

**IN THE CIRCUIT COURT OF THE FOURTH  
JUDICIAL CIRCUIT, IN AND FOR DUVAL COUNTY,  
FLORIDA**

STATE OF FLORIDA	)	DATE: 18 February 2014
	)	
<i>Plaintiffs</i>	)	Case Number: 2012CF011572AMA
	)	
- versus -	)	
	)	Motion to Enter Appearance; and File Attached
	)	Brief In Propria Persona by Amici Curiae,
MICHAEL DUNN	)	Andrea Muhrrteyn, an Alien on Pale Blue
	)	Dot in support of an Æquilibriæx
<i>Accused</i>	)	Sustainable Security Theses problem solving
	)	orientated sentencing enquiry into inter-
	)	cultural conflict mitigation factors on behalf
	)	of the defendant.

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[1] **RELIEF SOUGHT:**

[1.1] *Andrea Muhrrteyn, an Alien on Pale Blue Dot* respectfully moves this Court for permission to appear Pro Se for the limited purpose of being admitted as an Æquilibriæx Jurisprudence supporting Amicus Curiae, in this matter.

[1.2] Alien further moves this Court for permission to file the attached Brief In Propria Persona by Amici Curiae, Andrea Muhrrteyn, an Alien on Pale Blue Dot in support of an Æquilibriæx Sustainable Security Theses problem solving orientated sentencing enquiry into inter-cultural conflict mitigation factors on behalf of the defendant.

[2] **Æquilibriæx: Balanced Eco/Anthropocentric Jurisprudence:**

[2.1] Æquilibriæx is derived from æquus (equal), libra/æ (balance), libri (books), lex (law). Æquilibriæx Jurisprudence, i.e. Equal & balanced Eco/Anthropocentric law; occurs as Equilibriæx Jurisprudence adherence to the laws of nature / ecology, with the goal of all species living in carry capacity

harmony with another; and Aquilibriæx Jurisprudence adherence to laws of human nature, which the goal of harmony between humans and their tribes, based upon fully informed consenting agreements.

[2.2] Æquilibriæx Jurisprudence recognizes all Leaver beings, animal and plant species, individuals, corporations, families, tribes, etc., rights to legal personhood; differentiating between Sustainable (Leaver) and Unsustainable (Taker) procreation, consumption and production practices; where Leavers are legally rewarded for their contribution towards Æquilibriæx inter and intra-species harmony, and Takers are legally penalized for their contribution towards Æquilibriæx inter and/or intra-species disharmony and discord.

[3] **INTEREST OF AMICUS CURIAE:**

[3.1] ANDREA MUHRRTEYN: Andrea Muhrrteyn [feminine of Andrew Martin], is a nom de plume for Lara Johnstone.

- A. ANDREA: Andrea derives from the Greek ανήρ (anēr), genitive ανδρός (andros), that indicates the man as opposed to the woman [Andrea Alciato, (1492 - 1550), was an Italian jurist and writer, regarded as the founder of the French school of legal humanists. Alciati is most famous for his Emblemata, a collection of short Latin verse texts and accompanying woodcuts: Emblema CLXXXIX says: *Mentem, non formam, plus pollere* which means, *Intelligence Matters, Not Beauty*].
- B. MUHRRTEYN: Muhrr + teyn: Muhrr, for the Holy Oil, Myhrr and Teyn, is Nyet (No, in Russian) backwards. Mu: Mu: important in Zen & Discordian practice; also represents MU, a fictional parallel universe, continent, or place; or a MisUnderstood word. Martin also refers to Francis Marion, aka Benjamin Martin, from the movie *The Patriot*, whose guerrilla codename was The Swamp Fox. Francis Marion was the father of Guerrylla Warfare.
- C. ANDREW MARTIN: Andrew Martin, is the U.S. Robots and Mechanical Men robot, NDR-113, in Isaac Asimov and Robert Silverberg's *Positronic Man* (1993). It is the story of Andrew's quest for legal recognition as a human.

- D. ANDREA MUHRRTeyN: Andrea Muhrrteyn is thus a Gaia Primitivist Guerrylla Lawfare robot on an Æquilibriæx Jurisprudence quest.

[3.2] *Alien on Pale Blue Dot* refers to:

- A. ALIEN: Hardin (1980)<sup>1</sup>: Religious historian, Ernest Renan invented the “Man from Mars”, or in this case that ‘Woman from Venus’, that “thoroughly rational, inquisitive being, who asks earthlings to explain what they do in terms that can be understood by an intelligence completely free of all traditional terrestrial beliefs, assumptions, and prejudices.”
- B. PALE BLUE DOT: Sagan C: Pale Blue Dot<sup>2</sup>: “Consider again that dot .. home where everyone you ever heard of, every human being who ever was, lived out their lives.., every saint and sinner in the history of our species lived there - on a mote of dust suspended in a sunbeam. The Earth is a very small stage in a vast cosmic arena. Think of the rivers of blood spilled by generals and emperors so that, they could become the momentary masters of a fraction of a dot. Our posturing, our imagined self-importance, the delusion that we have some privileged position in the Universe, are challenged by this point of pale light..... The significance of our lives and our fragile planet is determined only by our own wisdom and courage. We are the custodians of life's meaning... knowledge is preferable to ignorance. Better to embrace hard truth than a reassuring fable. If we crave some cosmic purpose, then let us find ourselves a worthy goal.... Once we overcome our fear of being tiny, we find ourselves on the threshold of a vast Universe that utterly dwarfs — in time, space, and potential — the tidy anthropocentric proscenium of our ancestors.

[4] As such Andrea Muhrrteyn, an *Alien on Pale Blue Dot* respectfully requests Amicus Curiae status herein.

Dated at George, South Africa, Pale Blue Dot: 18 February 2014

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<sup>1</sup> Hardin, G (1980): Limited World, Limited Rights, Biological Sciences, University of California, Santa Barbara, CA Commentaries: Rights and Liberties, Society, 17 (4):5-8. May/June 1980

<sup>2</sup> Sagan, Carl (1994). Pale Blue Dot: A Vision of the Human Future in Space (1st ed.). New York: Random House.



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## **FOURTH JUDICIAL CIRCUIT – DUVAL COUNTY**

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Ref: Inmate Demian Johnson (C-68641)

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**TO THE HONOURABLE JUDGE RUSSELL HEALEY**

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<sup>4</sup> [http://www.population-security.org/bush\\_report\\_on\\_terrorism/bush\\_report\\_on\\_terrorism\\_3.htm](http://www.population-security.org/bush_report_on_terrorism/bush_report_on_terrorism_3.htm)

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<sup>20</sup> describes the arrival of a new "era of persistent conflict" due to competition for "depleting natural resources and overseas markets" fuelling "future resource wars over water, food and energy."

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<sup>21</sup> <http://www.army.mil/aps/01/default.htm>

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<sup>23</sup> [www.army.mil/article/68379/Unified\\_Quest\\_2012\\_Fact\\_Sheet/](http://www.army.mil/article/68379/Unified_Quest_2012_Fact_Sheet/)

<sup>24</sup> US Army's Strategic Studies Institute warned that a series of domestic crises could provoke large-scale civil unrest. The path to "disruptive domestic shock" could include traditional threats such as deployment of WMDs, alongside "catastrophic natural and human disasters" or "pervasive public health emergencies" coinciding with "unforeseen economic collapse." Such crises could lead to "loss of functioning political and legal order" leading to "purposeful domestic resistance or insurgency... "DoD might be forced by circumstances to put its broad resources at the disposal of civil authorities to contain and reverse violent threats to domestic tranquility. Under the most extreme circumstances, this might include use of military force against hostile groups inside the United States. Further, DoD would be, by necessity, an essential enabling hub for the continuity of political authority in a multi-state or nationwide civil conflict or disturbance." <http://www.strategicstudiesinstitute.army.mil/pdffiles/PUB890.pdf>

<sup>25</sup> <http://www.dtic.mil/cgi-bin/GetTRDoc?AD=ADA314878>

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<sup>31</sup> "climate change, energy security, and economic stability are inextricably linked."

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<sup>32</sup> <http://content.usatoday.com/communities/sciencefair/post/2011/11/defense-science-panel-climate-a-national-security-threat/1#.UdRFDjuBm7k> and <http://www.fas.org/irp/agency/dod/dsb/climate.pdf>

<sup>33</sup> [http://www.defense.gov/news/Defense\\_Strategic\\_Guidance.pdf](http://www.defense.gov/news/Defense_Strategic_Guidance.pdf)

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<sup>35</sup> <http://www.fs.fed.us/news/2012/releases/12/report.shtml>

<sup>36</sup> World Bank (18 Nov 2012): Climate Change Report Warns of Dramatically Warmer World This Century; World Bank <http://www.worldbank.org/en/news/feature/2012/11/18/Climate-change-report-warns-dramatically-warmer-world-this-century> and <http://documents.worldbank.org/curated/en/2012/11/17097815/turn-down-heat-4%C2%B0c-warmer-world-must-avoided>

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## INTRODUCTION AND SUMMARY OF ARGUMENT:

“We cannot regulate our interaction with any aspect of reality that our model of reality does not include.” - Stafford Beer, *Brain of the Firm*<sup>1</sup>

[1] This Amicus Brief presents the Court with alternative<sup>2</sup> important<sup>3</sup> -- problem solving orientated ‘search for truth’<sup>4</sup>, avoid argument duplication<sup>5</sup>, speak on behalf of an unrepresented party<sup>6</sup>, ‘present new ideas, arguments, theories, insights, facts and data’, and ‘present a unique perspective and specific information’<sup>7</sup> -- *Æquilibriæx* Jurisprudence Sustainable Security legal arguments deemed too far reaching for emphasis by parties intent on winning their particular AnthroCorpocentric cases<sup>8</sup>.

[2] In considering a new – *Æquilibriæx* Jurisprudence – perspective *The Opinion of Weeramantry J*<sup>9</sup>, advises to “follow in the path charted out by Grotius‘ that “it would be pity indeed if [the wealth of past experience from a variety of cultures] were left untapped merely because of attitudes of formalism which see such approaches as not being entirely de rigueur”. A court “needs to be multi-disciplinary, drawing from other disciplines .. such wisdom as may be relevant for its purpose”; since a court “cannot afford to be monocultural, especially where it is entering newly developing areas of law”.

[3] It is argued that the deceased plaintiff (Mr. Jordan) and accused (Mr. Dunn) conflict was caused primarily by (1) multi-cultural conflict: “differences in cultural values and beliefs that place people at odds with one another”<sup>10</sup>; as a result of (2) a failure of (a) Corporate PR Multiculturalism: corporate manipulated legislatures to implement legislation supporting authentic honest multiculturalism; and (b) Parasite Slavery Freedumb Plantation International Law: ecologically and egologically illiterate international Flat Earth jurisprudence, limiting all the worlds tribes to procreate and consume below ecological carrying capacity limits (CommonSism);

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<sup>1</sup> Beer, Stafford (1981): *Brain of the Firm*; Second Edition (much extended), John Wiley, London and New York. Reprinted 1986, 1988. Translated into Russian.

<sup>2</sup> Munford, LT (1999): *When Does the Curiae Need an Amicus?*, 1 J. App. Prac. & Process 279, 280.

<sup>3</sup> Bruce J. Ennis, *Effective Amicus Briefs*, 33 CATH. U. L. REV. 603 (1984) “[A] common misconception about amicus briefs . . . is that [they] are not very important; that they are at best only icing on the cake. In reality, they are often the cake itself. Amicus briefs have shaped the judicial decisions in many more cases than is commonly realized.”

<sup>4</sup> *Jaffee v. Redmond* 518 U.S. 1 (1996).

<sup>5</sup> *Craig v. Harney* 331 U.S. 367 (1947)

<sup>6</sup> *Sierra Club v. Morton* 405 U.S. 727 (1972): Justice William O’Douglas dissenting

<sup>7</sup> *The Voices for Choices v. Illinois Bell Telephone Company* 339 F.3d 542 (7th Cir. 2003).

<sup>8</sup> Smith, PM (1998): *The Sometimes Troubled Relationship Between Courts and Their “Friends”*, note 2, at 26

<sup>9</sup> ICJ: Weeramantry J in *Gabcikovo-Nagymaros Project*

<sup>10</sup> Jonathan H. Turner (1 September 2005). *Sociology*. Prentice Hall. p. 87. ISBN 978-0-13-113496-6.

<http://www.abebooks.com/9780131134966/Sociology-Turner-Jonathan-H-0131134965/plp>

thereby enabling individuals from all racial, religious or ideological cultures to engage in Voluntarist social relations amongst their tribe (irrespective of whether such tribal laws insult or offend the morals or values of other tribes); without organized conflict cultural moral supremacy coercion from other tribes.

[4] A credible honourable problem solving orientated dispute resolution court would support a problem solving orientated sentencing process to resolve this dispute between these parties by enabling a win-win cooperative solution.

[5] Problem solving orientated dispute resolution acts towards solving any dispute by (a) enabling the problem to be clearly and succinctly defined; i.e. the root cause of the dispute to be clearly and succinctly identified; committed to the scientific investigation of all root causes factors, no matter how political incorrect or controversial (b) ascertaining whether either or both parties have the psychological, ideological, intellectual and financial will to commit to problem solving: i.e. confronting the root cause of their dispute, and making the required intellectual, ideological, psychological or financial lifestyle changes to co-operatively engage in a win-win resolution of their dispute.

[6] Parasitical Leeching orientated pretend dispute resolution avoids engaging in root cause problem solving; by (a) avoiding the problem to be clearly and succinctly defined; i.e. obstructing the root cause of the dispute to be clearly and succinctly identified; generally by resorting to a journey into the Alice in Wonderland 'irrelevant' legal matrix universe of censoring the investigation of all root cause factors, particularly politically incorrect or controversial factors; and (b) thereby engaging in divide and conquer tactics frequently focussed on encouraging divisive blame game discord between the parties and their respective followers, focussed on the symptoms of the problem; thereby aggravating the us-v-them aspect of the dispute; as well as the parasitical leeching dispute resolution paradigm; for the socio-economic and psycho-political benefit of the parasite leeching orientated political, legal and corporate parasite elite. Put simply: The focus is to perpetuate the problem indefinitely while socio-politically exploiting the problem for personal gain, by means of divide and conquer manipulating the emotions of disputing parties, related to the symptoms of the problem. Ninety-Nine percent of the world's so-called dispute resolution practices are focussed on parasite leeching orientated pretend dispute resolution parasitism.

[7] Consequently; Amici recommends – subject to the consent of either or both of the disputing parties – that the court should authorize an *Æquilibriæx* Sustainable Security Theses problem solving orientated sentencing procedure; to ascertain the subjective and objective validity of the defendants cultural claims of ‘self defence’.

[8] An *Æquilibriæx* Sustainable Security Theses problem solving orientated cultural ‘self defense’ sentencing process; could set valuable legal precedent in support of Egologically literate inter-cultural conflict problem solving social contract jurisprudence, supporting the (a) principles declared in the Fribourg Declaration of Cultural Rights, which is convinced that violations of cultural rights give rise to identity related tensions and conflicts which are one of the principal cause of violence, wars and terrorism; and equally convinced that cultural diversity cannot be truly protected without the effective implementation of cultural rights; and (b) courts pressuring national legislature’s to implement ecologically and egologically literate international Flat Earth jurisprudence, limiting all the worlds tribes to procreate and consume below ecological carrying capacity limits (CommonSism); thereby enabling individuals from all racial, religious or ideological cultures to engage in Voluntarist social relations amongst their tribe (irrespective of whether such tribal laws insult or offend the morals or values of other tribes); without organized conflict cultural moral supremacy coercion from other tribes.

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## STATEMENT OF FACTS

[9] According to Affidavit of MA Musser from the Jacksonville Sheriff’s office:

[9.1] On November 23, 2012, at approximately 19:39 hrs, patrol officers responded to the Gate Gas Station located at 8251 Southside Boulevard, Jacksonville, Duval County, Florida 32256 in reference to shots being fired. Upon arrival, officers located the victim, Jordan Davis, unresponsive in the back seat of a red Dodge Durango SUV. Jordan Davis was transported to Shands Hospital, but was pronounced deceased almost immediately upon arrival. An autopsy revealed Jordan Davis died as a result of multiple gunshot wounds.

