

The first episodes of colonialism were of battle and bloody violence, and these remained the fundamental reality of colonialism, even after colonial authority had been established. Rebellions were ruthlessly suppressed. (p 78)

The main excuse for European aggression was savagery and the recurrent pretext was the practice of human sacrifice. Colonial campaigns were often preceded or accompanied by articles in the illustrated press which dealt extensively with human sacrifice... in an article about Dahomey in [1873] human sacrifice was ... the main theme and prominently portrayed. Abolishing human sacrifice was the pretext for the British invasion and subjection of Benin in 1897 – ‘Stop African savagery! Abolish human sacrifice!’ – and again the subject of human sacrifice was extensively covered in the British press.

While for America the decisive episode in white-black relations was slavery, for Europe it was colonialism and relations with Africa. The decisive arena of white-black relations in the United States used to be the South; the ‘south’ of Europe is Africa. The equivalent image of the Brute Nigger is the European image of the African savage. If in America the Brute Nigger is transformed into Sambo, in Europe the savage is transformed into the Moor. In America this was manifested by means of actual lynching, in Europe through symbolic castration and domestication, in particular diminution and marginalisation of blacks in representation that follow traditions long pre-dating colonialism. Popular black types in European cultures are typically childlike little servant types

Whosoever controls Afrika (the richest continent in the world) become the richest and most powerful people in the world. Currently European imperialism (including US Satan imperialism) controls Afrika through its system of neo-colonialism. This is what makes Europeans and their Diaspora the richest and most powerful people in the world ... The problem that Europeans, the Chinese and the Indians all have in common is that none of them have a legitimate claim to controlling Afrika. The only people with a legitimate claim to controlling Afrikan land and resources are the dispossessed people of Afrika. When Afrikan people around the world truly realise that they are Afrikans and assume their legitimate control of Afrika, Afrikan people will become the most powerful people in the world ... This means that Europeans and their capitalists allies have a vested interest in preventing Afrikan people from taking control of Afrika, because of the disempowering impact that this change will have on them.

... to distract from a larger picture with far reaching and wider consequences. An article from *The Whirlwind*, (Issue 4) the Maafa: Afrika’s 500 years of European Terror) revealed:

‘The term ‘slavery’ does not adequately express what Afrikans have suffered at the hands of Europeans, for the past 5000 years, of which slavery was just one stage in this unparalleled, protracted process. [...] [The Maafa] includes 6 stages:

Invasion: military onslaught and village raids

Conquest: subjugation of Afrikans to the European will

Slavery: chattel enslavement

Colonialism: colonial (or national) enslavement

Neo-colonialism: colonial enslavement by proxy

Globalisation: Pan-European global domination (‘New World Order’).

The characteristics (of the Maafa), permeating each stage, are: political oppression, economic exploitation, social degradation, cultural annihilation, mis-education, religious falsification, psychological retardation and physical extermination.

At the Bandung Conference in nineteen fifty-five... one of the first and best steps toward real independence for non-white people took place. The people of African and Asia and Latin America were able to get together. They sat down, and they realised that they had differences. They agreed not to place any emphasis any longer upon these differences, but to submerge the areas of differences and place emphasis upon areas where they had

something in common. This agreement that was reached at Bandung produced the spirit of Bandung. So that the people who were oppressed... their unity along was sufficient to enable them, over a period of years, to manoeuvre and make it possible for other nations in Asia to become independent, and many more nations in African to become independent, and by 1959, many of you will recall how colonialism on the African continent had already begun to collapse... because the spirit of African nationalism had been fanned from a spark to a roaring flame and it made it impossible for the colonial powers to stay there by force. Formerly where the Africans were fearful, the colonial powers could come up with a battleship, or threatened to land an army, or something like that, and the oppressed people would submit and go ahead being colonised for a while longer, but by 1959, all of the fear had left the African continent and the Asian continent and this because this fear was gone