but not to the point of excusing Israeli xenophobia because of the unfortunate existence of anti-Jewish xenophobia. If genocide was wrong against ethnic Jews in Europe during the 1930's and 40's, genocide is also equally inappropriate in Arab Palestine. It is telling that one even needs to consider it imperative to make such particulars a point of awareness at the outset of the 21st century. Especially to a Black man who by all visible as well as historical accounts, should in a visceral sense know better.

Rumour has it that the Israeli general public however does know better. According to a Feb 28th 2008 report by the international news service Democracy Now, Israeli opinion polls demonstrate that more than 64 percent of resident Israelis support a military ceasefire with the legal Palestinian government of Hamas, supposedly the largest majority recorded to date. The Hamas government has offered multiple propositions for an armistice with the Zionist state which has routinely rejected these approaches as a "submission to Islamic terrorism." The empirical evidence that Israel as a notionally independent country was built on the primary principles of abject terrorism against the United States and Britain is selectively written off as a non-issue. Fortunately for them and their supporters, the English and American public maintains a steadfast effort in remaining historically ignorant of the more disturbing and paradoxical episodes of resistance to Western imperialism.

In all sincerity I am taking a great leap of faith by identifying the White world's apathy to Palestinian genocide as an issue of pure ignorance. My own position is much more candid in that I unequivocally accuse the world community of wilful indifference to Palestine's plight in favour of White imperialist privilege. Israel's macho Deputy Defence Minister Matan Vilnai has publicly pledged on Israeli Army Radio to wage a Palestinian "Holocaust" in the Gaza without incident, while at the same time the western imperialist media machine continues to tout the fib that Iran's leader Mahmoud Ahmadinejad swore to "wipe Israel off the map." Despite the fact that Ahmadinejad, an eccentric bloke in his own right, was purposefully misquoted in a desperate effort to shore up an excuse, any excuse, to invade and occupy Islamic Iran, Vilnai's outrageous and villainous threat to wipe out the very existence not simply of the Palestinian nationality but the annihilation of the Palestinian people receives virtually no condemnation. Innocence paid to unawareness of Israel's gnawing yearning to rid itself of its Arab population is spurious at best and a morally ambiguous complicity in racist terrorism and Western imperialism at its worst.

This brings us back to The Honourable Min. Louis Farrakhan's unwelcome endorsement for Barack Obama's presidency. Like our other brother-in-arms surviving in the Diaspora and himself a former presidential candidate the Reverend Jesse

Jackson, Minister Farrakhan has learned the hard way that in the Zionist world, there is no moral obligation to grant forgiveness.

In the sad case of Rev. Jackson he will forever be remembered for being called to the carpet for remarks he may or may not have made to a Negro Washington Post reporter named Milton Coleman, who without delay dashed to inform a Euro-American journalist working at the same tabloid that he personally witnessed Jesse Jackson refer to N.Y. Jews as "Hymies" and to New York City as "Hymietown." According to the article, which appeared the very next morning, the comments were expressed by Jackson during a private conversation with Coleman and several other American African journalists. I for one would like to take for granted that Rev. Jackson, a confidant and partner of Dr. Martin Luther King Jr., would not and could not say anything so morally callous, and frankly I don't think all of the possible aspects of that situation were explored for the obvious reasons. The Euro-American reporter that broke the story freely admitted that his only evidence was anecdotal and that other than Coleman, no one else ever corroborated the account. Despite this, the pressure to compel an apology from Rev. Jackson and every other African political leader they could conceivably intimidate into conveying regret and shame for an assumed communally held American African predisposition towards anti-Semitism was gargantuan and Rev. Jackson naturally succumbed to the weight. To this day I have yet to review anything that supports Rev. Jackson's supposed Judeophobia and I doubt that I ever will. But it matters little any longer. The damage that was intended had been done.

Minister Farrakhan's principled support for the campaign of Barack Obama is burdened by the very same factors that I mentioned above. The semantic ju-jitsu employed by the White mainstream media is wholly concerned with specific words or phrases, in particular the overt and concentrated attempt to play on the emotive characteristics of any criticism towards the State of Israel. While common sense would demand that disparagement of the Israeli politic is mutually exclusive of denunciation of Jews as an ethnic group, things are not as clear-cut as they should be. Jew haters throughout the White world have worked in various ways to blame Semites for everything from lost crops to missing French children rumoured to be slain for use of their blood for Passover bread. To deny the reality of deep-seated Judeophobia in a world where Malaysian Prime Minister Mahathir Mohamad can accuse Jews worldwide of a conspiracy to take over the planet is foolish although many indifferently do make that claim.

Just recently on an American cable-television game show which asks embarrassingly personal questions in order to win cash money, a guest was asked if she ever lied about being Jewish. A touchy subject to be sure, she was emphatically permitted to not answer the query due to its explosive characteristics. Everyone it attendance nodded in camaraderie with her personal struggle and the show as they say, carried on unabated.

At first glimpse it seems that this all-encompassing empathy towards the Jewish struggle, provided the Jew in question is of European origin, is for the most part the most vicious form of parody imaginable and conceivably the most egregious. But looking deeper, it is dangerously elucidating to see how utterly racist Zionism really is. It presupposes a pre-eminence in the human suffering pecking order, a hierarchy we people of colour are told repeatedly between offences does not exist. In the rational universe of the third and fourth worlds, where the personal struggle against extinction is a dynamic of everyday life, this hallucinatory view of the universe is insulting to the point of farce.

White world apathy to Palestinian genocide is an issue of pure ignorance

Chiefly due to space considerations I will not go into specifics here, I choose to assume that the reader is cognizant of Native American genocide as a blueprint for Germany's Final Solution. If the reader is not aware of this connection, the fault lies in the manner American history has been repackaged and marketed to the national and international public. The United States, Australia, Canada and Mexico as a matter of common practise dismiss Aboriginal genocide as the end result of reluctance on the part of the Indigenous population to extinguish themselves by accepting colonial subjugation and territorial occupation. So much so that in the generations since, to even imply that murder, pillage and other atrocities were and are practised in these nations against Aboriginals invites belligerent repudiation and often, sadistic retaliation. It has even been charged that the justifiable indignation many conscious Aboriginals and Africans maintain for White America and its values is the "real" problem. Our anger it is said prevents meaningful progress because we find it so hard to "let go of the past" and move further forward into the White haze of an exclusively Eurocentric paradise of physical as well as psychological crypto-slavery.

Americans of course are accustomed to excusing genocide, perhaps because they have been skilfully doing so for more than 500 years. How else could they harp on about freedom and human rights while conversely redefining American Indigenous genocide and African involuntary servitude as a necessary, progressive and honourable endeavour for all involved? Given the extent and vigour Euro-Americans have toiled to maintain the United States as a predominately "White" nation, such revisionism illustrates the reality that White society does in fact acknowledge its unsavoury history by twisting it into something much more palatable for the colonial, i.e., White mind.