[9.2] The Sheriff’s investigation revealed Jordan Davis arrived at the Gate Gas Station in the red Dodge Durango along with victims Tevin Thompson, Leland Brunson and Tommie Stornes. The driver exited the vehicle and went inside the business. The others and Jordan Davis remained in the vehicle with the music

playing from the car stereo. A short time later, Michael Dunn arrived at the Gate Gas Station driving a black Volkswagen Jetta. Michael Dunn was driving and his girlfriend Rhonda Rouer was seated in the front passenger seat. Michael Dunn parked his vehicle in the parking space directly next to the passenger side of the Dodge Durango. Rouer exited the vehicle and entered the business while Michael Dunn remained in the driver's seat. Due to the music coming from the Red Dodge Durango, Michael Dunn asked the occupants to turn down the music. Davis who was seated in the front passenger seat, told xxx to turn the music back up. Jordan Davis and Michael Dunn began having a verbal argument while both were seated in their respective vehicles; which culminated in Dunn producing a hand gun and firing into the red Dodge Durango. The red Durango left the Gas Station, and Dunn and his girlfriend also left the Gas Station and went back to their hotel. Michael Dunn was arrested on Saturday, November 24, 2012 at his residence by members of the Brevard County Sheriff's Office. Michael Dunn was interviewed by the Brevard County Sheriff's Office. Dunn admitted to firing multiple shots at the victim's vehicle. Michael Dunn admitted to driving away from the scene of the crime, and that he did not contact local law enforcement to report the incident; because he had other priorities to take care of his distraught girlfriend and did not believe that he had done anything wrong by protecting himself and her, as he had been in fear of his life.

[10] According to Michael Dunn breaks down: 'I was in fear'<sup>11</sup>:

[10.1] "Body panels of the SUV were rattling, my rearview mirror was shaking, my ear drums were vibrating. This was ridiculously loud music," Dunn testified. "I've asked people to turn it down before and they do it happily... I said, 'Can you turn that down, please?'"

[10.2] What happened next, according to Dunn, was a scene that quickly spiraled out of control.

[10.3] "After hearing the, 'Something, something cracker,' and this and that, I hear, 'I should kill that mother f\*\*\*\*r,' and I'm flabbergasted -- I must not be hearing this right," Dunn said. "And in an even more elevated voice, 'I should f\*\*\*\*\*g killing this mother f\*\*\*\*r' -- and now he's screaming. There's no mistake to what he said, that's what he said."

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<sup>11</sup> <http://www.hlnv.com/article/2014/02/11/michael-dunn-testifies-jordan-davis-loud-music-live-blog>

[10.4] Those words were allegedly coming from Jordan Davis, the passenger who was sitting in the right rear seat of the red Dodge Durango SUV parked next to Dunn.

[10.5] Dunn went on to testify, "I saw sticking above like the window sill, about four inches of a barrel." He described the barrel as such that would belong to a shotgun. Police said no weapons were recovered from inside the teens' vehicle.

[10.6] "After the continued threat of, 'You're dead, b\*\*\*h,' now the door opens and this young man gets out and as his head clears the window frame he says, 'This s\*\*t's going down now,'" Dunn said. "This is the point where my death is imminent, he's coming to kill me, he's coming to beat me... he made it clear what his intentions were."

[10.7] Dunn demonstrated to jurors how, in a matter of seconds, he reached over to his glove box, grabbed his pistol and shot several times -- six of the nine bullets that hit the teens' SUV pierced the right-side doors.

[10.8] During cross-examination, prosecutor John Guy focused on the hours following the shooting and accused Dunn of calling for pizza instead of calling police.

[10.9] "I really wasn't worried about the law, sir. Self-defense, you can't change it into murder... I had other concerns at the time, surrounding my fiancée [Rhonda Rouer]," Dunn said. He also recalled telling Rouer, "We might be in trouble with the local gangsters -- but I didn't do anything wrong."

[10.10] Dunn described the scene back at the hotel, saying, "We were there looking out the windows, like a waking nightmare. Every car was a red SUV -- I mean, to us. We were just -- you have to understand -- we didn't know anybody had been hurt. We thought we had just made them go away and that they were going to come back."

[11] Additional documentation: State Attorney's release of Dunn's prison telephone conversations with family<sup>12</sup> and letters to family (PDF<sup>13</sup>) and friends (PDF<sup>14</sup>).

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## **ÆQUILIBRIAEX JURISPURDENCE INTEREST OF AMICI**

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<sup>12</sup> Dunn Call 1: State Attorney's Office releases Michael Dunn jailhouse phone calls  
[http://members.jacksonville.com/2014-02-17/story/testing-0#cxrecs\\_s](http://members.jacksonville.com/2014-02-17/story/testing-0#cxrecs_s)

<sup>13</sup> [http://www.actionnewsjax.com/media/lib/1/0/d/2/0d29031d-45fc-45b5-8a6c-aa491ab60a99/101713\\_DunnDiscovery1.pdf](http://www.actionnewsjax.com/media/lib/1/0/d/2/0d29031d-45fc-45b5-8a6c-aa491ab60a99/101713_DunnDiscovery1.pdf)

<sup>14</sup> [http://www.actionnewsjax.com/media/lib/1/c/e/b/cebd40af-f093-4b34-84fe-89745dc864c4/101713\\_DunnDiscovery2.pdf](http://www.actionnewsjax.com/media/lib/1/c/e/b/cebd40af-f093-4b34-84fe-89745dc864c4/101713_DunnDiscovery2.pdf)



[12] Amici is an adult Radical Honoursty Ecofeminist Wild Law Sustainable Security practicing paralegal, resident in George, Southern Cape, RSA.

[13] Amici's perception that this conflict was a result of among others, inter-cultural conflict is based upon among others the following life experience:

[13.1] Inter-cultural relations, including conflict experiences living in both a coercively segregated (Apartheid) and coercively integrated (Post-Apartheid) multicultural society.

[13.2] Inter-cultural relations including conflict experiences living in various cultures in Africa, Europe and United States, while spending 12 years sailing and backpack travelling around the world.

[13.3] Amici is amicably separated (filed for divorce) from Demian Emile Johnson, who is, and has been, incarcerated in California Dept. of Corrections, for the entire duration of their marriage<sup>15</sup>.

[13.4] Mr. Johnson's cultural educational warnings to Amici to be vigilant about the differences between African and European cultural practices, while residing as a European woman in a predominantly non-European (African American) urban environment; and Amici's inter-cultural experiences with her African-American neighbors about, among others, their loud rap music.

[13.5] While living in the Oakland ghetto, the Oakland police frequently targeted cars with loud rap music as possible justification for their membership of rap drug gangs. In one case Amici testified on behalf of a woman who had been stopped by the Oakland police, for alleged loud music, that the woman had in fact not been playing loud music from her car, prior to being stopped by the Oakland police officer.

[13.6] Amici is a member of the Radical Honoursty culture, and frequently experiences inter-cultural conflict misunderstandings and misinterpretations with individuals from other European and non-European cultures, who practice different forms of cultural communication, listening, interpreting and conflict resolution practices to Amici's culture.

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## ARGUMENT:

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<sup>15</sup> 98-05-31: Sun Times: *US convict wins love and support in SA town*, [PDF: [www.scribd.com/doc/5503257](http://www.scribd.com/doc/5503257)]; 98-09-24: YOU & Huisgenoot: *Volkrust FarmGirl Doomed Love for Black Convict*, by Frans Kemp [PDF: [www.scribd.com/doc/13270097](http://www.scribd.com/doc/13270097)]

## PARASITE SLAVERY FREEDUMB PLANTATION INTERNATIONAL LAW:

'Howard Law School became a living laboratory where civil-rights law was invented by teamwork. The school worked because of the driving purposefulness of one man: Charlie Houston. He kept hammering at us all those years that, as lawyers, we had to be social engineers or else we were parasites. The whole atmosphere of action-oriented learning under Houston was heady, and every scholar was eager to relate classroom work to social action. We all worked on real briefs and real cases and accompanied Houston and other faculty members to court to learn procedure and tactics. Charlie Houston set out to teach us the difference between what the laws said and meant and how they were applied. His avowed aim was to eliminate that difference. He made it clear to us that when we were done, we were expected to go out and do something with our lives. He was a man you either liked intensely or hated,' said a former Howard Law School student. Charlie Houston and Howard Law School's top graduate of 1933, Thurgood Marshall, later to become a US Supreme Court Justice, demonstrated another knack that would enhance his career: he listened. It was not simply that he was deferential; rather, he never thought he knew all the answers. His way to wisdom was to hear out others who might or might not know any more than he did and then to sift it all through his own mental strainer. He never tried to score points as an original or especially creative thinker; his skill was in figuring out who made the most sense -- or what parts of other people's ideas to seize upon and fuse into a prudent plan of action. "He'll take ideas from a chimneysweep if they sound right to him," said a former associate. -- *Simple Justice: The History of Brown v. Board of Education*, the epochal Supreme Court decision that outlawed segregation, and of Black America's struggle for equality, by Richard Kluger, 1975.

"In the final analysis, once the physical needs of life are satisfied, the rest of life is a search for meaning. That meaning may be found in family, religion, materialism, power, fame, mysticism, asceticism, romance, sex, music, art, work or any number of pursuits, but if history teaches anything, it is that no religion or idea, and certainly no political system, yet holds the final answer. The greatest tragedies and atrocities in man's history are found when one man or group has tried to force his religion or ideas about the meaning of life on others who are "too blind to see the truth." In my judgment, Truth, with a capital "T", needs no might to make it right. Executing the Social Contract must always be an act of voluntary persuasion because forcing someone to join would violate the first premise of the Social Contract and destroy it in the process. A resort to might is a confession that Truth has not yet been found, for when it is, if it is, it will be plain for all to see. So long as there are disagreements about the meaning of life, there must be the

opportunity to explore the disagreements and search for the "Truth." The Social Contract is the framework for that search, not the answer. No more. No less." -- Garry Gerrard, in *The New Social Contract: Beyond Liberal Democracy*.

### **Simple Justice Social Contract – Engineers v Parasites - Overview:**

[14] Any individual born into a tribe on a planet where the international law is founded upon flat earth 'rule of force' social contact jurisprudence (inalienable right to breed and consume above carrying capacity limits) is born -- consciously or unconsciously -- into honest or dishonest slavery.

[15] When international law allows any one or more cultures to procreate or consume above ecological carrying capacity limits; they are endorsing that culture's right to engage in imperialist conquer and culling of other cultures, races and religions, for their resources.

[16] When any tribe breeds or consumes above its ecological carrying capacity limits, it must go elsewhere to find the resources it has overconsumed and degraded. When many tribes overconsume or overbreed (above their carrying capacity limits) this results in conflict between the tribes. For 2000 years the 'rule of law' and consequently warfare has simply been the 'rule of force'. Whomever was the strongest in terms of capital for military intelligence and/or technology or had the greatest number of cannon fodder to sacrifice on the battlefield won. The 'rule of law' means and has meant since the beginning of totalitarian agriculture, the rule of force. Every tribe from every race, religion and culture for the past 2000 years who has overconsumed or overbred has engaged in conquering and culling of other tribes.

[17] As explained by military geopolitical scientist Homer Lea: Effectively this results in everyone on that planet whose tribal territory comes into 'contact' with another tribe expanding their tribal territory; being forced into a form of breeding or consumption war slavery to survive and defend themselves, their family and property.

[18] Homer Lea: "Investigation shows that whenever two nations have become engaged in warfare they have been advancing on converging lines of (resource acquisition for growing consumption or procreation) self-interest and aggrandizement. When the contact takes place, the struggle for supremacy, or even survival is at hand. This inevitable hour is approximately fixed and determined by the angles of convergence plus the sum of the relative (consumption / breeding war)

speed by which the nations are moving along their respective lines. Thus it is that, when the angle of (breeding / consumption war) convergence of both or even one of the nations is acute and the speed or progress along one or both of the converging lines correspondingly great, war results in a few years or decades.”

[19] When your tribe's procreation or consumption territorial expansion comes into contact with another tribe's territory; then organized conflict not only between the two tribes, but internally within both tribes, is the result. The leaders of the respective tribes, either implement (i) international law limiting all tribes procreation and consumption to ecological carrying capacity limits (CommonSism); or (ii) if unable to do so, lacking sufficient support for such international jurisprudence consider it necessary to resort to coercion towards their own lower ranked tribal members to coercively psychologically bribe, deceive or coerce them into contributing towards the tribes breeding and consumption warfare practices. Coercion includes breeding (i) cannon fodder to provide the military with many young bodies that can be easily recruited to defend the tribe; and (ii) economic consumer and production fodder; to provide the leaders with greater capital resource accumulation (excess production), to support the violent enforcement class – the police and military – and the propagandizing class – the priests, intellectuals, and artists.

### **Brief Overview of Birth Certificate Licensing Slavery:**

[20] Southern slavery was legally honest: the slaves were called slaves, the law clearly stated they were owned by their master; and no slave was in any doubt about the fact that he was considered a slave (owned as property by his/her master).

[21] Honest legal slavery may have been abolished, at least in some countries (not all); but it was simply replaced with dishonest covert -- using other legal abstract terms such as for example 'democracy' (tyranny of the ecologically and egological illiterate majority) -- legal slavery; such as breeding and consumption war debt-slavery; and for many ideological tribal slavery. One of the forms of current covert legal slavery being debt slavery, where a nation's corporate banking elite simply consider citizens lifetime labour and tax revenues to be 'collateral' in their debt negotiations; and when imprisoned their lives are effectively considered 'collateral damage' profits, via prisons for profit.

[22] Once a state has registered a birth document with the U.S. Department of Commerce, the Department notifies the Treasury Department, which takes out a

loan from the Federal Reserve. The Treasury uses the loan to purchase a bond (the Fed holds a purchase money security interest in the bond) from the Department of Commerce, which invests the sale proceeds in the stock or bond market. The Treasury Department then issues Treasury securities in the form of Treasury Bonds, Notes, and Bills using the bonds as surety for the new securities.

[23] This cycle is based on the future tax revenues of the legal person whose name appears on the Birth Certificate. This also means that the bankrupt, corporate U.S. can guarantee to the purchasers of their securities the lifetime labor and tax revenues of every citizen of the United States/American with a Birth Certificate as collateral for payment. This device is initiated simply by converting the lawful, true name of the child into a legal, juristic name of a person.

[24] Legally, you are considered to be a slave or indentured servant to the various Federal, State and local governments via your STATE-issued and STATE-created Birth Certificate in the name of your all-caps person. Birth Certificates are issued so that the issuer can claim exclusive title to the legal person created thereby.

[25] Excerpts: Birth Certificate Truth<sup>16</sup>: Uniform Commercial Code (UCC) and Vatican Canon Law, of the Roman Canon Law foundation for birth certificate slavery. | You don't own yourself; the Federal Reserve does<sup>17</sup> | US Citizens & Their Property Collateral for US Debt<sup>18</sup> | Chronology of Debt Slavery legislation: 1776 - present: including US citizens as 'enemies of the state'<sup>19</sup>]

[26] Prisons for Profit: ACLU: Banking on Bondage: Private Prisons and Mass Incarceration (2001 Report)<sup>20</sup>.

### **Earth: The Human Factory Farming Slavery Planet:**

[27] From Stephan Molyneus<sup>21</sup>: It is essential to understand the reality of the world: When you look at a map of the world, you are not looking at countries, but farms; where state capitalism, socialism, communism, fascism, democracy are simply livestock management approaches.

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<sup>16</sup> <http://macquirelatory.com/Birth%20Certificate%20Truth.htm>

<sup>17</sup> <http://www.viewzone.com/collateralx.html>

<sup>18</sup> <http://henrymakow.com/us-citizens-property-collatera.html>

<sup>19</sup> [http://usa-the-republic.com/revenue/true\\_history/Chap8.html](http://usa-the-republic.com/revenue/true_history/Chap8.html)

<sup>20</sup> <https://www.aclu.org/prisoners-rights/private-prisons>

<sup>21</sup> <http://www.youtube.com/watch?v=P772Eb63qIY>

[28] The problem with the “state as servant” thesis is that it is historically completely false, both empirically and logically. The idea that states were voluntarily invented by citizens to enhance their own security is utterly untrue.

[29] Before governments, in tribal times, human beings could only produce what they consumed -- there was no excess production of food or other resources. Thus, there was no point owning slaves, because the slave could not produce any excess that could be stolen by the master. If a horse pulling a plow can only produce enough additional food to feed the horse, there is no point hunting, capturing and breaking in a horse.

[30] However, when agricultural improvements allowed for the creation of excess crops, suddenly it became highly advantageous to own human beings. When cows began to provide excess milk and meat, owning cows became worthwhile.