Barack Obama calls himself an American, so it should not be considered off the mark when I propose that he, like other professed "Americans" regardless of ethnicity, accept Aboriginal and African maltreatment and exploitation as inexorably beneficial and favourable because it led to the contemporary excellence of the United States and by extension, the world as we have all been led to understand it.

This is why the photos of torture from Abu Ghraib mean nothing to the American public. This also goes on to explain why half a million child deaths due to American economic sanctions against Iraq between the two Gulf wars can be admitted to without significant public disapproval. Review the cases of White American colonialist involvement in East Timor, Cambodia, Vietnam, Nicaragua, South Africa and North America.

Let's face it folks, America is a genocidal empire. By the same token it is an empire that does its level best to deny that it is an empire. It excuses its atrocities and the atrocities of its client states by declaring its hostility as part of the necessary back-braking work needed to spread democracy and free trade. America does not kill to dominate, it is merely spreading the "promise" of freedom. It is an oxymoron of such immense wretchedness it is patently worthy of the Nazi government that the current president's grandfather so proudly served. Nevertheless, it is the authentic state ideal and creed of the U.S. although very few have dared say so openly. To do so is self-incriminating and White America as a whole has never truly been willing to accept their moral responsibility when historical distortion can divert attention from the reality.

When we are forced to look at Palestine and the Palestinian people, Americans liberal and conservative see what they want to see. 1948 is ignored, the British Mandate is long-

The Jewish translation of Manifest Destiny in Greater Palestine differs little in theory and practise from its Euro-American predecessor.

forgotten and a Jewish-led genocide is applauded as righteous self-defence against Jewish genocide. In other words, the elimination of the Palestinian populace is, as cheerfully articulated by Madeline Albright on America's 60 Minutes television programme in reference to the deaths of 500,000 Iraqi babies, a necessary price to pay for European-Jewish survival. Boiled down, an Arab life means absolutely nothing. Like the razing of a viable and potentially resistant North American Aboriginal presence, the destruction of the Palestinian Arab populace must take place for the existence of a "White" Israel to be secure. The rebuff of the dark reality of Zionism in its purest form as an extremist political movement dedicated to ensuring European Jewish cohesion and interests are made manifest by any means necessary is to be selectively judicious in regards to the usage of aggression. Hence, the sympathy extended to Irgun's

desperate attempts to build an alliance with the German Nazi Party to assist them in battling the British for control of Palestine under the British Mandate. The enemy of my enemy is my friend, even when they are Nazis primarily responsible for the systematic eradication of Semitic Europe if the ultimate goal is a Jewish homeland in someone else's country.

The Jewish translation of Manifest Destiny in Greater Palestine differs little in theory and practise from its Euro-American predecessor. And the

vastly escalating support Israel receives from the more radically inclined neo-conservative and theological elements within the United States are vital to its implementation. Without American State Dept. financial and munitions support, Israel would cease to exist. And without near total American domination of the United Nations and the World Court, it is doubtful Israel would elude censure and reprimand for war crimes against that regions native population. All told, it is the disgrace of post-World War Two global society that this decades old slow bleed of the Palestinian Nation has continued unabated while the world defends their oppressors. The disparity of power, the humiliation of colonialism and the malevolence of racism are expressed as the negative effects of challenging European expansion wherever the frontier may be. Barack Obama calls it Jewish self-defence, Palestinians and Human Rights observers call it genocide.

I did not write this piece to defend the Honourable Min. Louis Farrakhan. His record of soulful representation of African America requires no defending from this writer. And I will not play the game of listing the probable offences attributed towards him. I refuse, as I stated at the outset of this article, to stab another person of colour publicly in the back. Divide and conquer will not work in this instance. And at the risk of being charged with anti-Semitism, I will make it clear here for the record that I respect Min. Farrakhan and any issues I have with his rhetorical record are between him, me and the rest of the African Diaspora. I will not denounce him because it is fashionable to do so nor will I reject him because we differ on various political issues.

I recognise that Min. Farrakhan unlike his detractors has come a very long way in addressing the numerous concerns that have served to diminish and marginalise not just the African liberation movement but the African community as a whole. His tone and tremor have matured over the years and at this period in his life he has sought solidarity more than ever before with people and organisations several years ago many would have said was highly unlikely. His recent embracing and teaching of tolerance for our gay African brothers and sisters was a major step to repairing the Black family and increasing understanding on this very important issue. An optimistic and promising development

La levigo de la Hapa Imperiestro

Or, Why an Obama White House will remain White

“What did you expect when you unbound the gag that had muted those Black mouths? That they would chant your praises? Did you think that when those heads that our fathers had forcibly bowed down to the ground were raised again, you would find adoration in their eyes?”

- *Orphee Noir*

Everything that could be said about the United States has been said aloud, copiously written about or whispered in hushed tones from behind the closed doors of collective public group-think. When Pax Americana advocates tout the imperialistic grandeur of the U.S., the discourse is commonly cloistered along the prescribed talking-points of American Exceptionalism rather than pragmatic realism.

European as well as non-Europeans and residents struggle to see themselves as the perfect society, a literal paradise on Earth with no moral equal while at the same time playing make believe that Indigenous genocide and African slavery were, and are, mere aberrations to this historical record.

On this occasion, namely the eve of the appointment of the first non-total-European to the most powerful seat of global Euro-settler power, it is imperative at this notable moment in the history of Euro-American colonial power to examine what a Barack Obama presidency really means in relation to America's long and ugly record of ethno-social manipulation, economic marginalisation and aggressive territorial expansionism. This writer is not at all alone in stating that the biggest mistake the entire world, chiefly the non-European colonised world, is making is in assuming that since a person of colour has been selected by the American economic and authority structure that a “change” is coming not just in Washington D.C. but the planet as a whole.

In particular, the factors that have created the Diaspora that has defined our existence since expansionist Europe found Africa and turned it into a supermarket for slaves and natural resources. On its face, this seemingly clean break from America's long tradition of racial hatreds and the representation of powerful White men running the world appears to be complete. But is it?

Indigenist analysis and Cartesian common-sense tells me no. I am obliged by my ancestors, the selfless warriors and visionaries who came before me and my own distressing familiarity with the colonial experience to clarify an underlining quandary, a specific intellectual malaise, before we proceed any further.



When a White person of the settler class, for example, says to the native or the slave, “You should be grateful that we came here and civilised you and your people,” an event which occurs every day in the life of those burdened by the weight of colonialism, it is a threatening qualifier meant to consign the subjected back to his assigned place in the socio-political pecking order.