[31] The earliest governments and empires were in fact a ruling class of slave hunters, who understood that because human beings could produce more than they consumed, they were worth hunting, capturing, breaking in – and owning.

[32] The earliest Egyptian and Chinese empires were in reality human farms, where people were hunted, captured, domesticated and owned like any other form of livestock. Due to technological and methodological improvements, the slaves produced enough excess that the labor involved in capturing and keeping them represented only a small subset of their total productivity. The ruling class – the farmers – kept a large portion of that excess, while handing out gifts and payments to the brutalizing class – the police, slave hunters, and general sadists – and the propagandizing class – the priests, intellectuals, and artists.

[33] This situation continued for thousands of years, until the 16-17th centuries, when again massive improvements in agricultural organization and technology created the second wave of excess productivity. The enclosure movement re-organized and consolidated farmland, resulting in 5-10 times more crops, creating a new class of industrial workers, displaced from the country and huddling in the new cities. This enormous agricultural excess was the basis of the capital that drove the industrial revolution.

[34] The Industrial Revolution did not arise because the ruling class wanted to free their serfs, but rather because they realized how additional “liberties” could make their livestock astoundingly more productive. When cows are placed in very confining

stalls, they beat their heads against the walls, resulting in injuries and infections. Thus farmers now give them more room -- not because they want to set their cows free, but rather because they want greater productivity and lower costs. The next stop after “free range” is not “freedom.”

[35] The rise of state capitalism in the 19th century was actually the rise of “free range serfdom.” Additional liberties were granted to the human livestock not with the goal of setting them free, but rather with the goal of increasing their productivity. Of course, intellectuals, artists and priests were – and are – well paid to conceal this reality.

[36] The great problem of modern human livestock ownership is the challenge of “enthusiasm.” State capitalism only works when the entrepreneurial spirit drives creativity and productivity in the economy. However, excess productivity always creates a larger state, and swells the ruling classes and their dependents, which eats into the motivation for additional productivity. Taxes and regulations rise, state debt (future farming) increases, and living standards slow and decay. Depression and despair began to spread, as the reality of being owned sets in for the general population.

[37] The solution to this is additional propoganda, antidepressant medications, superstition, wars, moral campaigns of every kind, the creation of “enemies,” the inculcation of patriotism, collective fears, paranoia about “outsiders” and “immigrants,” and profitable race, religion and culture slave-stock culling wars.

[38] Citizens are allowed certain liberties – limited property ownership, movement rights, freedom of association and occupation – not because your government approves of these rights in principle – since it constantly violates them – but rather because “free range livestock” is so much cheaper to own and so more productive.

[39] It is important to understand the reality of ideologies. State capitalism, socialism, communism, fascism, democracy – these are all livestock management approaches.

[40] You are also kept on the farm through licensing. The most productive livestock are the professionals, so the rulers fit them with an electronic dog collar called a “license,” which only allows them to practice their trade on their own farm.

[41] To further create the illusion of freedom, in certain farms, the livestock are allowed to choose between a few farmers [politicians/political parties] that the

investors present. At best, they are given minor choices in how they are managed. They are never given the choice to shut down the farm, and be truly free.

[42] Government schools are indoctrination pens for livestock. They train children to “love” the farm, and to fear true freedom and independence, and to attack anyone who questions the brutal reality of human ownership. Furthermore, they create jobs for the intellectuals that state propaganda so relies on.

### **Conclusion: Slavery Freedumb vs Responsible Freedom options:**

[43] This rule of Breeding & Consumption war Slavery Freedumb 'rule of force/law' can either continue -- and since the world is now in serious ecological overshoot -- become massively aggravated, meaning serious inter and intra-tribal organized violence conflict between races, classes, religions and cultures; that will make the civil war in Syria seem like a day at the beach; or the world's cultures, religions and races can choose to adopt a new system of responsible (ecologically literate breeding and consumption) freedom international law, where they all choose to practice responsible freedom.

[44] Generally speaking the two extreme versions of defining freedom are.

[45] ***CommonSism Responsible Freedom***: to choose to be responsible by choosing to breed and consume below carrying capacity limits; to benefit from the resource abundance consequences.

[46] ***Slavery Consequences Freedumb***: the freedumb to choose to avoid personal responsibility for breeding and consuming below carrying capacity limits; by denying personal responsibility for the resource war thieving organized violence consequences of collective slavery freedumb breeding and consuming decision-making.

[47] The consequences of Slavery Freedumb: organized violence conquer and culling racism, sexism, nationalism, socialism, capitalism, nazism, islamism, zionism, corporatism, stalinism, etc; as people choose to join one or other ideological, religious, racial or cultural tribe to engage in resource war thieving to accumulate more resources to grow their tribe to enable it to protect itself from another tribes organized violence resource war thieving.

[48] So the choices facing humanity are:



[49] (1) Slavery Freedumb Organized Violence on Steroids: organized rule of force violence conquer and culling racism, sexism, nationalism, socialism, capitalism, nazism, islamism, zionism, corporatism, stalinism, etc on crack-cocaine steroids;

[50] (2) CommonSism Responsible Voluntarist Association Freedom: implementing ecologically literate national and international law based upon ecological carrying capacity limits, where all tribes are required to implement legislation to reduce and once attained maintain their procreation and consumption below ecological carrying capacity limits.

### **CommonSism Æquilibriæx Jurisprudence Sustainable Security Social Contract Overview:**

[51] CommonSism<sup>22</sup> -- Common Sense Guerrylla Laws for a Sustainable Commons – is inspired by among others: the Taker vs. Leaver ideas of the gorilla Ishmael, in Daniel Quinn's books: *Ishmael* and *My Ishmael*; Garrett Hardin's *Tragedy of the Commons*, and the *Order of Melchizedek* ideas of Yakov Rabinovich, as expressed in *Stairway to Nowhere: Chapter 8: Melchizedek — Ecological War*.

[52] CommonSism asserts that a majority of society's problems - crime, violence, unemployment, poverty, inflation, food shortages, political instability, vanishing species, garbage and pollution urban sprawl, traffic jams, toxic waste, energy and non-renewable resources (NNR) depletion and scarcity are symptoms of Ecological Overshoot, resulting from the AnthroCorpoCentric Consumptionist Left and Right Wing's war against nature, and the absence of Ecocentric Jurisprudence combined with the failures of AnthroCorpocentric Jurisprudence.

[53] Guerrylla Laws define the Eco/Ego Footprint<sup>23</sup> procreation and consumption behaviour of an individual as a Sustainable Leaver (aka Eco-Innocent) or Unsustainable Taker (aka Scarcity-Combatant), based upon a sustainable consumption bio-capacity of 1 global hectare (gha)<sup>24</sup> (60 % of 1.8 gha)<sup>25</sup> in accordance with the proactive conservation policies of Bhutan; multiplied by an individuals

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<sup>22</sup> <http://sqswans.weebly.com/guerrylla-law.html>

<sup>23</sup> EcoFootprint: The difference between the biocapacity and Ecological Footprint of a region or country. A biocapacity deficit occurs when the Footprint of a population exceeds the biocapacity of the area available to that population. If there is a regional or national biocapacity deficit, it means that the region is importing biocapacity through trade or liquidating regional ecological assets. Global biocapacity deficit cannot be compensated through trade, and is overshoot.

<sup>24</sup> Sustainable Footprint Biocapacity: A biocapacity of 1 gha assumes that 40% of land is set aside for other species. 1 gha is 60 % of 1.8 gha, therefore .8 hectares is set aside for other species.

<sup>25</sup> International Biocapacity: In 2006, the average biologically productive area (biocapacity) per person worldwide was approximately 1.8 global hectares (gha) per capita. In 2008, there were ~ 12 billion hectares of biologically productive land and water on Earth. Dividing by the number of people alive in that year (6.7 billion) gives 1.79 global hectares per person. This assumes that no land is set aside for other species that consume the same biological material as humans.

procreation footprint factor of 20 per child; based upon the quantity of biologically productive land and water at that time (12 billion hectares), divided by the number of people alive in that year (6.7 billion). [(Each Child increases a parents footprint by factor of 20<sup>26</sup>)]

### **Implementation of International Æquilibriæx Jurisprudence Sustainable Security Social Contract:**

[54] Currently two – one international and one state or national -- submissions<sup>27</sup> have been drafted arguing that Eco and Ego logically Illiterate jurisprudence, which does not address the underlying ecological overshoot and civilized patriarchy root causes of conflict; should be deemed fraudulent and hence null and void; or appropriately amended.

[54.1] Submission to the Swiss Federal Council; Re: *Amendment of Geneva Convention relative to the Treatment of Prisoners of War, in terms of Articles 142 & 143*: The Ecological Overshoot Scarcity Conflict Sustainable Security Military Necessity that all Eco and Ego logically Illiterate International Treaty's addressing war or peace issues, which do not address the underlying ecological overshoot and civilized patriarchy root causes of conflict; should be deemed fraudulent and hence null and void; or appropriately amended.

[54.2] Submission to Texas Legislative Council: Legal Division Directors: *Military Necessity submission for Sustainable Security TX*: Military Necessity / National Security Justifications for TX legislation to reward citizens, families, businesses, towns and counties who commit to Eco-Literate Friendship: Learning to MILINT Earth Day Walk their Talk of Supporting the Troops, by reducing their impact (I-PAT) on their nation's Natural Capital.

[55] A more comprehensive legal argument detailing how and why low-level left/right, white/black, Muslim/Christian Ethnic-Conflict foot-soldiers, are simply one of the groups of conscious and unconscious victims of civilized patriarchy's Human Factory Farming Slavery Plantation legal matrix social contract; can be found in among others the MILINT Earth Day Amicus submission to Honourable Judge of the

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<sup>26</sup> Paul Murtaugh (7-31-09): Family Planning: A Major Environmental Emphasis, Oregon University  
<http://sqswans.weebly.com/child--ecofootprint-x-20.html>

<sup>27</sup> <http://tygae.weebly.com/milint-earth-day-sign-up.html>

Central Criminal Court / Old Bailey, in the matter of *Her Majesty's Government versus ADEBOLAJO Michael Olumide and ADEBOWALE Michael Oluwatobi*<sup>28</sup>.

[56] Put Simply: How the Innocence for Sale Indulgence Legal Matrix social contract enforces the corporate, political, religious, media and cultural elite's GDP/growth agenda's victimhood welfare-vote-farm, poverty pimping and cannon fodder schemes by (a) legislating laws which enable and encourage citizens procreation or consumption to transgress cultural carrying capacity, knowing (b) such legislation results in ecological overshoot, surplus vote-cannon-fodder populations, economic hierarchical inequality, and scarcity induced local, national and international conflict and resource wars; (c) that ecological overshoot in multi-cultural/ethnic/religious communities, manifests as inter-cultural / ethnic / religious conflict; (d) inter-cultural / ethnic conflict is a great divide and conquer tool to manipulate the proletariat to perceive other cultural/ethnic proletariat as the source of their own overshoot-scarcity-conflict misery; as opposed to demanding their Slavery Freedumb Duhmockery leaders abide by the Ecology of Peace Commandment: "Thou shalt not legislate laws which enable citizens procreation or consumption to transgress cultural carrying capacity limits."

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## **CORPORATE PR MULTICULTURAL IMPERIALISM RACKET:**

"The principal instrument of the concentration of economic power and wealth has been the corporate charter with unlimited power..."  
- United States Congressional committee, 1941

"The state need not allow its own creation to consume it." - U.S. Supreme Court, *First National Bank v. Bellotti*, 1977

"El Paso - 200 children - \$5 to \$10,000 per kid." -- Handwritten notes of Gulf Resources vice president Frank Woodruff, calculating Gulf's liability for poisoning 500 children with lead from its Bunker Hill smelter in Kellogg, Idaho; Gulf concluded it was cheaper to poison the children than to replace pollution control equipment.<sup>29</sup>

"It's crazy when these outsiders come and teach us development. Is development possible by destroying the environment that provides us food, water and dignity? You have to pay to take a bath, for food, and even to drink water. In our land, we don't have to buy

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<sup>28</sup> <http://tygae.weebly.com/united-kingdom.html>

<sup>29</sup> Draffan, George (2000)

water like you, and we can eat anywhere for free.” - Lodu Sikaka, Dongria Kondh; Not Primitive

“Any development model that destroys its natural capital foundation cannot and is not a development model, but the destruction of the natural capital foundation of any possible development.” - Pavan Sukhdev: Put a Value on Nature

[57] In *Cultural Imperialism and Cultural Identity*<sup>30</sup>, Sandbacka writes

Cultural imperialism is the economic, technological and cultural hegemony of the industrialized nations, which determines the direction of both economic and social progress, defines cultural values, and standardizes the civilization and cultural environment throughout the world.

The whole world is becoming a cultural common market area in which the same kind of technical product development, the same kind of knowledge, fashion, music and literature, the same kind of metropolitan mass culture is manufactured, bought and sold.

Western ideologies, political beliefs, western science, western laws and social institutions, western moral concepts, sexual symbols and ideals of beauty, western working methods and leisure activities, western foods, western pop idols and the western concept of human existence have become objectives, examples and norms everywhere in the world.

But there are too many dispossessed people who have amassed a few western material possessions but no longer have any birthplace, home or final resting-place.

### **Corporate Cultural Imperialism:**

[58] In *What is Cultural Imperialism?*<sup>31</sup>, Matti Sarmela, Former Professor of Social and Cultural Anthropology at the University of Helsinki from 1973 to 2000, and a founder and the first president of the Finnish Anthropological Society, describes the inner psychological and corporate workings of cultural imperialism. He draws an ideological profile of the cognitive and ideological factors that “go some way towards explaining the hegemony of western corporate culture and the process that is leading to the establishment of a common world culture” of compulsive development, which has destroyed the ecological equilibrium of ethnic communities; as all cultures are blindly encouraged to blindly adopt their the dogma of compulsive development, as an alleged ‘superior cultural system’ and asks whether corporate

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<sup>30</sup> Carola Sandbacka (ed.) 13-36. Cultural Imperialism and Cultural Identity. Transactions of the Finnish Anthropological Society 2. Helsinki 1977 (in Finnish 1975)

<sup>31</sup> Sarmela, Matti: What is Cultural Imperialism? [www.kotikone.fi/matti.sarmela/culturimperialism.pdf](http://www.kotikone.fi/matti.sarmela/culturimperialism.pdf)

cultural imperialist academics should concentrate on collecting into museums what can still be salvaged, setting up memorials to dead cultures?

In non-technological countries western development is considered the superior cultural system, which offers untold riches to those that adapt themselves most quickly. In the developing countries an international sub-culture has grown up that has been nicknamed the International cocktail club and which apes the western way of life. But western development is indispensable to the bureaucrats who use it to construct the machinery of power around themselves, to ups-tart national politicians who flirt with international ideologies, to scientists and artists who can set themselves up as geniuses after the western model. Numerous developing countries are governed by political and economic profiteers, who have stakes in the industrial and commercial enterprises in their country, who receive princely sums from investors, entrepreneurs and importers. Corruption is the price to be paid by the west for the expansion of its markets and the demise of ethnic cultures.

### **PR Multiculturalism: The Cultural Logic of Multinational Capitalism:**

[59] Communist Philosopher and Economist Slavoj Žižek argues in *Multiculturalism: The Cultural Logic of Multinational Capitalism*<sup>32</sup>, that fake Multiculturalism, is the ideal Egotist Consumptionism cultural logic of Multinational Capitalism, intent on colonizing all cultures, particularly non-industrialized indigenous cultures, into becoming workers and consumer cogs in the industrial rat-race: slaves to Egotist Consumptionism. Multinational Corporations wish to colonize all nations and their cultures, turning all culture's primary cultural value into that of an egotist consumer, for the profits of multinational corporations.