With the global public inebriated with the illusory vision of ‘We have finally arrived’ to a post-election racially-blind America, such a critique will be said by master and slave alike to be ill-timed and out of place. I disagree with this criticism and I will categorically explain why I reject the post-election creation of the “New Negro” part deux.

I will not allow myself to be conscripted into forming a union with the cheering masses in celebrating the rise of a new American emperor just because his father happens to be from Kenya. Barack Obama has dark skin, but only fools and the politically uneducated believe the hype that his vision is anything other than Eurocentric, capitalist and imperialistic. The White racist power structure will pretend that the white mask he wears does not exist but have quietly acknowledged that it is there, just beneath Mr. Obama's political epidermis.

What Does Change Look Like?

The change identified by Mr. Obama's run to be the head of state of the most vicious, European-settler political state in human history is not in any way a true alteration of national policy. Mr. Obama has made his intentions well known that he intends to stand by the United States and all of its racist, imperialist and certainly colonialist institutions. Before the reader contests this accusation consider the following:

- Is the new Obama administration planning to honour the territorial integrity of Indian Country and the nearly 400 U.S./Indigenous nation-to-nation treaties all other previous federal administrations commonly ignored?

- Is the Obama administration willing to finally address issues of Indigenous genocide such as the forced sterilisations of Aboriginal women in the continental U.S. and Puerto Rico uncovered by the Senator Church Committee Hearings of the 1970's?

- Will the Obama government officially apologise to the American Aboriginal for territorial disenfranchisement and genocide?

- Will the Obama government return Hawaii to its ancestral owners?

- Will the Obama government return Puerto Rico to the Taino Nation?

- Will the Obama government return Guam to the Chamorro Nation?

- Will the Obama government address American African Reparations?

- Will the Obama government address the problem of institutional White racism as suggested by the National Advisory Commission on Civil Disorders?

- Will the Obama government officially apologise for African slavery?

This is far from a complete inventory and as far as I am concerned, these bits and pieces explicitly identify the root problems that characterise the socio-political environment of these United States. Barack Obama has pledged to support the Israeli Arab genocide of the Palestinian Nation and has qualified this by choosing as White House Chief-of-Staff Zionist Rahm Emanuel, the warmongering congressman from Chicago. The liberal journal *The Nation* sullenly notes that Emanuel is "seen as a strong Israel partisan," not exactly a sign of the change the Obama campaign was talking about. It is also doubtful that an Obama administration is willing to pack up the new super-great American Embassy in Iraq that was constructed by Saudi Arabian supplied .

Should we expect the Obama government to address the economic independence of the Philippines, the nation that provided most of the imported free labour used in Occupied Iraq? Can we suppose that the Obama White House will not attempt to assassinate Dr. Fidel Castro of Cuba as had previous administrations or that then will not try to retake the island nation by force? Should we not ask these questions at all and simply assume that what should be done will be done?

The history of many colonial governments and leaders suggests that caution should be heeded regardless of the ethnicity or race of the leaders. Barack Obama is a direct product of the colonial system. He differs starkly from his venerated American African predecessors in that Mr. Obama has clearly pointed out that he is in full support of the American system as it is, he only argues that the middle-class should get more out of the pie. And much unlike his forerunners, he has to date never seriously addressed the core issues that affect his own ethnic group or others subjected to similar U.S. belligerence without considering the psychic welfare of the European power structure.

The heart of Barack Obama's attractiveness to White America, his celebrated 'Race Speech' of 2008, was in character, a poignant Emancipation Proclamation for the White settler society, a gesture meant to save face and retain the Union, not an identification of the originating

factors of institutional racism or true granting of liberation from involuntary servitude. His conciliatory dialogue, inclusive of all the manipulative spirit and guile President Lincoln intended his original to be, sanctioned the myth of benevolent Euro-settler rule.

His defence of White settler society and U.S. racial stratifications as historically legitimate is in line with the post-Civil Rights Era argument that while Indigenous depopulation and African involuntary servitude and racial marginalisation, both of which clearly amount to genocide, were "errors of the past," at no time is that history empirically connected to contemporary social problems or to mainstream social analysis.

Mr. Obama, in perhaps the best possible position a person of colour could be in order to make such an effort peacefully, did exactly the opposite. He morally absolved the White racist American system, its history, its invading ancestors and the current settler population on behalf of the peoples irreparably damaged by this account with an authority given to him not by the minority classes in question he vicariously represents, but

by the Euro-settler apparatus behind him who comprehended that the general Euro-settler public was not likely to support the new administration without this concession. It was a clever political nudge to obtain a targeted political objective, not a long overdue call for justice for the social classes still ensnared within partial-citizenship conditions.

Like the post-Apartheid South African Truth and Reconciliation Commission, White colonial society was granted an honourable pass and a big thank you for sitting on their collective arses while institutional inhumanity has been performed against other human beings for their benefit and in their name.

In soul, Barack Obama, the first Hawaiian-born Hapa Popolo president of the United States, killed two birds with one stone. Having praised, protected and absolved the practise of White racism on the world stage, his Sambo act also unjustly placed all American African men in a position of socio-political emasculation. African males confronting institutional White racism and capitalist exploitation already scornfully reminded of Barack Obama's example of the "Good Black," will now be universally reprimanded as "angry" and derelict in their responsibility to be "American" by White and non-White alike. The Black man has been told for more than 400 years to be quiet and simply fall in with the

programme.

It is not his place to attempt to overcome his insignificance or to overstate his importance, even in secret to himself. Barack Obama has brought that disgusting Eugenic limitation full circle. White power has now been codified as the necessary evil that makes all things possible. And most importantly, this moral treason was symbolically and humbly carried out by a contented, fully integrated mulatto enthusiastically faithful to the cause of Pax Americana and willing to adhere to the game plan. The all-new, "new" Negro standard.

It has been deeply instilled within the native that his inadequacies are congenital and naturally socially insular, that he must accept the authority and vision of the White world as his only salvation from himself. This explains the pathetic African preoccupation with mimicking the White

Mr. Obama, in perhaps the best possible position a person of colour could be in order to make such an effort peacefully, did exactly the opposite.

Will the Obama government address the problem of institutional White racism as suggested by the National Advisory Commission on Civil Disorders?

man in appearance, if possible, and in deed, often by any means necessary. His main goal is to acquire a normalisation of a kind, a safe zone of protection from the hardships of the inhumanity that comes from invisibility. The lingering sting of the whip is only an element of the story.

The longing for recognition from the master class has been cunningly cultivated and nurtured within the mind and spirit of the subjected who knows little, if anything at all, about what it was like before he lost his freedom. Unless the native makes a conscious effort to relearn who he is, to reject his fear of himself and his roots, he is led to believe he has no where else to go but back to the captive psyche of the grateful slave.

It must be remembered and never forgotten that the human groups traditionally subjected to Euro-settler hostility in the main are victims of Eurocentric Eugenic rationalisations that regard them as biologically as well as culturally inferior. The Ashkenazim still endure this bias but hypocritically act out this very same racial prejudice against their Sephardic and Ethiopian kin. But it is also true that unlike most other similarly subjected peoples, (aside from Tibetans, for the obvious political reasons) they receive immense sympathy for their past sufferings. This is in large measure due to a 50/50 mix of collective recognition of the White Christian guilt incurred for permitting their errant theology to serve as divine validation for Semitic ethnocide and simple straightforward White colonial racism.

Just as the Indigenous Tibetan struggle against Chinese colonialism has been used to great effect by Western capitalists, Judeophobia and Europe's grand experiment in xenophobic attrition has also been used to justify the existence of the race-conscious Jewish colonial state of Israel. European and Anglo-colonial Anti-Jewish sentiment stubbornly persists, but ethnic bigotries can be forgiven so long as the desire to maintain positive White economic and political power in Western Asia remains attractive to the west. For this reason and this reason alone, European Jewry has been granted in the post-WW2 world order a modicum of respect.

The case for enhancing Jewish social acceptance is centred more on matters of outright political necessity and the European deference to limited amounts of melanin and what that visually has come to identify to darker peoples. It is a marker, a social badge of clout and class-cultural belonging separating the colonialist from the native, an immediately discernible barrier between invader and the invaded. White skin has been celebrated as an unambiguous expression of racial power, a gift from Providence, the symbol dutifully exploited in western art, literature and theology to identify the upper-social position of the colonial population. Hence the psychosomatic inevitability that all imagery relating to the Palestinian Rabbi Jesus the Christ would be Europeanised, Whitewashed so to speak, so that he would represent the invasion of Europe beginning with the first of the Crusades.

It was an effort to support the necessary illusion that the Anglo face "belongs" in that contested region. It lends to the utterly flawed suggestion that Europeanised Jews have a moral right to reclaim lands lost to European imperialism in 70 BCE while Semites indigenous to the geography are seen as "invaders" and peoples struggling vainly against the will and people of God, who we all conventionally taught are White people. Who by the way are made in God's own

unique alabaster image.

The all-important extenuating proviso of 'White Privilege' is the academic crux of the Euro-colonial arrangement. It is also what has allowed Europe's Semitic Diaspora following the second of the major European tribal wars to be accepted and reclassified as White, therefore automatically deserving of power, privilege and the right to living space at the expense of non-Whites. It is a continuation of what Euro-American historian Howard Zinn has characterised as the colonialiser's tale, the conscious and consistent revisionism of invasion and genocide as the White man's prerogative, the natural rights of indigenous populations or imported human labour be damned.

The complexities of White supremacist reasoning does much to blur the fact that colonial states only become ethnically, theologically or 'racially' integrated once colonial societies begin to implode due to their own hubris. It eventually becomes necessary to incorporate elements of the subjected population into the political structure in order to maintain positive social control. Social change in many respects acts as a safety valve, gently releasing enough pressure to keep the base socio-political system intact without gravely interrupting the flow of power. Social integration is the bandage of colonialism, not the natural result of benevolent White rule.

In the Americas, uneducated Italians, hungry Poles, Russian peasants, the Irish fleeing the Potato Famine, rebellious Scots and persecuted Roma peoples over a period of time overcame Old World biases and became 'White enough' in the New World to become tolerable and predictably sided with the extant system as their own social firmness and economic mobility depends squarely on the influence of White social acceptance. These were and still are people seeking a profitable materialist experience and more control over their personal lives, something virtually impossible for them in the nations they originally hail from. For many immigrants, the decision to support White racial biases with vigour is indicative of their vested interest in becoming more accepted on personal and economic levels. For many, even those who have personally experienced institutional prejudice, it just isn't their problem any longer once they "make the grade."

Post-election hindsight elucidates this paradox in that American Africans keen to see a Black man in office conversely backed Proposition 8, the anti-Homosexual civil rights measure that purports to protect endangered heterosexuals from the fictional Gay agenda to take over the world. Alarming, 68 percent of the African voting community has actively and bigotedly voted against someone else's human rights, a state of affairs at once morally awkward and politically offensive given the history of the African before colonial contact.

Homophobia is not an African concept. It was taught alongside Western religion by colonialist missionaries working to neutralise African identity and cultural paradigms such as the practise of Vodun, a primordial religion in which homosexual and two-spirited people frequently serve as clergy. It is an egalitarian spirituality representative of the original human societies that produced it. Even the post-Apartheid ANC (African National Congress) had the ethical and political prudence to register Homosexual human and civil rights in their new constitution, something the United States has yet to discuss in serious terms. Homophobia has become the new poor-man's conceit. It is the new

The complexities of White supremacist reasoning does much to blur the fact that colonial states only become ethnically, theologically or 'racially' integrated once colonial societies begin to implode due to their own hubris.

The election of Barack Obama places the African in the U.S. in an additional precarious position.

anti-Semitism, the polite prejudice in which even the lowly can have someone of their own to exploit and discriminate against. By insulting and assaulting the homosexual, the captive African in the U.S. says, "I belong, and I too have a stake in the system."

It is utterly elemental but entirely appropriate to mention what needs to be said, the oppressed African in the United States it appears is quite content with becoming an oppressor. And it is also comprehensible and inevitable that this decision will come at a price.

The election of Barack Obama places the African in the U.S. in an additional precarious position. Should the Obama administration carry on the programme of U.S. global-wide imperialism, soft intellectual colonial maintenance at home and discriminatory disregard for international law, American Africans can now legitimately be accorded the very same ethical animosity White Americans have earned for themselves on the grounds that they have made a cognizant decision to stand with the U.S. even when it has done and will do wrong to them and the rest of the world.

The 2008 election round is verification of this attitude as are the numerous negative social ebbs that have developed within the African community once we began to forget who we really are and how we came to be in the United States of America. The sense of shared culture, struggle and survival fluently expressed in John Griffin's outstanding expose' of White America, "Black like Me" is no longer a universal contemplation of our people. It was first beaten out of us by the slave master and the overseer with the lash, now we choose to beat it out of ourselves with hair relaxers, gold jewellery and the promise of material riches.

The deeply painful articulations of Jazz and Blues have been remade as products of "America," not the undeviating discipline of the African musical traditions brought to the Americas encased within the DNA of the slave. Just as the political quilt of the United States is surreptitiously based on a much earlier model of North American Aboriginal state relations, America's much-admired cultural melange and civil freedoms owes its existence to its ethnic and social minorities, not the Eurocentric social order. But Euro-America has made a bad habit of co-opting all it conquers as its own invention. As noted by author Fredrick W. Turner in 1974:

"The truth is that in describing the Indian and his lands the White man was describing himself, his own drives and consuming desires."