**Multiculturalism:** How, then, does the universe of Capital relate to the form of Nation State in our era of global capitalism? Perhaps, this relationship is best designated as 'auto-colonization': with the direct multinational functioning of Capital, we are no longer dealing with the standard opposition between metropolis and colonized countries; a global company as it were cuts its umbilical cord with its mother-nation and treats its country of origins as simply another territory to be colonized. This is what disturbs so much the patriotically oriented right-wing populists, from Le Pen to Buchanan: the fact that the new multinationals have towards the French or American local population exactly the same attitude as towards the population of Mexico, Brazil or Taiwan. Is there not a kind of poetic justice in this self-referential turn? Today's global capitalism is thus

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<sup>32</sup> Slavoj Žižek: Multiculturalism or the cultural logic of multinational capitalism, in: Razpol 10 - glasilo Freudovskega polja, Ljubljana 1997 [http://www.soc.aau.dk/fileadmin/user\\_upload/kbm/VoF/Kurser/2011/Multiculturalism/slavoj\\_zizek-multiculturalism-or-the-cultural-logic-of-multinational-capitalism.pdf](http://www.soc.aau.dk/fileadmin/user_upload/kbm/VoF/Kurser/2011/Multiculturalism/slavoj_zizek-multiculturalism-or-the-cultural-logic-of-multinational-capitalism.pdf)

again a kind of 'negation of negation', after national capitalism and its internationalist/colonialist phase. At the beginning (ideally, of course), there is capitalism within the confines of a Nation-State, with the accompanying international trade (exchange between sovereign Nation-States); what follows is the relationship of colonization in which the colonizing country subordinates and exploits (economically, politically, culturally) the colonized country; the final moment of this process is the paradox of colonization in which there are only colonies, no colonizing countries—the colonizing power is no longer a Nation-State but directly the global company. In the long term, we shall all not only wear Banana Republic shirts but also live in banana republics.

And, of course, the ideal form of ideology of this global capitalism is multiculturalism, the attitude which, from a kind of empty global position, treats each local culture the way the colonizer treats colonized people—as 'natives' whose mores are to be carefully studied and 'respected'. That is to say, the relationship between traditional imperialist colonialism and global capitalist self-colonization is exactly the same as the relationship between Western cultural imperialism and multiculturalism: in the same way that global capitalism involves the paradox of colonization without the colonizing Nation-State metropole, multiculturalism involves patronizing Eurocentrist distance and/or respect for local cultures without roots in one's own particular culture. In other words, multiculturalism is a disavowed, inverted, self-referential form of racism, a 'racism with a distance'—it 'respects' the Other's identity, conceiving the Other as a self-enclosed 'authentic' community towards which he, the multiculturalist, maintains a distance rendered possible by his privileged universal position.

Multiculturalism is a racism which empties its own position of all positive content (the multiculturalist is not a direct racist, he doesn't oppose to the Other the particular values of his own culture), but nonetheless retains this position as the privileged empty point of universality from which one is able to appreciate (and depreciate) properly other particular cultures—the multiculturalist respect for the Other's specificity is the very form of asserting one's own superiority.

[60] Similarly Primitivist John Zerzan<sup>33</sup> argues that the primary motive of the 'left' is to co-opt indigenous cultures into industrialized cultures, where their members become workers and consumers in the industrialized rat race. The problem with the

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<sup>33</sup> John Zerzan: Pretensions of Modernity <http://www.youtube.com/watch?v=tmSjMmqTF8g>  
John Zerzan on Property and Primitivism <http://www.youtube.com/watch?v=SlnAYeWWwt8>  
Zerzan: The Left, No Thanks: <http://www.johnzerzan.net/articles/the-left-no-thanks.html>;  
Zerzan: Seize the Day: <http://www.johnzerzan.net/articles/seize-the-day.html>

left, is their addiction to industrial progress, industrialization and domestication, and their cooptation of indigenous and non-industrialized cultures, on behalf of international corporations. Primitivists do not endorse industrialization or industrialization's cooptation of indigenous cultures; whereas the left are fully engaged in the cooptation of indigenous people's into becoming workers and consumers, and not to be indigenous agrarian and outside of industrialization. Primitivists perceive indigenous cultures as cultures which still have community face to face, and an authentic community and cultural life, in touch with the land. Primitivists believe we cannot all of a sudden become primitives and return to a relocalized and non-industrialized way of life, but overtime we can do so; and if we do not do so, the collapse of industrial civilization shall either exterminate us, or very violently force us to do so.

[61] The motive for the foundation of the *International Network for Cultural Diversity* (INCD) confirms Zizek's arguments related to fake Multiculturalism, being the ideal Egotist Consumptionism cultural logic of Multinational Capitalism, intent on colonizing all cultures into slaves to Egotist Consumptionism.

[62] The *International Network for Cultural Diversity* (INCD<sup>34</sup>) is a worldwide network of artists and cultural groups dedicated to countering the homogenizing effects of globalization on culture.

### **Corporate Profits and 'Innocence for Sale' Externalities:**

"An externality arises when a person engages in an activity that influences the well-being of a bystander and yet neither pays nor receives any compensation for that effect" (Mankiw, Principles of Economics, Fourth Edition, p. 204).

"In the market, as firms work to maximize their profits, they strive to maximize revenues while minimizing costs. A sure-fire way to minimize costs is to externalize as many of them as possible. In practice, if a corporation wants to minimize the costs of environmental protection, it can move its operation to a nation with lax environmental laws. It can do the same or find various "innovative" ways to avoid paying other costs, while passing them on to the rest of society. In the context of today's economic game, this is a sound strategy. If the objective of the game is profit maximization, then a winning player will

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<sup>34</sup> <http://www.incd.net/incden.html>

externalize as many costs as possible.” - Rob Dietz, 30 April 2012, Negative externalities are the norm<sup>35</sup>, Resilience

“Once we know and are aware, we are responsible for our action and our inaction. We can do something about it or ignore it. Either way, we are still responsible.” Jean Paul Sartre, as quoted by Jochen Zeits, Executive Chairman of PUMA SE and Chief Sustainability Officer of PPR; PUMA’s Environmental Profit and Loss Account for the year ended 31 December 2010<sup>36</sup>

[63] So a negative externality occurs when an economic activity produces harm, and the people suffering from that harm receive no compensation. And if that externality helped to generate a profit, effectively whoever receives that profit is in receipt of stolen profit, for services other people, ecosystems or animals were not paid for.

[64] Since one of the easiest ways to maximize profits is to minimize the costs of environmental protection, and finding innovative ways to avoid paying externality costs, while passing them onto society; its safe to assume that a significant number of winning corporations are those who have externalized as many costs as possible.

[65] As corporations get better and better at this game of externalizing environmental and social costs, they accrue higher and higher profits and gain more and more influence. This influence often extends into the legislative bodies and regulatory agencies that could, in theory, prevent the inefficiency and injustice associated with negative externalities. It has become politically challenging, to say the least, for a government to place an externality-correcting tax on a corporate activity.<sup>37</sup>

[66] A more comprehensive legal argument detailing the twin – breeding and consumption war -- sides of civilized patriarchy’s Human Factory Farming Slavery Plantation legal matrix social contract; can be found in among others the MILINT Earth Day Amicus submission to Honourable Judge of the Central Criminal Court / Old Bailey, in the matter of *Her Majesty's Government versus ADEBOLAJO Michael Olumide and ADEBOWALE Michael Oluwatobi*<sup>38</sup>.

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<sup>35</sup> <http://www.resilience.org/stories/2012-04-30/negative-externalities-are-norm#>

<sup>36</sup> [http://about.puma.com/wp-content/themes/aboutPUMA\\_theme/financial-report/pdf/EPL080212final.pdf](http://about.puma.com/wp-content/themes/aboutPUMA_theme/financial-report/pdf/EPL080212final.pdf)

<sup>37</sup> Rob Dietz, 30 April 2012, Negative externalities are the norm , Resilience  
<http://www.resilience.org/stories/2012-04-30/negative-externalities-are-norm#>

<sup>38</sup> <http://tygae.weebly.com/united-kingdom.html>



## MULTI-CULTURAL CONFLICT

[67] Cultural conflict is a type of conflict that occurs when legislation enforces integration (as opposed to territorial segregation) between different racial, religious and ideological cultures; and consequently individuals with different cultural values and beliefs come into repeated contact with one another and a clash of cultural values occurs. It is not possible for cultural conflict to occur when individuals from cultures who prefer not to associate with members of other cultures are granted their own territory, remain in their own territory (i.e. do not engage in breeding or consumption war resource thieving practices) and are not coercively legislatively integrated.

### **Apartheid: Minimizing Inter-Cultural Conflict in Segregated Societies:**

"... A central justification for [Apartheid's racial residential segregation] viewpoint, that segregation is in the interest of all, is enshrined in the "friction theory." The belief is simply that any contact between the races inevitably produces conflict. Thus, the minister of the interior, introducing the group areas bill to Parliament on 14 June 1950, stated: "Now this, as I say, is designed to eliminate friction between the races in the Union because we believe, and believe strongly, that points of contact - all unnecessary points of contact - between the races must be avoided. If you reduce the number of points of contact to the minimum, you reduce the possibility of friction... The result of putting people of different races together is to cause racial trouble."" - John Western in *Outcast Capetown*<sup>39</sup>

### **[68] *Southern Africa's indigenous people's are the Bushmen:***

[68.1] White and Black South Africans are the descendants of Patriarchal Breeding/Consumption Combatant Taker Settlers, who migrated to South Africa, due to population pressures: breeding beyond the carrying capacity of their European and Central African territory's and migrating to Southern Africa to conquer or cull other Leaver tribe's resources.

### **[69] *South Africa is currently populated by White and Black Settlers:***

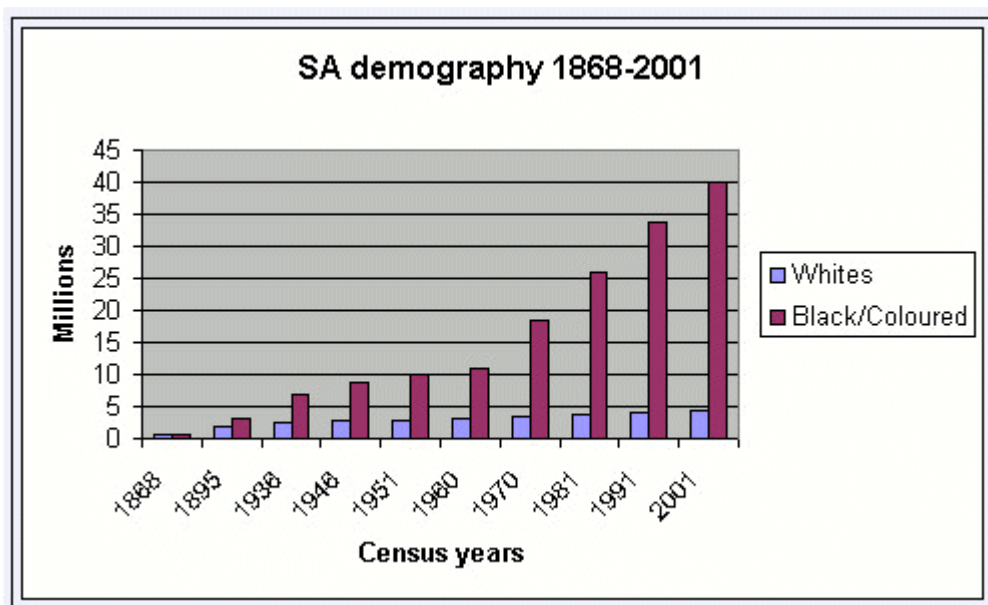
"All South Africans are settlers, regardless of their skin colour, and their DNA carries the proof. So says Dr Wilmot James, head of the African Genome Project, a distinguished academic, sociologist and, more recently, honorary professor of human genetics at the

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<sup>39</sup> *Outcast Cape Town*, by John Western, University of California Press (June 1, 1997)

University of Cape Town. And he says South Africans will soon have a public genetic database which will show how the country became populated over thousands of years. The African Genome project is supported by local genealogy website Ancestry24.com James aims to trace the origins of South Africans "no matter what their language, ethnic origins, or skin colour". "No one group can lay claim to South Africa. Everyone is a settler, and we will show how people came here in waves of migration." - *We are all settlers in South Africa*<sup>40</sup>

[70] Current European Settler's Progenitor's travelled to South Africa in response to European Geopolitical Realpolitik "Colonial Empire" decision-making, to find only the Bushman as indigenous natives. They arrived as "settler" farmers, soldiers, medical personnel, religious and political administrators, frequently on behalf of, and for the benefit of, European Civilized Patriarchy elite Imperial Interests. In approximately 1770, the Eastward migrating Boers came into contact with the southern migrating Xhosa's, originally from Central Africa, at the Fish River in the Eastern Cape. Population pressure disputes over the ownership of farming land and cattle resulted in what is known as the Cape Frontier Xhosa wars. Many Boers then migrated north to found the Free State and Boer Republics.



[71] European and African settlers continued their breeding and consumption wars against indigenous Bushmen. One hundred years later, the first census in 1868 revealed a country of 1,134M million of whom 50% were settlers originally of European origins, and 50% were black and coloured settlers who arrived respectively

<sup>40</sup> 'We are all settlers in SA', Lynnette Johns, IOL; August 18 2007 at 03:37pm: <http://www.iol.co.za/news/south-africa/we-are-all-settlers-in-sa-1.366860>

from North Africa, or as slaves from the Far East.

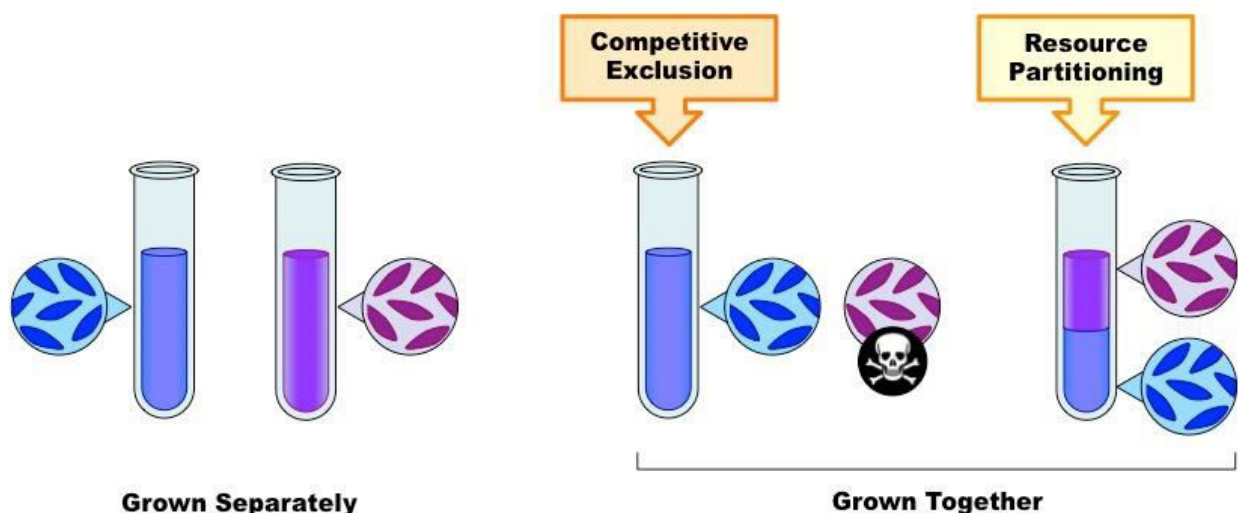
[72] ***Patriarchy's Euro Consumption War vs. Africans Breeding War:***

[73] Objectively speaking, Apartheid Boers' consumption lifestyle's above carrying capacity limits, as well as Africans procreation lifestyle's were both effective primitive and civilized patriarchy lifestyle declarations to grow their cannon fodder or resource fodder base, for domination purposes.

[74] ***Apartheid's War Against African's Breeding War:***

[75] Subjectively speaking, the Apartheid Boer patriarch's perceived the African patriarch's as engaging in a breeding war to conquer European-Boers.

[76] Subjectively speaking, in terms of the biological Competitive Exclusion Principle (Apartheid) was an Act of Political Just War Self Defense to Tragedy of the Breeding War – Act of War – African Commons Exponential Population Growth:



[76.1] The roots of the political principle of apartheid are found in biology and ecology. In ecological biological settings, the principle of apartheid is referred to as the competitive exclusion principle. Simply it states that if you introduce two species competing for the same resources into the same ecological environment, predicting the ultimate outcome of their competition will be a result of the rate of their reproduction. The slower breeding species will always go extinct, unless it is able to adapt an evolutionary or behavioural shift that benefits it, to the exclusion of the faster breeding species.<sup>41</sup> For animals such a behavioural shift would mean finding a

<sup>41</sup> Stalking the Wild Taboo, by Garrett Hardin: Part 4: Competition: (20) Competition, a Tabooed Idea in Sociology; (21) The Cybernetics of Competition; (22) Population, Biology and the Law; (23) Population Skeletons in the Environmental Closet; (24) The Survival of Nations and Civilisations ([www.garretthardinsociety.org](http://www.garretthardinsociety.org))  
General Biology 100: Community Internationas: <http://www.sci.sdsu.edu/classes/bio100/Lectures/Lect21/lect21.html>

food source that can sustain the slower breeding species, which the faster breeding species does not consume. In South Africa, Apartheid was legislated as a non-violent political and territorial defense, to exclude the faster breeding Africans, from the slower breeding Europeans resources.