The urge to covet anything, everything and everyone in sight is the trademark of the settler mentality and has been in the Americas since European invasion first began. The practise of savage cruelty motorised by pure unadulterated greed, codified by religious zeal and Euro-nationalism may have changed in form, but the essential functions of Euro-American rule remain exactly the same.

This outlook stems from a peculiar Euro-American subconscious trait persistently reinforced via state propaganda, religious beliefs co-opted from Western Asia and the pedagogical institutions that Africans, Aborigines, Asians and visible sexual minorities be perceived as a baffling melange of highly-functioning inferior groups in desperate need of White Christian leadership and tutelage.

This mind-set has been absorbed by many within the U.S. regardless of class, ethnicity, national or cultural origin.

Even with post-modernist political correctness in play, non-Whites in Euro-settler societies still remain hopelessly locked within social paradigms of second-class, sub-human citizenship that is only feasible as long as the subjected population willingly consigns itself to slave's frame of mind.

Despite the outcome of the 2008 election and the non-White figurehead chosen by the Electoral College, minorities will nonetheless struggle to be accepted by the White power structure as full contemporaries, albeit unequally filtered through a decidedly Eurocentric set of values.

Will a little Black change the White House?

An Obama White House will do exactly what the Euro-settler class expects it to do, to continue to work faithfully to maintain the United States as a European, i.e., "White" nation-state. There may be allowances of a moderately prosperous non-European ethnic middle-class serving as an incorporated buffer that will tussle to maintain their "new" status as an "accepted people" with a vested stake in the "American Dream." If an Obama administration is only willing to modify American capitalism as he has promised, by offering more materialist fodder to the middle-classes instead of dismantling the capitalist system and its necessary socio-economic caste stratifications, they have basically voted to remain locked within a deeper Eurocentric colonial abyss.

This is where the pool of political analysis becomes a sea filled with ravenous sharks. If Africans and other ethnic minorities in the United States rashly decide to go along with the programme presented by the Obama/Biden ticket before and after they vote blinded by Mr. Obama's ethnic makeup, assuming that their individual votes meant anything at all once the action moved from the polls to the Electoral

College, they will be willingly pursuing a programme of reformed capitalism and a nicer, gentler Pax Americana rather than the "change" a brown-skinned person should naturally bring to such a position.

We have no one to blame for this situation but ourselves. As oppressed groups, we did not demand that a Black man running for president of the United States, himself a victim of blatant racial attacks in mainstream media and two assassination attempts by young White Power true-believers, speak candidly and truthfully without the restriction of concern for how Euro-Americans may receive the truth.

It is clear that we, as isolated clusters, have allowed ourselves to be lulled into the delusional reidentification of "American" without careful consideration or regard for what that term really suggests.

To identify with the imaginary American nationality is to associate oneself with the genocide of North America's First Nations, direct involvement of the international African slave trade, the legal Apartheid of Jim Crow and the extra-legal adaptations practised elsewhere, Manifest Destiny and the question of why the U.S. became a working example and inspiration for similar atrocities in South Africa and Teutonic Europe.

There is a lesson in this for the First World. It is possible for all of us to be who we are without having to submit to a singular cultural or socio-political arrangement.

Even the revisionist King James Version makes it abundantly clear that both Moses and Jesus the Christ strongly believed in the complete separation of the victim from their victimiser

It also means that as an American, the bearer is ethically responsible for acknowledging this narrative and honourably rectifying the damage created by these circumstances. Is the contemporary post-Black Power American African community truly calculating the risk involved in willingly merging with one's former slave master?

One way to examine this question is to look at the treacherously thinning divide between church and state and the influence of Abrahamic theology in modern American life and politics. The practise of colonial Christianity is still a very strong factor within the American African community and has been utilised as the moral justification for the Civil Rights movement as well as the modern discrimination against homosexuals in the Diaspora.

But aside from the churches that adhere to humanistic and Afrocentric-based liberation theologies, the Black church has generally been used as an enabler for acquiescence rather than resistance. This boldly contradicts the folkloric lessons of the Christian Bible that profess to document the history of the Jewish people who rebelled against their allegedly servile social status in classical Egypt and successfully struggled for their liberation.

They then became oppressors themselves according to the latter chapters of Exodus by slaying what they could of the Canaanite Nation to physically occupy and dominate their territories. In turn, they were forcibly expelled from the region after losing ground during the First Roman-Jewish War, the part we are allowed to reference and obediently remember. The xenophobic period of nationalistic Semitic-on-Semitic genocide against the Canaanites is ignored is an issue of no real importance.

Even the revisionist King James Version makes it abundantly clear that both Moses and Jesus the Christ strongly believed in the complete separation of the victim from their victimiser, a potent anti-colonialist message curiously passed over in missionary sermons to the theoretical savage masses. To acknowledge this significant element of the colonial religion is to commit a great blasphemy. Not of God, but towards the all-powerful White men who represent God's ultimate authority on Earth.

Any transgression against the inherent right of White authority and the subsequent order of things is viewed as direct defiance of Romans Chapter 13 in which it is written: "There is no government anywhere that God has not placed in power."

This was the high crime of liberation theology educator the Reverend Jeremiah Wright of Chicago. He became the whipping-boy for White and Black neo-conservative pundits screaming at the top of their lungs about anti-White racial hatred within the tradition and very existence of the Black Church. The Euro-settler public expressed utter fury towards Rev. Wright's correct theological estimation that America as a nation should be damned by Iehovah for its genocidal transgressions against the weak, the different and the poor.

Reactionary Whites immediately redefined Rev. Wright's sermons as anti-White bigotry without critically identifying the direct correlation between his teaching and that of the anti-imperialist message of Jesus the Christ in then Roman occupied Palestine.

Rev. Wright's life and work are more in line with the Christ's reported teachings than the zealous, pro-violence Judeophobic and anti-Islamic theological screeds found among televised evangelical preachers such as Pastor John Hagee and the Rev. Rod Parsley. Their version of the ancient Palestinian cult calls for worldwide Christian domination under an exclusively American-led imperial arrangement.

This is a serious contrast to what is championed in verse, the anti-colonial political rudiments of the Christian faith, a poor man's religion developed in the midst of European colonial circumstances.

Jesus, son of Mary was a charismatic, organised and dangerous political radical with a dedicated following, a terrorist by today's standards, to the Roman colonial government and the Vichy Jewish class who eventually turned him over to the colonial authorities. Nor have White Americans upset with Rev. Wright connected his call for justice with the Euro-settler call for independence from foreign tyranny by the American founding fathers to the British Crown. It too was cloaked in semi-religious terms, but this was

conveniently forgotten about once their goals of land and liberation was achieved.

Colonial states do not establish themselves on the premise of full liberation. Each element of power fashioned by the state is for the benefit of the state. It is an intricate system of checks and balances designed to keep the native and sub-social classes they dominate hopelessly dependent upon the state and the colonial society the state represents. The incorporated colonial subject, nurtured in colonialist cultural norms and education, cannot resist admiring, to one degree or another, the power and grandeur of the colonial class.

This deification of the colonialist was carefully cultivated by first methodically inventing and then exploiting divisions between the natives and other subjected classes. The colonial practise of divide-and-conquer pits one group against another, insuring that unity and political organisation amongst the oppressed never achieves a solid foothold.

This vacuum is then filled with individuals and social classes psychologically and economically loyal to the colonial superstructure for their sectional socio-political privileges. Occasionally, external forces and internal dichotomies compel the colonialist class to redefine the physical mechanisation of the system without appreciably altering the fundamental nature of the colonial state.

Oppressive powers as a rule cannot expect to endure without earning a certain level of dedicated support from the oppressed classes. After a period of time, the colonial predilection to dictate the direction of the society can safely be channelled and entrusted to select Assimilados who, without the need for reinforced coercion, will labour to maintain the appreciably asymmetrical status quo.

It is an error of grand proportions to assume that Barack Obama will be any different than former Secretary of State General Colin Powell (ret.), (notable for his contribution to the official cover-up of the My Lai massacre) current Secretary of State Condi Rice, (who was buying shoes in NYC while Black people drowned in New Orleans) or Supreme Court Justice Clarence Thomas who has made it a point of his permanent status to the court to refute African civil rights at every opportunity. An Obama White House will

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remain just that, a White seat of imperial power.

Our community has been fooled many, many times before into supporting Africans in American government service that in the end did absolutely nothing for the African Diasporic community or any other population victimised by "Americanism" and I challenge the reader look inside oneself and find fault with this assessment. Bringing the non-European "up to the level" of the colonialist is not freedom, it is purely slavery under a new set rules written and imposed by the very same power structure that has repackaged Manifest Destiny as the graceful mercies of a benevolent but overtly racist conscious empire.

The decision to support Mr. Obama's proposed policies by American minorities undeniably places us in the revolting position of wilful overseers expected with protecting the imperial-colonial interests of the U.S. over its global plantation. We have as a demographic chosen to stand side by side with the United States in aiding the maintenance of American White supremacy at home and around the world.

When the tide eventually turns, and it will if the Christian Bible has any authority in such a discussion, then we as a people will suffer the same fate as those who have misused, mistreated and murdered the peoples of the world in 'our' name.

One cannot feign ignorance of genocide and exploitation and remain human. Black or Brown skin does not protect one from the charge of criminal and moral apathy when one is wholly guilty of gross inaction in the face of injustice.

The 3rd, and 4th Worlds will never, and should never, ever, allow the Black man and woman of the United States to forget that we too are a direct product of American capitalism and that we have in many instances helped wield the whip against our own people. African, Asian and southern American governments are nearly universally dominated by those of either the mixed-race upper-classes or by strong native supporters of the military, political or economic colonial organism.

Barack Obama typifies this hypothesis. He is a half-White, widely travelled and proudly race-neutral graduate of Harvard University. He was allowed to become a part of the operational levels of the social system, so theoretically he is a cog within the colonial machine. Another way to deconstruct this is to look at the subconscious psycho-socio dilemma of the half-caste, with one foot in the White world and the other foot dwelling somewhere else, identity and allegiances are always divided.

However, Mr. Obama's other metaphorical appendage resides distantly in Kenya, which for the American White man is very different and much less threatening than having African roots harvested in the U.S. Mr Obama flawlessly fulfils all of the White racist prerequisites of what is mandatory for a Euro-American imperial power in the 21st century. He is the personage of respectability, a product of enlightened and compassionate European imperialism, the face of the new neo-liberal corporate class.

The pioneering half-White emperor of the new American century of capitalist empire is frankly the only "historical"

element to be found within this otherwise consistent colonial paradigm. And the public relations play on his ethnic duality will increase as American military i.e., business concerns make further inroads within the re-conquest of the African motherland.

Deconstructing the New Negro

Our community has been fooled many, many times before into supporting Africans in American government service that in the end did absolutely nothing for the African Diasporic community

**"Millions of men...whom fear has been cunningly instilled, who have been taught to have an inferiority complex, to tremble, kneel, despair."
- Aime Cesaire**

I will continue this critique with three preliminary observations. First, the idea that Europeanised nation-states are by fiat inherently superior to the non-European countries they invade is central to the falsehoods mentioned above. Colonialism and its operative arm, institutionalised ethnic marginalisation, are not accidents of history. The colonialist class creates only for itself, not the "native." The existence of limited numbers of non-

Europeans functioning at social levels generally reserved for the colonial population is not a gift from the Gods, for these 'assimilados' dutifully serve the powers that be. That is their job.

The colonialist class will frequently point to these sparse examples as proof of "progressive assimilation," but the people, cultures, societies and territories ruined by such developments tell a very different story. Next, the necessity of the colonialist to justify his colonisation as an ancient anthology of selfless good deeds to the half-man/half-devils of Kipling's fantasies is primarily emotional anxiety.

Very few Euro-settlers, in particular those based in the Americas, are willing to accept the more Volkisch aspects of their presence in lands they are not indigenous to. The detail remains however that colonialism in practise is deliberate genocide and one need not be convinced of this fact through argument for the evidence is there for all to see.

The psychosomatic juncture is inescapably encountered when the question of legitimacy is raised in regards to the colonial state itself, not just its immediate by-product of native eradication. This creates a neurosis for the colonialist who must now explain himself, his physical occupation of land that is not historically his own and his active and, or, passive participation in the elimination of the native population to make such lebenstraumpolitik

possible in the first place.

To roughly paraphrase Carl Jung, colonial classes are by and large assemblies of detached persons who benefit from the privileges granted to them by the artificial power of the state while neurotically coping with the injustices of being a part of the status quo.

Lastly, it is entirely and intentionally misleading to proclaim, as the professional American media machine is wont to do, that racism in post-election America is over. From the outset, Mr. Obama's campaign was fraught with the visual contradictions of a non-White male running for president in a nation which has legally mandated federal, state and municipal level racial profiling against non-White males during the Clinton administration.

The McCain/Palin ticket and their conservative attack-dogs made great use of the innate European fear of African men by making a point of his "otherness" throughout the campaign. But it would be incorrect to lay America's racism solely at the feet of neo-Conservatives, progressives used White racism to their advantage as well.