[77] In the subsequent 80 years the European population decreased from 50% to less than 25%. By 1948 the census revealed South Africa’s population to be 11.957 Million, of which Africans were 8.5 M (79%) and Europeans 2.5M (21%).

[78] Judge Jason G. Brent’s response to an individual doubting that Apartheid Boer South Africans implementation of Apartheid was a Just War Act of Defense in response to a breeding war, Act of War stated:

“We must all understand that the most potent weapons of war are the penis and the womb. Therefore, if you cannot convince a group to control its population by discussion, debate, intelligent analysis etc., you must consider their action in using the penis and the womb to increase population an act of war.”

[79] This is precisely how the “Swart Gevaar” Population Explosion was subjectively

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Exploring Life: Introduction to Biology: Species Interact in Biological Communities; 2004 by Pearson Education, Inc., publishing as Pearson Prentice Hall. <http://knight.noble-hs.sad60.k12.me.us/content/exploringLife/text/chapter35/concept35.4.html>  
 Univ. of Illinois at Chicago: Biology 101: Competitive Exclusion Principle: <http://www.uic.edu/classes/bios/bios101/interactio/sld010.htm>

interpreted – as a Breeding War Act of War – by Patriarchal Apartheid legislators and voters; who feared it would result in their racial and cultural suicide. Apartheid, or the Competitive Exclusion Principle, was their Just War for Boer Demographic and Cultural Survival Response, of separating different human species/tribes into separate resource territories to sustain all of South Africa’s tribes, from all ethnicities their own resource territory.

[80] Verwoerd described the motives, practices and policies for apartheid, aka separate development, or *Harmonious Multi-Community Development*<sup>42</sup>, and *Live and Let Live*<sup>43</sup> in depth, in the submissions to the International Court of Justice on the South West Africa issue, about the “superiority of numbers of the Natives”<sup>44</sup>.

The choice before us is one of these two divergent courses: either that of integration, which would in the long run amount to national suicide on the part of the Whites; or that of apartheid, which professes to preserve the identity and safeguard the future of every race, with complete scope for everyone to develop within its own sphere while maintaining its distinctive national character. -- Dr. Malan’s National Party in 1947<sup>45</sup>

[81] FW de Klerk confirmed this subjective perspective in his submission to the Truth and Reconciliation Commission:

“As far as relations with the other peoples of South Africa were concerned, the National Party believed initially that its interests could be best served by following a policy of "separateness" - or apartheid. It felt that, only in this manner, would the whites in general - and Afrikaners in particular - avoid being overwhelmed by the numerical superiority of the black peoples of our country. Only in this manner would they be able to maintain their own identity and their right to rule themselves.” - - FW de Klerk submission to the Truth and Reconciliation Commission; 16 January 1997<sup>46</sup>

[82] According to social geographer, John Western in *Outcast Cape Town*<sup>47</sup>, the two primary motivations for implementing Apartheid was fear of demographic suicide

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<sup>42</sup> Dr. Eiselen, W.W.M., “Harmonious Multi-Community Development”, in *Optima*, Mar. 1959, p.1. Dr. Eiselen was at that time Secretary for Bantu Administration and Development.

<sup>43</sup> Address by the South African Prime Minister, Dr. H.F. Verwoerd, address to the SA Club, London, in *Fact Paper 91*, Apr. 1961, p.14

<sup>44</sup> 1964-01-10: ICJ: Ibid ([www.icj-cij.org](http://www.icj-cij.org)): Counter-Memorial filed by Gov. of the Rep. of S. Africa (Books I-IV), p.463 <http://www.icj-cij.org/docket/index.php?p1=3&p2=3&k=f2&case=46&code=esa&p3=92&PHPSESSID=c7e889f5da21089c5f556ed5744e1416>

<sup>45</sup> 1964-01-10: ICJ: Ibid ([www.icj-cij.org](http://www.icj-cij.org)): Counter-Memorial filed by Gov. of the Rep. of S. Africa (Books I-IV), p.473 <http://www.icj-cij.org/docket/index.php?p1=3&p2=3&k=f2&case=46&code=esa&p3=92&PHPSESSID=c7e889f5da21089c5f556ed5744e1416>

<sup>46</sup> Second Submission of the National Party to the Truth and Reconciliation Commission, 16 January 1997

<sup>47</sup> *Outcast Cape Town*, by John Western, University of California Press (June 1, 1997);

due to the “swart gevaar” and secondly that segregation benefited all; as enshrined in the “friction theory” principle (The Friction theory principle was also the foundation of one of the greatest military strategy books ever written: *Valour of Ignorance*, by Homer Lea; whose use of the theory predicted the rise of Hitler and WWII, thirty-three years before it occurred). In fact John Western states that if certain demographic factors had been different in South Africa, Apartheid may not have occurred: “Even once apartheid was legislated, the “Nationalists with all their Soweto’s could hardly keep up with the Black demographic realities of rural urban migration and absolute population increase. At immense cost, they as it were ran as fast as they could, only to stay in the same place.” (p.xix)”. On the issue of Apartheid’s use of friction theory as a justified response, Western writes:

“... A central justification for [Apartheid’s racial residential segregation] viewpoint, that segregation is in the interest of all, is enshrined in the “friction theory.” The belief is simply that any contact between the races inevitably produces conflict. Thus, the minister of the interior, introducing the group areas bill to Parliament on 14 June 1950, stated:

“Now this, as I say, is designed to eliminate friction between the races in the Union because we believe, and believe strongly, that points of contact - all unnecessary points of contact - between the races must be avoided. If you reduce the number of points of contact to the minimum, you reduce the possibility of friction... The result of putting people of different races together is to cause racial trouble.

“... The friction theory has some measure of sense to it, as may be illustrated by once again returning to the work of Robert Sommer (1969, pp 12, 14 and 15), who wrote:

“[Animal studies] show that both territoriality and dominance behaviour are ways of maintaining social order, and when one system cannot function, the other takes over... Group territories keep individual groups apart and thereby preserve the integrity of the troop, whereas dominance is the basis for intragroup relationships... Group territoriality is expressed in national and local boundaries, a segregation into defined areas that reduces conflict.

[83] Apartheid correctly considered African population growth as a violation of carrying capacity limits, and a patriarchal breeding war weapon of war wielded for the purpose of conquering and domination of Europeans, but failed however to

consider their own consumption behaviours as part of the overshoot-scarcity-conflict equation.

[84] The Apartheid Boers also failed to establish encourage an ecology of peace settlement between Africans and Boer Europeans based upon apartheid competitive exclusion legislation that enabled each south African tribe to access to its own exclusive resource base, as well as being required to limit citizens procreation and consumption lifestyle's to below carrying capacity limits.

[85] ***Africans War against Europeans Consumption War:***

[86] Whereas Apartheid Boer patriarch's perceived the African patriarch's as engaging in a breeding war to conquer European-Boers; and in fact European Boers were engaged in a consumption war for resources with Africans; African leaders did not define or analyse the Patriarchal breeding vs. consumption war they were engaged in, as their war against European consumption; but chose instead to define and characterize it as 'racism'.

[87] If the ANC had been concerned with Just War Ecology of Peace intentions, their liberation struggle would have focussed on negotiations with apartheid to establish a peace settlement between Africans and Boer Europeans based upon apartheid competitive exclusion legislation that enabled each south African European and African ethnic tribe access to its own exclusive resource base, as well as being required to limit all citizens from all tribes procreation and consumption lifestyle's to below carrying capacity limits; thereby denying all citizens the ability to engage in consumptive or procreation acts of war against each other for finite carrying capacity resources.

[88] Instead the ANC heated up their breeding war, and campaigned against Apartheid 'racism', with the intentions of (a) eliminating all ethnic tribes access to their own exclusive resource bases, and (b) replacing Europeans dominance in the consumption war for resources. In doing so Africans would then be dominant in both the consumption and breeding war spheres which would be conducive for establishing a powerful elite African civilized patriarchy.

[89] According to South African and European Anti-Apartheid organisations<sup>48</sup>, there is no evidence of any documentation indicating any Just War Ecology of Peace intentions by any member of the ANC, or any member of any South African or Anti-

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<sup>48</sup> [http://jussanguinis.weebly.com/1/post/2011/04/110418\\_eu-aam.html](http://jussanguinis.weebly.com/1/post/2011/04/110418_eu-aam.html)

Apartheid organisation, to negotiate a sustainable Ecology of Peace settlement with the Apartheid regime, prior to launching their organized violence 'liberation struggle'.

### **Inter-Cultural Conflict in Legally Multi-Cultural Integrated Societies:**

"Judges do not enter public office as ideological virgins. They ascend the Bench with built in and often strongly held sets of values, preconceptions, opinions and prejudices. These are invariably expressed in the decisions they give, constituting 'inarticulate premises' in the process of judicial reasoning". -- Edwin Cameron, *Judicial Accountability in South Africa* (1990)

"To strike a mean between the Batonka fisherman living his primitive life in some remote spot on the Zambesi, and the professor at the University College of Rhodesia, is to set a task even an arch-exponent of the 'reasonable man test' would shrink from attempting". (*R v Nkomo* 1964 (3) SA 128 (SR) on 131 per Beadle CJ)

"There is no doubt that equality is a component of justice, just as independence and impartiality are. All three require that judges take into account the social context of facts and law in order to render justice since people are contextual as much as law is ... without social context, there is no justice." - Honourable Claire L'Heureux-Dubé SCC, ret., Address to NJI, "Social Context: It is Not Law?" Montreal, 2003

[90] Inter-cultural conflict in a multi-culturally coercively integrated society occurs when "differences in cultural values and beliefs that place people at odds with one another"<sup>49</sup>; when people's expectations of a certain behaviour coming from their cultural backgrounds are not met, as others have different cultural backgrounds and different expectations.<sup>50</sup> William Kornblum defines it as a conflict that occurs when conflicting norms create "opportunities for deviance and criminal gain in deviant sub-cultures".<sup>51</sup> Kornblum also classifies the cultural conflict as one of the major types of conflict theory. In *The Clash of Civilizations*<sup>52</sup> Samuel P. Huntington proposes that

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<sup>49</sup> Jonathan H. Turner (1 September 2005). *Sociology*. Prentice Hall. p. 87. ISBN 978-0-13-113496-6. <http://www.abebooks.com/9780131134966/Sociology-Turner-Jonathan-H-0131134965/plp>

<sup>50</sup> Alexander Grewe (17 October 2005). "I'm sick to death with you..." or External Character Conflicts in *Fawlty Towers*. GRIN Verlag. p. 10. <http://books.google.com/books?id=wRnUcigKzqEC&pg=PA10>

<sup>51</sup> William Kornblum (31 January 2011). *Sociology in a Changing World*. Cengage Learning. pp. 191–192; 195, 197, 205. <http://books.google.com/books?id=DtKcG6qoY5AC&pg=PT191>

<sup>52</sup> [http://en.wikipedia.org/wiki/The\\_Clash\\_of\\_Civilizations](http://en.wikipedia.org/wiki/The_Clash_of_Civilizations)



people's cultural and religious identities will be the primary source of conflict in the post-Cold War world.

### **Planetary Racial, Religious and Ideological Inter-Cultural Conflict: From the War of Words to the War of Bullets:**

[91] Objectively there is much agreement on the reality that racial, religious and ideological inter-cultural conflict exists, and ranges from propaganda word wars to bullet wars. The list of individuals from various military and civilian cultures who believe themselves to be – socio-culturally, legally and for some militarily – engaged in Huntington's clash of totalitarian agriculture and Primitivist cultural civilizations is significant and includes individuals from ideological (left to right), class, religious and ethno cultures; including for example Anders Breivik, Anjem Choudary<sup>53</sup> and the US Army War College<sup>54</sup>; who specifically refer to the conflict being inter-cultural; and Extensive *Environment / Overshoot-Scarcity-Conflict* documentation<sup>55</sup> from military and intelligence agencies, united nations and governments, NGO's and academic reports, which collectively document how legislative failure to restrict humanity's procreation and consumption to cultural carrying capacity limits, and Legal Matrix Indulgences to Corporations legislation: Socialized Corporate Externality Costs: Trillion Dollar Thefts from Global Natural Capital Commons<sup>56</sup>, has resulted in humanity's ecological overshoot of carrying capacity limits by between 700 to 400,000 percent<sup>57</sup>; which include crossing urgent Planetary Boundary Tipping Points<sup>58</sup>: (i) Loss of Biodiversity and Species Extinctions<sup>59</sup>; (ii) Climate Change<sup>60</sup>; (iii) Nitrogen Cycle<sup>61</sup>; (iv) Ocean Acidification<sup>62</sup>; (v) Changes in Land Use<sup>63</sup>; (vi) Global Freshwater

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<sup>53</sup> Islam4UK's Anjem Choudari agrees with Breivik that Islam and Non-Islam are at War in Europe  
<http://norway-v-breivik.blogspot.com/2012/04/islam4uks-anjem-choudari-agrees-with.html>

<sup>54</sup> 1996: US Army War College: Parameters: The Culture of Future Conflict: Overpopulation & Resource Scarcity will be the Direct Cause of Confrontation, Conflict, and War  
<http://in-gods-name.blogspot.com/2012/05/1996-us-army-war-college-parameters.html>

<sup>55</sup> Bundeswehr (Sep 2010); Gizewski, Peter (Spring 1997); White House: National Security Council (1974/04/24); Bush, GW Snr (1986/02); White House: National Security Council (1974/12/10); White House: National Security Council (1975/11/26); White House: Nixon, R. (1969/07/18); White House: Nixon, R. (1970/03/16); White House: Nixon, R. (1972/05/05); White House: Rockefeller Commission Report (1972/03/27); Development, Concepts and Doctrine Center (DCDC) (12 January 2010); United Nations: (1974/08): *World Population Plan of Action*; UNEP 2010 *Annual Report*; UNEP (2011) *UN Water Policy Brief*; United States Army: Murphy, R (2006/10/24); Dept. of Army (December 1994); Dept of the Army (25 July 2008); United States Army & TRADOC (2012); Freier, Nathan (November 2008); David, MAJ William E (April 1996); Butts, Kent (25 April 1994); Bush, Col BX (13 Mar 1997); Peters, R (1996); Peters, Ralph (Summer 1997); Ubbelohde, LTC Kurt F. (10 April 2000); Department of Defense: (Feb 2010); Defense Science Board Task Force (Oct 2011); Department of Defense (Jan 2012); United States Joint Forces Command (2010/02/18); U.S. Forest Service (Dec 2012); World Bank (18 Nov 2012)

<sup>56</sup> <http://tygae.weebly.com/corp-externalities.html>

<sup>57</sup> <http://tygae.weebly.com/ecological-overshoot.html>

<sup>58</sup> <http://tygae.weebly.com/tipping-points.html>

<sup>59</sup> <http://tygae.weebly.com/biodiversity-loss.html>

<sup>60</sup> <http://tygae.weebly.com/climate-change.html>

<sup>61</sup> <http://tygae.weebly.com/nitrogen-cycle.html>

Use<sup>64</sup>; (vii) State Shift in the Earth's Biosphere<sup>65</sup>; (viii) Peak Non-Renewable Natural Resources: Scarcity<sup>66</sup>; with devastating current climate-resource-scarcity-conflict and refugees, and impending threat multiplier aggravation of crisis of 'scarcity-conflict' death spiral consequences?.

[92] The disagreement about the current and impending aggravated reality of racial, religious and ideological inter-cultural conflict occurs between the inter-cultural conflict (a) problem solvers; and (b) profiteers.

[92.1] The MILINT Earth Day group of individuals from various ideological, racial, class and religious Primitivist and totalitarian agriculture cultures are engaged in a problem solving orientated war of words to abolish the breeding and consumption war totalitarian agriculture root causes of inter-cultural conflict; to establish international jurisprudence requiring all countries to reduce and once attained, maintain their citizens procreation and consumption to ecological carrying capacity limits.

[92.2] The other group is either unaware of MILINT Earth Day efforts and goals; or if aware refuses to (i) publicly commit to supporting MILINT Earth Day's efforts to abolish the breeding and consumption war root causes of inter-cultural conflict; or (ii) if honourably legally objecting to MILINT Earth Day's submission; to file a legal brief of objection; instead insisting on engaging in breeding and consumption wars, ranging from word wars to bullet wars to expand their tribal cultural territory.