While the majority of Euro-Americans who openly supported Mr. Obama from the start boast that this empirically proves that anti-African racism in the U.S. is indeed over, they selectively skip over the fact that it was White liberals that made a larger issue by raising the fact that Mr. Obama's biracial background was an exceedingly important factor in making him a viable candidate for the Euro-American voter. In other words, he "really" isn't Black; he just looks that way because of his father.

An accident of a wayward White hippy mother from Kansas as many neo-con pundits have openly opined and this estimation is exactly what has encouraged the Euro-American progressive movement to stand behind him. Barack Obama looks like change, but being change is something altogether different than a 30-second, or 30-minute, commercial for modern American "full-spectrum dominance."

This "de-negrotation" of the socially acceptable individual ethnic minority is nothing new; it is borne from a consistently progressive paradigm of White racism as old as the republic itself. It is an ideal still taught to its victims as "common sense" as opposed to the much more emancipative approach of ethno-historical consciousness and self-awareness.

The Eugenicist push to redefine everything and everyone within the loosely defined rules of White Power says more about European social paradigms than it does about the people, cultures and societies Euro-Americans have either co-opted or eliminated since it overpowered the British Crown. In this light, Barack Obama's victory is really not a victory of anything tangibly progressive if issues such as these are not looked at carefully and honestly by both the White American population and those still tenaciously clinging to life existing under U.S. colonial rule.

For our Sisters and Brothers in the Motherland, the rise of a dark Caesar is perhaps the greatest challenge Africa has faced since the rape of the continent in the wake of the 1884 Berlin Conference wherein the major European powers, those with enough military might to make a claim, decided amongst themselves how they would split up the landmass for their own benefit.

As I have previously deconstructed in an earlier essay entitled, "Uncle Tom Goes to Washington: The Dark

Underside of Barack Obama's run for the American Presidency," I pointed out that Barack Obama as American president is merely a modern reconstruction of the Roman emperor Septimius Severus, a North African who viciously subjugated his own people for the profit of the European powers he represented.

While much has been made of the fact that Mr. Obama is half-African, he is also half-White and has taken great pains to convince the White American public that he has never experienced racism nor suffers from a familial history of slavery or White racist terror in the Americas, creating a wall between himself and those like this writer who has had and continues to experience these socio-political negativities.

Therefore Barack Obama, the "American candidate" differs greatly from the list of American African politicians I referenced earlier in this work who would have been much more likely to raise these issues and may have worked diligently to address them at home and abroad. For Mr. Obama and his White liberal supporters, his denial of institutional White racism in the face of the overwhelmingly black-hearted tone of the republican party efforts to derail his campaign make him the "perfect" candidate to lead the charge to reoccupy the African continent.



Barack Obama looks like change, but being change is something altogether different than a 30-second, or 30-minute, commercial for modern American "full-spectrum dominance."

Did you really think, dear reader, that the newly established U.S. system of AFRICOM has no relation to Mr. Obama's appointment to the U.S. seat of imperial power? The choice of Barack Obama is purely psychological gamesmanship. Essentially, Mr. Obama will "front" the American capitalist war machine, not dismantle it. And the sports fans watching from the sidelines will think that he is representing them, not the White supremacist elements that comprise the world's power elites.

His flood of Electoral College votes alone proves this. In reality, only 43% of Euro-settler voters supported the democratic ticket. Minority voters, Whites jacked by the housing and credit crisis, negative world opinion, political necessity and proper timing made putting an ethnic minority in as The Leader a smart move.

Like his predecessor Septimius Severus, Emperor, another imperial leader of colour, Barack Obama will continue the European war of genocide against the Indigenous Palestinian people, he will threaten Arab, African and Asian nations with military violence if they argue for genuine independence and he will carry on the history of ethnic and cultural marginalisation of North America's Indigenous peoples and nations like all other U.S. presidents before him.

I have seen nothing tangible from the Obama camp to alter my analysis at this point in time, but I remain open to rearticulating my position given that an Obama administration actually does more than talk of change.

Despite the thrashing Marx has received in the capitalist world, (which is just about the entire world) his dialectics surrounding the universality of class struggle has yet to be effectively disproved. The United States as a socio-political entity has never altered itself internally on the basis of fairness or justice, it has always without exception been compelled to change due to circumstances imposed in many cases by the very conditions its own policies created.

The credit crisis that began in the U.S. and eventually became a worldwide economic concern is entirely due to the American culture of class-conscious materialistic greed, nothing more. So far Mr. Obama has merrily endorsed the much ballyhooed Wall Street bailout and delicately demands that the second Bush administration "stimulus package" be issued sooner than later. As our activist sisters and brothers struggling on the front lines in Africa have pragmatically and poetically put it, liberation is often just a word for a new oppressor. And chances are, in the post-modernist world, the colonially loyal and cheerful oppressor often looks a lot like you.

"WHERE ARE THE CHILDREN OF THE CHEROKEE, MY GREAT-GRANDMOTHER'S PEOPLE?

GONE.

WHERE ARE THE CHILDREN OF THE BLACKFOOT?

GONE.

WHERE ARE THE CHILDREN OF THE LAKOTA?

GONE.

OF THE CHEYENNE?

OF THE CHIPPEWA?

OF THE IROQUOIS?

OF THE SIOUX?

OF THE MANDINKA?

OF THE IBO?

OF THE ASHANTI?"

- ALICE WALKER

I cannot end this commentary without addressing the pressing issue of Indigenous human rights, U.S. federal treaty obligations, our resistance to American colonial aggression and the question of genocide against Indigenous Americans. Capitalism has been forced to alter its face and its function slightly over the past half-century, give or take a few years, and Mr. Obama's promotion from senator to emperor is the basically infrequent exception that serves to prove the rule.

As I have speculated earlier, had the housing crisis not happened when it did, with the resulting injury it incurred to the White middle-class, the McCain/Palin ticket would be announcing plans to prepare the nation for the Rapture. Native American support was extremely helpful to this effort, but not in terms of votes. The Indigenous support given to the Obama campaign was a stamp of moral legitimacy for Indigenous exploitation since survivors of the 500-plus year old Euro-settler anti-Aboriginal purge threw their support

behind more of the same. Barack Obama as the Hapa candidate for many was a sign that life for the American Indian could be "better" under a non-White president.

There is the fairy tale of equal opportunity via political representation and there is the falsehood of greater minority social power when represented by someone not ethnically of the ruling class. Combined, these myths are strong factors in maintaining the illusion that "progress" is entirely possible by faithfully working within the colonialist system. Non-White political leadership at every level of authority is as a rule a matter of political expediency, not ethno-social equality.