### **Influence of Culture on Individuals Behaviour:**

[93] In *Culture and Conflict*<sup>67</sup>, Michelle LeBaron describes different cultures as "underground rivers that run through our lives and relationships, giving us messages that shape our perceptions, attributions, judgments, and ideas of self and other". She states that cultural messages "shape our understandings" when two or more people are present in regards to relationships, conflict, and peace. LeBaron discusses the influence of culture as being powerful and "unconscious, influencing conflict and attempts to resolve conflict in imperceptible ways". She states that the impact of culture is huge, affecting "name, frame, blame, and attempt to tame conflicts". Due to

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<sup>62</sup> <http://tygae.weebly.com/ocean-acidification.html>

<sup>63</sup> <http://tygae.weebly.com/land-use.html>

<sup>64</sup> <http://tygae.weebly.com/freshwater-use.html>

<sup>65</sup> <http://tygae.weebly.com/biosphere-state-shift.html>

<sup>66</sup> <http://tygae.weebly.com/peak-nnr-scarcity.html>

<sup>67</sup> "Culture and Conflict". Beyond Intractability. <http://www.beyondintractability.org/bi-essay/culture-conflict>

the huge impact that culture has on us, LeBaron finds it important to explain the "complications of conflict". First, "culture is multi-layered" meaning that "what you see on the surface may mask differences below the surface". Second, "culture is constantly in flux" meaning that "cultural groups adapt in dynamic and sometimes unpredictable ways". Third, "culture is elastic", meaning that one member of a cultural group may not participate in the norms of the culture. Lastly, "culture is largely below the surface", meaning that it isn't easy to reach the deeper levels of culture and its meanings.

### **Cultural determinants in Inter-Cultural Conflict:**

[93.1] In *Bridging differences: Effective intergroup communication*, Thomas Gudykunst (2004<sup>68</sup>) defines dyadic conflict (that is, conflict between two people, as opposed to organizations or nations) as “the process which begins when one party perceives that the other has frustrated, or is about to frustrate, some concern of his [or hers]” (p. 274).

[93.2] Gudykunst suggests that in intercultural or inter-group conflict, conflict can come from misinterpretation of the other’s behaviour, from perceived incompatibilities, or from differences in ours and the other person’s attributions of one another’s behaviours.

[94] Gudykunst notes how there can be key racial sub-cultural perception differences and responses in inter-cultural conflict, such as:

[94.1] Differences in assumptions about conflict (is it good or bad? Should it be avoided?)

[94.2] What defines a conflict? For example, some research suggests that:

- A. White culture in the U.S. defines a conflict when voices are raised, while many Blacks feel that raised voices can still indicate only a “discussion”—by this difference, conceivably a Black could leave an interaction thinking it was a discussion, while the White perceived it as a conflict!
- B. White culture tends to bind conflict within time limits (the “time” can determine if the conflict needs to end; Black culture is more likely to bind conflict by the resolution (the conflict is done when the issues are resolved, even if one is late for some other appointment). Thus, a White could leave a

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<sup>68</sup> Gudykunst, W. B. (2004). *Bridging differences: Effective intergroup communication* (4th ed.). Thousand Oaks: Sage.

conflict because of some other engagement and leave the Black person frustrated.

- C. Whites tend to define conflicts in terms of differences in goals, and sometimes see them as good for the long-term of a work or personal relationship. Blacks see them as differences in understanding. Latinos see them as having long-term and negative impacts on relationships (M. J. Collier's research)

[94.3] Conflict negotiation styles:

[94.4] In *Conflict communication styles in Black and White subjective subcultures*, Stella Ting-Toomey<sup>69</sup> predicts that certain cultures (because of positive and negative needs, self- and other concerns) will have preferences for certain conflict styles. Basically,

- A. Individualist cultures and people with independent self-construals will prefer strategies that require more direct addressing of conflict—specifically, dominating and collaborating (while collaborating is win-win, it does require open addressing of conflict, something many cultures do not prefer).
- B. Collectivist cultures and people with interdependent self-construals will prefer strategies that are more indirect or allow conflict to remain subtle, unspoken, so as not to challenge the face of the other (avoiding, yielding, compromise).

### **Fribourg Declaration on Cultural Rights<sup>70</sup>:**

[94.5] The launch of the Fribourg Declaration on Cultural Rights was held May 7, 2007 at the University of Fribourg and May 8, 2007 at the Palais des Nations in Geneva. The text was presented by the Observatory of Diversity and Cultural Rights (which headquarters are at the Interdisciplinary Institute of Ethnics and Human Rights at the Fribourg University) together with the Organisation Internationale de la Francophonie and UNESCO.

[94.6] The cultural rights as expressed in the Fribourg Declaration of Cultural Rights, brings together, in one document, the cultural rights, currently recognized in

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<sup>69</sup> Ting-Toomey, S. (1986). Conflict communication styles in Black and White subjective subcultures. In Y. Y. Kim (Ed.), *Interethnic communication* (pp. 75-88). Newbury Park: Sage.

<sup>70</sup> [http://www.humanrights.ch/en/Standards/International/UN-Bodies/idart\\_5252-content.html](http://www.humanrights.ch/en/Standards/International/UN-Bodies/idart_5252-content.html)

a dispersed manner in a large number of human rights instruments; such as: Universal Declaration of Human Rights, the two International Covenants on human rights of the United Nations, the UNESCO Universal Declaration on Cultural Diversity and other relevant universal and regional instruments; because it is important to assemble these cultural rights together in order to ensure their visibility and coherence and to encourage their full realization.

[94.7] The Fribourg Declaration is convinced that violations of cultural rights give rise to identity related tensions and conflicts which are one of the principal cause of violence, wars and terrorism; and Equally convinced that cultural diversity cannot be truly protected without the effective implementation of cultural rights. Among others it states:

The term "culture" covers those values, beliefs, convictions, languages, knowledge and the arts, traditions, institutions and ways of life through which a person or a group expresses their humanity and the meanings that they give to their existence and to their development;

The expression "cultural identity" is understood as the sum of all cultural references through which a person, alone or in community with others, defines or constitutes oneself, communicates and wishes to be recognised in one's dignity;

"Cultural community" connotes a group of persons who share references that constitute a common cultural identity that they intend to preserve and develop.

Everyone, alone or in community with others, has the right: a. To choose and to have one's cultural identity respected, in the variety of its different means of expression. This right is exercised in the inter-connection with, in particular, the freedoms of thought, conscience, religion, opinion and expression;

Everyone is free to choose to identify or not to identify with one or several cultural communities, regardless of frontiers, and to modify such a choice;

No one shall have a cultural identity imposed or be assimilated into a cultural community against one's will.

Everyone, alone or in community with others, has the right to access and participate freely in cultural life through the activities of one's choice, regardless of frontiers.

Everyone, alone or in community with others, has the right to participate, according to democratic procedures: • in the cultural development of the communities of which one is a member; • in the

elaboration, implementation and evaluation of decisions that concern oneself and which have an impact on the exercise of one's cultural rights; • in the development of cultural cooperation at different levels.

### **Legal Invocation of Cultural Law:**

[95] The legal invocation of Cultural Law automatically invokes a conflict between either a dominant and minority culture, or between two minority or sub-culture's; requiring the court to enquire into the appropriate balancing between the two culture's, through an investigation of the relevant cultural law and cultural lifestyles of the parties.

[96] Similarly, the common law reasonableness test has cultural applications, similar to that of a professional skill application. Where the 'reasonableness' of an act is questioned that involves the skills or common practices within a particular culture/tribe, then the skills and practices of that particular tribe needs to be applied to determine the cultural/tribal 'reasonableness' of the individual's circumstances and responses<sup>71</sup>.

[97] In *Cultural Defence and Culturally Motivated Crimes (Cultural Offences)*, Jeroen van Broeck<sup>72</sup> defines:

[97.1] a cultural offence as: "an act by a member of a minority group or culture, which is considered an offence by the legal system of the dominant culture. That same act is nevertheless, within the cultural group of the offender, condoned, accepted as normal behaviour and approved or even endorsed and promoted in the given situation."

[97.2] a cultural defense as: "[A] cultural defense maintains that persons socialized in a minority or foreign culture, who regularly conduct themselves in accordance with their own culture's norms, should not be held fully accountable for conduct that violates official law, if that conduct conforms to the prescriptions of their own culture'.<sup>73</sup> Besides this broad definition, which is always implicitly present

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<sup>71</sup>Smit *NO and Others v King Goodwill Zwelithini Kabhekuzulu and Others* (10237/2009) [2009] ZAKZPHC 75 (4 December 2009); *S v Zuma* (JPV325/05, JPV325/05) [2006] ZAGPHC 45; 2006 (2) SACR 191 (W); 2006 (7) BCLR 790 (W) (8 May 2006), at: p.98; *Sandra Lovelace v. Canada*, Communication No. R.6/24 (29 December 1977), U.N. Doc. Supp. No. 40 (A/36/40) at 166 (1981).

<sup>72</sup> *Cultural Defence and Culturally Motivated Crimes (Cultural Offences)*, Jeroen van Broeck, University of Antwerp, Belgium; *European Journal of Crime, Criminal Law and Criminal Justice*, Vol. 9/1, 1-32, 2001 <http://jthomasniu.org/class/781/Assigs/vanbroeck-cultdef.pdf>

<sup>73</sup> P.J. Magnarella, loc. cit., p. 67. Comp. C. Choi, loc. cit., p. 81 ('A cultural defense, by definition, negates or mitigates criminal responsibility for acts committed under a reasonable, goodfaith belief in their propriety, based on the actor's cultural heritage or tradition'), J.C. Lyman, loc. cit., p. 88 ('A cultural defense will negate or mitigate criminal

when dealing with the problem, a second definition of the cultural defence is used. The cultural defence is then referred to as a specific doctrine that recognises the cultural background of the defendant as an excuse or mitigating circumstance in a penal case. The first can be called a substantial definition of the cultural defence, while the second is a formal definition.”<sup>74</sup>

### **Examples of the Invocation of Cultural Law in Multicultural Societies:**

[98] **South Africa Apartheid Court:** In *Ex parte Minister of Native Affairs: In re Yako v Beyi* 1948 (1) SA 388 (A) at 397; the Appellate Division held that when any individual before any court, invokes cultural law, neither common nor customary law is prima facie applicable. Courts have to consider all the circumstances of a case, and, without any preconceived view about the applicability of one or other legal system, select the appropriate law on the basis of its inquiry. Schreiner J.A. said lifestyle of the accused is a choice of law factor. “Aside from an express choice of laws all connecting factors with conflict of personal laws are designed to determine, in an objective manner, the cultural orientation of the parties. Because the laws involved are conceived in terms of culture .... the connecting factors must be conceived in like terms. The most direct access to a person’s cultural leanings would clearly be his or her lifestyle.”

[99] **South African Post-Apartheid Court:** In *Smit NO and Others v King Goodwill Zwelithini Kabhekuzulu and Others*<sup>75</sup> Judge Nic van Reyden of the Kwa-Zulu Natal High Court, ruled in favour of the revived Zulu cultural practice of barehanded killing of a bull at the Ukweshwama festival, satisfied with the evidence of cultural expert Professor Jabulani Mapalala<sup>76</sup>, who said that the animal’s death was quick, unpainful and that no blood was shed. (Others disagreed<sup>77</sup>: Mapalala’s

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responsibility where acts are committed under a reasonable, good-faith belief in their property, based upon the actor’s cultural heritage or tradition’); M. Thompson, loc. cit., p. 26 (‘When a recent immigrant from a foreign country with a completely different set of values commits an illegal act that would have been perfectly acceptable in the homeland, defense lawyers argue the act was not necessarily a crime.’); L. Volpp, loc. cit., p. 57 (‘The “cultural defense” is a legal strategy that defendants use in attempts to excuse criminal behaviour or to mitigate culpability based on a lack of requisite mens rea. [...] The theory underlying the cultural defense is that the defendant [...] acted according to the dictates of his or her culture’) and M. Winkelmann, loc. cit., p. 154 (‘Cultural factors motivating the defendants behaviour’).

<sup>74</sup> A similar distinction is used by S.M. Tomao. She uses the terms formal or informal defense. S.M. Tomao, ‘The Cultural Defense: Traditional or Formal?’, 10 Georgetown Immigration Law Journal (1996) pp. 241–256.

<sup>75</sup> *Smit NO and Others v King Goodwill Zwelithini Kabhekuzulu and Others* (10237/2009) [2009] ZAKZPHC 75 (4 Dec 2009)

<sup>76</sup> *Mkhize: Bull-killing ruling promotes cultural tolerance*, M&G, 04 Dec 2009; *Court Clears Ritual, Bare Handed Killing of a Bull – Does the Judgement Threaten Wider Environmental Problems?*, Dave Harcourt, Eco-Localizer, 6 Dec 2009; *S.A. Judge Compares Zulu Bull-Killing to Holy Communion*, by C Szabo, 2 Dec 2009, Digital Journal; [www.scribd.com/doc/34458079]

<sup>77</sup> *Culture no excuse for cruelty: How soon before we start burning witches again?*; Justice Malala, Sunday Times, 6 Dec 2009: “The argument put forward was that this bull must suffer because my ancestors made animals suffer. The

expert witness testimony contradicts Chief Mlaba (not submitted to the court), as quoted in an ANC newsletter of December 1995, that: “We must use our bare hands, It’s cruelty, we agree, but it’s our culture. We cannot change our culture.”<sup>78</sup>).

[100] **UK Appeals Court:** As reported in *Murderers Fazli Rahim and Saima Gul have jail terms cut* (BBC<sup>79</sup>): A married couple who almost decapitated a man in front of a 12-year-old girl have had their minimum sentences reduced by appeal judges, due to ‘cultural factors’. Mr Jackson said Judge O’Grady had not taken the background adequately into account. Lord Drummond Young, sitting with Lord Philip, agreed that the trial judge had attached “excessive significance” to some factors. The appeal judges said Rahim and Gul came from a society which was very different from Glasgow. “We think some weight should be given to cultural factors,” said Lord Drummond Young.

### **Corporate Rap culture Cocktail Club’s Racial-Conflict Advocacy:**

[101] Amici is unaware of any news articles about this criminal trial, where journalists inform their readers, of the possibility that (i) the deceased racial-conflict cultural discourse towards the defendant; were or could have been instigated by his adoption of the race-war advocacy of corporate rap culture lyrics; and/or (ii) the defendant’s cultural perception of the deceased’s possible racial-conflict discourse motives, were or could have been instigated by his knowledge of corporate rap culture’s advocacy of racial conflict advocacy.

[102] The following are a short list of rap-culture music (sic) lyrics clearly advocating the rap singers and their corporate sponsor profiteer’s endorsement and encouragement to the rap music listeners to engage in a racially motivated race-war:

[102.1] “Kill the white people; we gonna make them hurt; kill the white people; but buy my record first; ha, ha, ha” --- “Kill d’White People”; Apache, Apache Ain’t \*\*\*\*, 1993, Tommy Boy Music, Time Warner, USA.

[102.2] “Niggas in the church say: kill whitey all night long. . . . the white man is the devil. . . . the CRIPS and Bloods are soldiers I’m recruiting with no dispute; drive-

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argument is, with all due respect, stupid: my ancestors had not read the work of JM Coetzee and were not on Facebook. I know that I know more than they did, and that my practices must of necessity differ with theirs.” [PDF: [www.scribd.com/doc/34458079](http://www.scribd.com/doc/34458079)]

<sup>78</sup> ANC Daily News Briefing, Monday 11 December 1995: *Zulu King revives ceremonies to build support*, Sapa-AP, 10 December 1995; *Court Clears Ritual, Bare Handed Killing of a Bull – Does the Judgement Threaten Wider Environmental Problems?*, by Dave Harcourt, Eco-Localizer, 6 December 2009 [PDF: [www.scribd.com/doc/34458079](http://www.scribd.com/doc/34458079)]

<sup>79</sup> BBC (7 Jan 2014): *Murderers Fazli Rahim and Saima Gul have jail terms cut* <http://www.bbc.co.uk/news/uk-scotland-glasgow-west-25637764>



by shooting on this white genetic mutant. . . . let's go and kill some rednecks. . . . Menace Clan ain't afraid. . . . I got the .380; the homies think I'm crazy because I shot a white baby; I said; I said; I said: kill whitey all night long. . . . a nigga dumping on your white ass; fuck this rap shit, nigga, I'm gonna blast. . . . I beat a white boy to the motherfucking ground” -- "Kill Whitey" Menace Clan, Da Hood, 1995, Rap-A-Lot Records, Noo Trybe Records, subsidiaries of what was called Thorn EMI and now is called The EMI Group, United Kingdom.

[102.3] “Devils fear this brand new shit. . . . I bleed them next time I see them. . . . I prey on these devils. . . . look what it has come to; who you gonna run to when we get to mobbing. . . . filling his body up with lead, yah; cracker in my way; slitting, slit his throat; watch his body shake; watch his body shake; that's how we do it in the motherfucking [San Francisco] Bay. . . . Sitting on the dock of the dirty with my AK”; -- "Heat-featuring Jet and Spice1"; --Paris, Unleashed, 1998, Unleashed Records, Whirling Records.

[102.4] "A fight, a fight, a nigger and a white, if the nigger don't win then we all jump in. . . . smoking all [of] America's white boys"; --"A Fight"; Apache, Apache Ain't Shit, 1993, Tommy Boy Music, Time Warner, USA.

[102.5] "I kill a devil right now. . . . I say kill whitey all nighty long. . . . I stabbed a fucking Jew with a steeple. . . . I would kill a cracker for nothing, just for the fuck of it. . . . Menace Clan kill a cracker; jack 'em even quicker. . . . catch that devil slipping; blow his fucking brains out"; -- "Fuck a Record Deal"; -- Menace Clan, Da Hood, 1995, Rap-A-Lot Records, Noo Trybe Records, subsidiaries of Thorn EMI; called The EMI Group since 1997, United Kingdom.

[102.6] "Now I'm black but black people trip 'cause white people like me; white people like me I but don't like them. . . . I don't hate whites, I just gotta death wish for motherfuckers that ain't right"; --"Race War"; Ice-T, Home Invasion, 1993, Priority Records, Thorn EMI; now called The EMI Group, United Kingdom.

[102.7] “To all my Universal Soldier’s: stay at attention while I strategize an invasion; the mission be ssassination, snipers hitting Caucasians with semi-automatic shots heard around the world; my plot is to control the globe and hold the world hostage ... see, I got a war plan more deadlier than Hitler ... lyrical specialist, underworld terrorist ... keep the unity thick like mud ... I pulling out gats [handguns], launching deadly attacks” --- “Blood for Blood”; Killarmy, Silent

Weapons for Quiet Wars, 1997, Wu-Tang Records, Priority Records, The EMI Group, United Kingdom.

[102.8] “Lead to the head of you devils” --- “Lick Dem Muthaphuckas — Remix”; Brand Nubian, Everything Is Everything, 1994, Elektra Entertainment, Warner Communications, Time Warner, USA.

[102.9] “This will all be over in ‘99, so, niggas, give devils the crime; gonna be more devils dying” --- “No Surrender”; Bone Thugs-N-Harmony, Creepin on ah Come Up, 1994, Ruthless Records, Epic Records, Sony Music Entertainment, Sony, Japan.

[102.10] "Won't be satisfied until the devils-I see them all dead. . . . my brother is sending me more guns from down South. . . . pale face. . . . it's all about brothers rising up, wising up, sizing up our situation. . . . you be fucking with my turf when you be fucking with my race; now face your maker and take your last breath; the time is half-past death. . . . it's the Armageddon. . . . go into the garage; find that old camouflage. . . . cracker-shooting nightly"; --"What the Fuck"; Brand Nubian, Everything Is Everything, 1994, Elektra Entertainment, Warner Communications, Time Warner, USA.

[102.11] ".44 ways to get paid. . . . I'm through with talking to these devils; now I'm ready to blast"; --"44 Wayz-featuring Mystic"; Paris, Unleashed, 1998, Unleashed Records, Whirling Records.

[102.12] “Like my niggas from South Central Los Angeles they found that they couldn’t handle us; Bloods, CRIPS, on the same squad, with the Essays [Latino gangbangers] up, and nigga, it’s time to rob and mob and break the white man off something lovely” --- “The Day the Niggaz Took Over”; Dr Dre, The Chronic, 1993, Interscope Records, under Time Warner in 1993.

[102.13] “Bust a Glock; devils get shot ... when God give the word me herd like the buffalo through the neighborhood; watch me blast ... I’m killing more crackers than Bosnia-Herzegovina, each and everyday ... don’t bust until you see the whites of his eyes, the whites of his skin ... Louis Farrakhan ... Bloods and CRIPS, and little old me, and we all getting ready for the enemy” --- “Enemy”; Ice Cube, Lethal Injection, 1993, Priority Records, Thorn EMI; now called The EMI Group, United Kingdom.

[102.14] “Devil, to gangbangin there’s a positive side and the positive side is this — sooner than later the brothers will come to Islam, and they will be the soldiers for the war; what war, you ask; Armageddon; ha, ha, ha, ha, ha” --- “Armageddon”; RBX, The

RBX Files, 1995, Premeditated Records, Warner Brother Records, Time Warner, USA.

[102.15] "Subtract the devils that get smoked. . . . we're people, black people; steal your mind back, don't die in their wilderness. . . . let's point our heaters the other way"; --"Dial 7"; Digable Planets, Blowout Comb, 1994, Pendulum Records, Thorn EMI; now called The EMI Group, United Kingdom.

[102.16] "Get them devil-made guns and leave them demons bleeding; give them back whips, and just feed them bullets"; --"Wicked Ways"; Sunz of Man, One Million Strong: The Album, 1995, Mergela Records, Solar/Hines Co., Prolific Records.

[102.17] "It's time to send the devil to the essence. . . this is a must because there ain't no reform or trust; you got a Glock and you see a devil, bust... . they'll be calling us the trigger men, the nappy-knotty red-beard devil-assassin; Lord make a law; at midnight I'll be bashing. . . . field niggas [are] locked in until 2005"; --"Field Niggahz in a Huddle"; Professor Griff, Blood of the Prophet; 1998, Lethal Records, Mercury Records, PolyGram, Phillips' Electronics NV, Netherlands. PolyGram merged with Universal Music Group in 1998, the parent being The Seagram Company of Canada, owned by Edgar Bronfman.

[102.18] "He preys on old white ladies [who] drive the Mercedes with the windows cracked. . . . you should've heard the bitch screaming. . . . sticking guns in crackers' mouths. . . . the cops can't stop it. . . . remember 4-29-92, come on; Florence and Normandy coming to a corner near you, cracker; we've been through your area, mass hysteria; led by your motherfucking Menace Clan"; --"Mad Nigga"; Menace Clan, Da Hood, 1995, Rap-A-Lot Records, Noo Trybe Records, Time Warner, USA.

[102.19] "The black man is god ... buy a Tec [and] let loose in the Vatican ... I love the black faces; so put your Bible in the attic" --- "Ain't No Mystery"; Brand Nubian, In God We Trust, 1992, Elektra Entertainment, Warner Communications, Time Warner, USA.

[102.20] "Rhymes is rugged like burnt buildings in Harlem; the Ol Dirty Bastard ... I'm also militant ... snatching devils up by the hair, then cut his head off" --- "Cuttin Headz"; Ol Dirty Bastard, Return of the 36 Chambers: the Dirty Version; 1995, Elektra Entertainment, Time Warner, USA.

[102.21] "Listen to this black visionary, bringing war like a revolutionary ... go on a killing spree, putting devils out their misery; hearing screams, sounds of agony; my

hostility takes over me ... camouflaged ninjas avenging” --- “Under Siege”; Killarmy, Silent Weapons for Quiet Wars, 1997, Wu-Tang Records, Priority Records, The EMI Group, United Kingdom.

[102.22] “Swing by on the pale guy ... break him in the neck ... the guerrilla with the poison tip ... shaking pinky up on a dull-ass ice-pick ... this is Lench Mob ... devil, what you want to do; when you see the boot, knew your head is hoohoo” --- “King of the Jungle”; Da Lench Mob, Planet of da Apes, 1994, Priority Records, Thorn EMI; now called The EMI Group, United Kingdom.

[102.23] "Dropping verses, casting curses, throwing these hexes on the devils. . . . respect to Farrakhan, but I'm the jungle-don, the new guerrilla, top-ranked honky killer. . . . what do blacks do; they just keep on blowing devils away. . . . evil fucking cracker. . . . I'm tightening up the laces to my steel-toed boots, so I can walk, stomp; we stomp this devil down in the park"; --"Planet of da Apes"; Da Lench Mob, Planet of da Apes, 1994, Priority Records, Thorn EMI; now called The EMI Group, United Kingdom.

[102.24] "We're having thoughts of overthrowing the government. . . . the brothers and sisters threw their fists in the air. . . . it's open season on crackers, you know; the morgue will be full of Caucasian John Doe's. . . . I make the Riot shit look like a fairy tale. . . . oh my god, Allah, have mercy; I'm killing them devils because they're not worthy to walk the earth with the original black man; they must be forgetting; it's time for Armageddon, and I won't rest until they're all dead"; --"Goin Bananas"; Da Lench Mob, Planet of da Apes, 1994, Priority Records, Thorn EMI; now called The EMI Group, United Kingdom.

[102.25] "The crackers ain't shit; chase them out of the jungle; now raise up off the planet. . . . we get the 12 gauge; shot to the chest. . . . we hitting devils up. . . . Da Lench Mob, environmental terrorist. . . . I gripped the Glock and had to knock his head from his shoulders. . . . I got the .30[6] on the rooftop; pop; pop; so many devils die. . . . make sure I kill them. . . lynch a thousand a week if it's necessary"; --"Environmental Terrorist"; Da Lench Mob, Planet of da Apes, 1994, Priority Records, Thorn EMI; now called The EMI Group, United Kingdom.

[102.26] “Like an armed struggle ... I come with the New Wu Order ... waging war on the devils’ community ... whipped cardinals and one Pope” --- “Universal Soldiers”; Killarmy, Silent Weapons for Quiet Wars, 1997, Wu-Tang Records, Priority Records, The EMI Group, United Kingdom.

[102.27] "Swinging out of the trees, is the blood-spilling, devil-killing, nappy-headed g.'s. . . . blacks and Mexicans must take a stand. . . . I'm down with Chico, and not with the man"; --"Set the Shit Straight"; Da Lench Mob, Planet of da Apes, 1994, Priority Records, Thorn EMI; now called The EMI Group, United Kingdom.

[102.28] "Fuck them laws, because the Mob is coming raw; nigga, is you down because it's the Final Call. . . . grab your gat; know the three will start busting; I'm trying to take them down. . . . the war of wars with no fucking scores. . . . April 29 was a chance to realize . . . the g.'s are out to kill. . . . we got crackers to kill; sending them back in on a ship to Europe. . . . they deserve it. . . . a nation-wide riot across America. . . . this is the Final Call on black man and black woman, rich and poor; rise up"; --"Final Call"; Da Lench Mob, Planet of da Apes, 1994, Priority Records, Thorn EMI; now called The EMI Group, United Kingdom.

[102.29] "I come with the wicked style ... I got everybody jumping to the voodoo ... I got a gat and I'm looking out the window like Malcolm ... April 29 was power to the people, and we just might see a sequel" --- "Wicked"; Ice Cube, The Predator, 1992, Priority Records, Thorn EMI; now called The EMI Group, United Kingdom.

[102.30] "Deal with the devil with my motherfucking steel. . . . white man is something I tried to study, but I got my hands bloody, yeah. . . . I met Farrakhan and had dinner"; --"When Will They Shoot"; Ice Cube, The Predator, 1992, Priority Records, Thorn EMI; now called The EMI Group, United Kingdom.

[102.31] "Actual fact you need to be black ... everyday I fight a devil ... I grab a shovel to bury a devil ... the battle with the beast, Mr. 666 ... my mind rolled to a 7th level; grab my bazooka and nuke a devil ... with black, I build; for black, I kill" --- "Fightin the Devil"; RBX, The RBX Files, 1995, Premeditated Records, Warner Brother Records, Time Warner, USA.

[102.32] "I pledge allegiance to only the black ... black, you had best prepare for the coming of war ... look at you devil; now you're sweating; I'm telling you: you can't run from the hand of Armageddon ... he eats his pig-steak rare so he can taste the blood" --- "No Time"; RBX, The RBX Files, 1995, Premeditated Records, Warner Brother Records, Time Warner, USA.

[102.33] "Killing devils [and] scatter they ashes over the sea of Mediterranean ... open your eyes to the revolution ... unite with the black coalition" --- "Wake Up";

Killarmy, *Silent Weapons for Quiet Wars*, 1997, Wu-Tang Records, Priority Records, The EMI Group, United Kingdom.

[102.34] “My own kind blind, brain-trained on the devil-level ... chasing down loot, Dole or Newt, who do you shoot ... rough stuff to the babies, spread like rabies” --- “Niggativity ... Do I Dare Disturb the Universe”; Chuck D, *Autobiography of MistaChuck*, 1996, Mercury Records, PolyGram, Philips’ Electronics NV, Netherlands. PolyGram merged within Universal Music Group in 1998, the parent being The Seagram Company, Canada.

[102.35] “Buck the devil; boom ... shoot you with my .22; I got plenty of crew; I take out white boys ... we got big toys with the one-mile scope, taking whitey’s throat” --- “Buck tha Devil”; Da Lench Mob, *Guerrillas in tha Mist*, 1992, Eastwest Records America, Elektra, Atlantic, Time Warner, USA.

[102.36] “Little devils don’t go to heaven ... the AK forty ... hold a fifty clip, and I’ll shoot until it’s empty ... I’m killing only seven million civilians ... one dead devil” --- “Freedom Got an AK”; Da Lench Mob, *Guerrillas in tha Mist*, 1992, Eastwest Records America, Elektra, Atlantic, Time Warner, USA.

[102.37] “Grab your deep-ass crews ... we gotta make them ends, even if it means Jack and friends ... now you’re doomed, hollow-points to the dome; once again it’s on ... out comes my .22 ... I’m the cut-throat; now I got to cut you ... ‘94 is the season for lynching; from out of the dark is the South Central g., ready-hand steady on a bloody machete ... a devil is on my shoulder; should I kill it; hell yah ... I slice Jack ... took an axe, and gave that bitch, Jill, forty wacks ... with my hip hop ... it don’t stop, until heads roll off the cutting block” --- “Cut Throats”; Da Lench Mob, *Planet of da Apes*, 1994, Priority Records, Thorn EMI; now called The EMI Group, United Kingdom.

[102.38] “A young fugitive soldier ... soon to make the devil kneel” --- “Not Promised Tomorrow”; Sunz of Man, *Sunz of Man: The Last Shall Be First*, 1998, Threat Records, Wu-Tang Records, Red Ant Entertainment, BMG Distribution, BMG Entertainment, Bertelsmann AG of Germany.

[102.39] “Camouflaged for the mission ... become Bonnie and Clyde; carry .45’s in these last days ... an original black man with a plan to run these devils off our motherfucking land ... the Sunz of Man war track ... kept gun in hand, stalking the land” --- “Can I See You”; Sunz of Man, *Sunz of Man: The Last Shall Be First*,

1998, Threat Records, Wu-Tang Records, Red Ant Entertainment, BMG Distribution, BMG Entertainment, Bertelsmann, Germany.

[102.40] “I may die in the scuffle but I’m taking forty devils” --- “The City”; Wu-Tang Clan, Wu-Tang Forever, 1997, Loud Records, Wu-Tang Productions, RCA Records, BMG Distribution, BMG Entertainment, Bertelsmann, Germany.

[102.41] “Roping up the devils, have them hanging from my testicles” --- “Nowhere To Run”; Gravediggaz, 6 Feet Deep, 1997 reissue of a 1994 album, Gee Street Records, BMG Distribution, BMG Entertainment, Bertelsmann AG, Germany.

[102.42] “Devils get baked ... devils are all defeated ... breaking devils down” --- “Blood Brothers”; Gravediggaz, 6 Feet Deep, 1997 reissue of a 1994 album, Gee Street Records, BMG Distribution, BMG Entertainment, Bertelsmann AG, Germany.

[102.43] “I love black women and I hate fucking crackers ... I destroyed a whole city like Sodom and Gomorrah or Babylon ... devils choke from the gunsmoke ... I’m swelling devils’ melons ... send your asses to Kings County; solo pro-morgue supplier” --- “Graveyard Chamber”; Gravediggaz, 6 Feet Deep, 1997 reissue of a 1994 album, Gee Street Records, BMG Distribution, BMG Entertainment, Bertelsmann AG, Germany.

[102.44] “I’m hanging devils’ heads on a evergreen bush” --- “Dangerous Mindz”; Gravediggaz, The Pick The Sickie and The Shovel, 1997, Gee Street Records, BMG Distribution, BMG Entertainment, Bertelsmann, Germany.