The appointment of Barack Obama to the American presidency has the salacious effect of relaxing intelligent investigation of the American tradition of genocide, racism and ethnic/religious bias. American Aboriginals are central to this discourse since we are the population that has been disenfranchised of the lands that comprise the claimed borders of the United States.

Our lands, concepts of personal liberty and governance, our spiritual traditions and ultimately our very own identities as First Nations peoples are

the basis for what became the American ideal.

The noble theory of Individual freedom and independence was learned from the native, not the coloniser who came to conquer and succeeded. It is also ironically accurate to point out that the so-called Indian's generosity and egalitarianism is what made European settlement and Manifest Destiny possible at all. A factor conveniently overlooked in the current discussion about America's supposedly "new" direction away from its racist colonialist origins.

America is a land chock full of myths. First, there is the myth of a barren, sparsely populated North American continent prearranged by Providence to belong to the valiant

European seeking nothing more than new vistas to explore. Next is the myth of complete racial parity immediately following the recitation of the Emancipation Proclamation and the passage of the 13th, 14th, and 15th amendments to the U.S. Constitution.

And lastly, that the United States has never, ever, used blunt military force or illegal (under international law) interventionist means to secure its national or foreign territories and markets for its own selfish purposes.

Then who did invade the twin continents and laid waste to both the land and its Indigenous peoples? As merrily reported by the U.S. Census Bureau's assessment in 1890, official and "unofficial actions" undertaken by the settler population positively eliminated 96-98% of the Aboriginal population in the north by 1890 C.E. Four years later this very same arm of the U.S. federal government published a summarised account of "individual affairs" that resulted in no less than 45,000 killings of Aboriginal Americans by Christian European settlers.

The intellectual jujutsu which goes into arguing why such history should be accepted as simple "history" is academically necessary to a system fundamentally based on theological eugenics. The admittance of invasion and violence, one of the immediately discernible operative arms of colonial power, must be avoided at all costs.

There is the fairy tale of equal opportunity via political representation and there is the falsehood of greater minority social power when represented by someone not ethnically of the ruling class.

Despite the thrashing Marx has received in the capitalist world, his dialectics surrounding the universality of class struggle has yet to be effectively disproved

Few modern colonial nation-states are willing to connect their birth to belligerence, let alone race-based belligerence.

But the truth about the holocaust against the American Indian cannot be extinguished from the inner-psyche of the United States. The malady of colonialism is a sickness of the coloniser's own self-image, the personal realisation of his own weaknesses and supercilious ego. It is the belief that authority over lands and peoples makes man godlike.

It was the divine spark of inspiration for the holocaust of the transcontinental African Slave Trade; it encouraged President McKinley to occupy, and colonise the peoples Cuba, Puerto Rico and the Philippines because he rationalised that God wanted him to; It was flickering within the flames of the Alamo and it was howling in the winds of Korea and the breezes of Vietnam. It is an analogy of the colonialists' deep-seated fear.

A fear that keeps Leonard Peltier in prison for a crime he did not commit and many, many others alongside him for conditions imposed against them from without. The ghost the imperial-colonialist ultimately fears is himself. Hence, he must lie to himself about what he has done by lying about what he is doing and what he will later do. The national tall tale therefore must exist so long as the colonial situation exists.

The grandiose mistruths of America differ little from the other useless commodities churned out by its aggressively capitalist socio-political system. It is after all entirely based on the exploitation of human beings and natural resources. There is little doubt that the establishment of the rebellious Euro-Settler United States republic was a significant socio-political godsend within the narrow parameters of western understanding as it relates to human liberties.

For the Indigenous peoples of the Americas and Western Africa however an altogether different perception of European ethical standards has been our reality. An appalling record of violence and psychological war against an entire people cannot be erased by an election in Washington D.C. and it is insulting to suggest that it ever will.

America, Barack Obama's America, is based on genocide, the original sin of the colonial state. Occupied territory is still occupied territory no matter how ancient the transgression. Any resistance to this occupation, any confrontation at all, invites the call to obliterate the original entity, and then to co-opt their identification with the land. Englishman John F.D. Smyth, author of 'A Tour of the United States of America' recognised this and reported to Europe exactly what thought about the progress of settler-Aboriginal affairs in 1784 America.

He made it clear that the desire to rid the "New World" of its original inhabitants included, "Extirpating them totally from the face of the Earth, men, women and children." His assessment was echoed in 1890 by the U.S. federal census when they officially recorded that there were fewer than 250,000 Aboriginals left alive within the continental United States. This was in reference to a population which ranged anywhere from 12 1/2 - 15 million at first contact and

amounted to nearly a 98% attrition of the indigenous population since the Pilgrim Fathers landed at Plymouth Rock.

In order to consume the resources within the land and the land itself, it is imperative to consume the people of the land. That is the nature of the process. And the situation has not changed in the present day.

How can a people forgive a government and its people for genocide, especially when the government and people in question still occupy the stolen territories? The election of Barack Obama muddies the question of Indigenous land and identity repatriation. His call and personal example of an "America for everybody" does not include recognition of Indigenous independence. It offers a seat at the colonial table, not a table of our own. This may be inclusion, but as an Aboriginal I suss this as another tale of exclusion, of wilful ignorance of the sufferings of my people and an insult against me a victim of American colonial ethnocide.

If Barack Obama and his crew of capitalist Chicago wunderkinds can find it within them to look backwards in order to go forwards I am willing to at least listen to what he has to say. But the elements above will need to be addressed and addressed fully, honestly and without reservation. The victims of America those living, those long buried and those littering the surface of the Earth deserve better.

I chose to title this article in the international language Esperanto to prove this point. While critics of the language cite its Europocentric colloquialisms and its origins as a "manufactured idiom," its intended goal was and is to unite all human beings in an increasingly smaller world with a common form of communication.

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It was believed by its founders to be an answer to the excuses behind non-communication leading to war. If we all speak a common tongue in addition to, but not a replacement of, our native languages, belligerence it was hoped would be kept to a minimum. It is for this reason that Indigenist activists have adopted Esperanto as a unifier that bridges all peoples without regard to cultural or social hierarchy.

There is a lesson in this for the First World. It is possible for all of us to be who we are without having to submit to a singular cultural or socio-political arrangement. It is exactly this ideal that fuelled the worldwide public support for Barack Obama to be president of the United States, the grand-daddy imperial power of the last century.

It is ultimately up to us, the people, all of the people, to take the opportunity and use this change of government and alter the current paradigm that is in reality the very same old format we have faced since 1492. We, not Barack Obama, can do it provided we have the spirit to stand up and speak the truth no matter what the leadership happens to look like.

However, I am intelligent enough not to hold my breath.



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African Judas: Barack Obama and the Politics of White Supremacy
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