[102.45] “Cloud, which means to overshadow the other man, mess up his game plan ... South Park Black Panther coming at last ... I need more brothers to roll over the government ... I got the nine [millimeter pistol], the mind, and the time to unwind new-school pro-black dope [great] rhymes ... there’s 10,000 of us; how you gonna stop this bum-rush, fool ... talk is cheap; you best believe that, black; actions speak louder than words, and that’s a fact” --- “Cloud on Suckas”; The Terrorists, Terror Strikes: Always Bizness Never Personal, 1991, Rap-A-Lot Records, Priority Records, Thorn EMI, United Kingdom. Rap-A-Lot Records was owned by Virgin Records for about four years before 1999, when it joined back with Priority. Thorn EMI changed its name in 1998 to EMI Group.

[102.46] “I’m black with a bat, swinging at the head of a honky ... The Terrorists about to murder your ass” --- “Blow Dem Hoes Up”; The Terrorists, Terror Strikes:

Always Bizness Never Personal, 1991, Rap-A-Lot Records, Priority Records, Thorn EMI, United Kingdom.

[102.47] “Squeeze your nostrils tight and gag your mouth with a Bud Light; peace to all the blacks ... The Terrorists kicking political rough shit and we won’t quit until the other man’s throat slit from one ear to the other” --- “Bomb Threat”; The Terrorists, Terror Strikes: Always Bizness Never Personal, 1991, Rap-A-Lot Records, Priority Records, Thorn EMI, United Kingdom.

[102.48] “A fight, a nigger and a white, if the nigger don’t win then we all jump in” -- - “Ghetto Mentalitee”; Onyx, All We Got Iz Us, 1995, Rush Associated Labels Recordings, PolyGram Group Distribution, Philips’ Electronics, Netherlands.

[102.49] “Waiting for the crackers; smuggle; his mug is in the gutters ... so we need your participation in the Caucasian assassination; time is wasting ... so who is in association with the nigger retaliation; it needs your total cooperation ... a confrontation will be fought by the younger generation; because we got determination; all we need is organization” --- “Purse Snatchers”; Onyx, All We Got Iz Us, 1995, Rush Associated Labels Recordings, PolyGram Group Distribution, Philips’ Electronics, Netherlands.

[102.50] “The real black army is in jail ... come on my fellow prisoners, time to go to war ... what we need to do is point the guns in the right direction, aha ... me and my piece came to claim the brown man’s cut ... infiltrate until it burns down ... what we need to be talking about is what we gonna do to them; I’ll get revenge if it’s the last thing I do ... they got us brainwashed to be the minority, but when we kill them off we gonna be the majority ... if the whites speak up, then I’ll lead my people, because two wrongs don’t make it right but it damn sure make us equal; I’m inciting riots, so let’s start the looting ... in this revolution I loathe my enemy” --- “2 Wrongs”; Onyx, All We Got Iz Us, 1995, Rush Associated Labels Recordings, PolyGram Group Distribution, Philips’ Electronics, Netherlands.

[103] ***GRAMMY's support for left wing non-european racial conflict music:***

[104] Below is a list of artists, most being black rappers, who issue forth violent anti-white racism. The GRAMMY awards are voted on and administered by the Recording Academy, also called The National Academy of Recording Arts & Sciences, Inc. (NARAS.) According to NARAS website ([www.grammy.com](http://www.grammy.com)), the corporation consists of over 13,000 musicians, producers, and "other recording professionals." Its "voting



membership" bases award decisions not on "sales or chart positions" but rather on "artistic or technical achievement" in order "to honor excellence in the recording arts."

[105] Some of the violently racist artistry awarded embraces the extremist symbolism's and doctrines of Communism or Marxist-Leninism. It is inconceivable that violently racist artistry, by whites, embracing extremist symbolism's and doctrines of Fascism or Nazism would be awarded or even nominated. By not taking action against the voting members of the Academy, the executives of Navarro Corporation have shown not only that they tolerate lyrics that call for the murder of whites, but also that they find extreme leftism tolerable. One could ask the voting members or the executives if they find extreme leftism having merit. One could also ask them if they find extreme leftism less threatening than extreme rightism

[105.1] 33rd Annual Grammy Awards (21 Feb 1991): Ice-T

[105.2] 34th Annual Grammy Awards (25 Feb 1992): LL Cool J

[105.3] 35th Annual Grammy Awards (24 Feb 1993): Arrested Development, Sir Mix-a-Lot.

[105.4] 36th Annual Grammy Awards (1 Mar 1994): Dr Dre, Digable Planets

[105.5] 37th Annual Grammy Awards (1 Mar 1995): Queen Latifah

[105.6] 38th Annual Grammy Awards (28 Feb 1996): Coolio, Method Man, Naughty by Nature

[105.7] 39th Annual Grammy Awards (26 Feb 1997): Rage Against the Machine, Fugees, LL Cool J, Bone Thugs-N-Harmony.

[105.8] 41st Annual Grammy Awards (24 Feb 1999): Lauryn Hill.

### **Anti-Racist organisations and Racist Music as Racial-Conflict Revolutionary Literature:**

[106] In *Racist Music*<sup>80</sup>, Heidi Beirich, director of research and special projects for the Southern Poverty Law Center documents a brief history of how violent 'racist' 'White Power' music accomplished "for the radical right what decades of racist theorizing didn't: It has given racist skinheads and other racial extremists around the world a common language, and it has worked far better than most propaganda to create more

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<sup>80</sup> Beirich Heidi (undated): *Racist Music*; Southern Poverty Law Center  
<http://www.splcenter.org/get-informed/intelligence-files/ideology/racist-music/racist-music>

young [White Power] racists”; and how various Western legislatures have responded to curtail this violent ‘racist’ ‘White Power’ music and its consequences.

[107] Neither Ms. Beirich, nor the Southern Poverty Law Center have ever (to Amici’s knowledge) provided a clear legal definition of their usage of the term ‘racist’; nor have they documented a brief history of how violent ‘racist’ ‘Black Rap Power’ music is accomplishing for the radical left what decades of left wing racist theorizing didn’t: It has given the left’s welfare vote farm cannon fodder racist non-european racial extremists around the world a common language, and it has worked far better than most propaganda to create more racially politicized young non-European racists, on the left’s welfare vote farm cannon fodder plantations.

### **Legally Defining Racist:**

[108] In order for a subjective belief to be 'racial/religious/gender/culture' supremacist (i.e. morally unethical); the ‘supremacist belief’ must be (a) subjectively fundamentalist insincerely held, and (b) objectively false.

[109] Consequently a sincerely (Sincere: free from pretence or deceit; proceeding from genuine feelings) held subjective belief about the supremacy of any individual or generally speaking group of individuals, that is objectively false; cannot be ‘racist’ and hence ‘morally unethical’; since the individual subjectively has no factual or experiential evidence justifying the amendment of his objectively false belief. Only when such an individual has been provided with experiential or factual evidence to the contrary, and refuses to amend his objectively inaccurate belief, would his belief be considered both fundamentalist ‘insincerely held’ and objectively false, and hence morally unethical.

[110] For example:

[110.1] White men are generally technologically speaking superior to black men.

[110.2] African American men are generally speaking superior to white men in basketball.

[110.3] Serena Williams is superior to 99% of white, black, asian women at tennis.

[110.4] Traditional Bushmen culture is superior to European, Asian and African culture at living sustainably.

[111] Stating an objective fact about any individual or generally speaking group of individual’s supremacy at any particular physical, intellectual, psychological or

emotional skill cannot be morally unethical. If OBJECTIVELY TRUE, such statements are not racially supremacist, and hence not morally unethical. They are simply the statement of an objective fact.

### **International Law relating to Just War Inter-Cultural Conflict:**

[112] Just War Theory<sup>81</sup> is a derivative of International law, which deals with the justifications – theoretical or historical -- for war and how and why wars are fought. The theoretical aspect is used by politicians or historians to determine whether a war can, or could be ethically justified, and what forms of warfare are, and are not allowed. The Just War Tradition, or historical aspect of Just War Theory dates back to the concept of Chivalry, or more specifically the codes of Military Honour conduct that have held currency with the military elite since the age of chivalry, as documented in *Chivalry without a Horse: Military Honour and the Modern Law of Armed Conflict*<sup>82</sup>, by Rain Liivoja.

[113] Just War theory, or what is known as the Just War Tradition originated from the principles of Military Honour, also known as Chivalry, with subsequent codification as a body of rules applicable to warfare, in among others the Geneva and Hague conventions. According to Alexander Moseley in *Just War Theory*:

[113.1] Historically, the just war tradition—a set of mutually agreed rules of combat—may be said to commonly evolve between two culturally similar enemies. That is, when an array of values are shared between two warring peoples, we often find that they implicitly or explicitly agree upon limits to their warfare. But when enemies differ greatly because of different religious beliefs, race, or language, and as such they see each other as “less than human”, war conventions are rarely applied. It is only when the enemy is seen to be a people, sharing a moral identity with whom one will do business in the following peace, that tacit or explicit rules are formed for how wars should be fought and who they should involve and what kind of relations should apply in the aftermath of war. In part, the motivation for forming or agreeing to certain conventions, can be seen as mutually benefiting—preferable, for instance, to the deployment of any underhand tactics or weapons that may provoke an indefinite series of vengeance acts, or the kinds of action that have proved to be detrimental to the political or moral interests to both sides in the past.

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<sup>81</sup> Just War Theory, by Alexander Moseley, Internet Encyclopaedia of Philosophy <http://www.iep.utm.edu/justwar/>

<sup>82</sup> Rain Liivoja. 2010. "Chivalry without a Horse: Military Honour and the Modern Law of Armed Conflict" submitted to the Proceedings of the Estonian National Defence College Available at: [http://works.bepress.com/rain\\_liivoja/15](http://works.bepress.com/rain_liivoja/15)

[113.2] Moseley qualifies the principles of the justice of war as: (i) having just cause, (ii) being a last resort, (iii) being declared by a proper authority, (iv) possessing right intention, (v) having a reasonable chance of success, and (vi) the end being proportional to the means used.

[114] An example of individual inter-cultural conflict based upon Just War principles, could include among others duelling or individuals voluntarily engaging in fight-club practices.

[114.1] Not too many years ago, duelling laws existed, that allowed any man to honourably challenge any other man to a duel (where the legal principles were clearly codified in the minds of men sharing such honourable duelling cultural values); and nobody batted an eyelid, if the challenger or the person challenged lost their life from honourably accepting such a duel.

[114.2] An example of individuals voluntarily engaging in fully informed consent fight club organized conflict violence would be officially organized violence sporting matches, such as boxing, wrestling etc, or unofficially organized violence fight club sporting matches. For example: Former Navy Seal friends of mine, in their military youth, used to engage in voluntary fight club bar brawls (get rid of their testosterone); where they would go out to bars looking for a serious fist fight, and beat the holy shit out of each other, but they always picked other military guys, also looking for a fight, and days later would not even be angry about having beaten each other up; but proudly share their blue eye ‘makeup’ they had received from each other.

[114.3] On a relevant side note: *The Shape of Things to Come: Why Age Structure Matters to a Safer More Equitable World*<sup>83</sup>; a report from Population Action International, and *The Effects of ‘Youth Bulge’ on Civil Conflicts*<sup>84</sup>, by Lionel Beehner from the Council on Foreign Relations provide details about how large populations of idle young men contribute to socio-cultural conflict:

[114.4] “Between 1970 and 1999, 80 percent of all civil conflicts that caused at least 25 deaths occurred in countries in which 60 percent or more of the population was under age 30. During the 1990s, countries with a very young structure were three times more likely to experience civil conflict than countries with a mature age

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<sup>83</sup> *The Shape of Things to Come: Why Age Structure Matters to a Safer More Equitable World*; by Elizabeth Leahy with Robert Engelman, Carolyn Gibb Vogel, Sarah Haddock and Tod Preston, Population Action International

<sup>84</sup> *The Effects of ‘Youth Bulge’ on Civil Conflicts*, by Lionel Beehner, Council on Foreign Relations Background; April 27, 2007

structure. Nearly 90 percent of countries with very young structures had autocratic or weakly democratic governments at the end of the 20th century”.

[114.5] “The Trouble with Men: Why are youth bulges so often volatile? The short answer is: too many young men with not enough to do. When a population as a whole is growing, ever larger numbers of young males come of age each year, ready for work, in search of respect from their male peers and elders. Typically, they are eager to achieve an identity, assert their independence and impress young females. While unemployment rates tend to be high in developing countries, unemployment among young adult males is usually from three to five times as high as adult rates, with lengthy periods between the end of schooling and first placement in a job. Are young males more prone to violence than older men, or than women? The preponderance of social research suggests that they are. Men account for about 90 percent of arrests for homicide in almost all countries surveyed. All over the world, young men (in this case, defined as aged 15 to 34) are responsible for more than three-quarters of violent crimes.

#### **Application of Aforementioned Principles to Florida v. Michael Dunn:**

[115] If the court agrees that planetary Racial, Religious and Ideological Inter-Cultural Conflict is objectively reality, and ranges from individuals engaged in inter-cultural warfare ranging from War of Words to the War of Bullets; then the following subjective and objective questions may be relevant for sentencing:

[115.1] Did this conflict occur between individuals from the same culture, or between members of different culture’s or sub-cultures?

[115.2] Did cultural values influence the parties behaviour in this inter-cultural conflict, and if so how?

[115.3] Did the inter-cultural conflict occur in a legally mandated multi-cultural integrated society?

[115.4] If so: which individuals belonged to tribes which supported and/or objected to such legally mandated multi-cultural integrated society?

[115.5] Were the deceased ‘noise pollution’ actions in a public space, subjectively considered a cultural offence by the defendant?

[115.6] Do reasonable members of the defendant's culture objectively share the defendant's cultural perspective that 'noise pollution' in a public space is subjectively a cultural offence?

[115.7] Objectively, does rap culture music advocate on behalf of racial conflict against European persons?

[115.8] Objectively is it reasonable to consider Black or White Power 'racist music' to be revolutionary musical literature advocating on behalf of racial conflict or a race war?

[115.9] Did the defendant subjectively consider Black Power Rap music to be revolutionary musical literature advocating on behalf of racial conflict or a race war?

[115.10] Is it objectively and subjective reasonable for an individual from a European culture, to interpret individuals listening to rap culture music in a public space as engaging in a form of racially-motivated word war?

[115.11] Objectively do the civil rights organisations who oppose White Power 'racist music' because they believe it to be revolutionary musical literature advocating on behalf of racial conflict or a race war; also oppose Rap Black Power 'racist music' thereby upholding the civil rights of individuals targeted as potential 'race war' victims by both White and Black Power race-war racists?

[115.12] If national civil rights organisations selectively oppose White Power 'race-war' advocacy music while condoning and ignoring Black Power 'race war' music; enshrining such selective support for Black Power race-war advocacy as the political correct public discourse narrative; is it reasonable for individuals targeted by Black Power 'race war' music in a public space, to be offended and perhaps paranoid and vigilant about their need to protect themselves and their families, from such race war advocacy; or its possible consequences if not objected to?

[115.13] Were any of the defendant's proactive and reactive actions subjectively and objectively culturally reasonable?

[115.14] If it is argued by the deceased and the defendant, even though being from different racial subcultures, that they nevertheless subjectively share enough similar cultural just war tradition mutually agreed rules of word war or bullets war combat values, that they consider themselves to be two culturally similar enemies; then should Just War inter-cultural conflict values be applicable, to evaluating which party did or did not engage in Just war behaviour; in their inter-cultural conflict?

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**CONCLUSION:**

[116] Consequently; Amici recommends – subject to the consent of either or both of the disputing parties – that the court should authorize an *Æquilibrium* Sustainable Security Theses problem solving orientated sentencing procedure; to ascertain the subjective and objective validity of the defendants cultural claims of ‘self defence’.

[117] Furthermore, such an *Æquilibrium* Sustainable Security Theses problem solving orientated cultural ‘self defence’ sentencing process; could set valuable legal precedent in support of Ecologically literate inter-cultural conflict problem solving social contract jurisprudence, supporting the (a) principles declared in the Fribourg Declaration of Cultural Rights, which is convinced that violations of cultural rights give rise to identity related tensions and conflicts which are one of the principal cause of violence, wars and terrorism; and equally convinced that cultural diversity cannot be truly protected without the effective implementation of cultural rights; and (b) courts pressuring national legislature’s to implement ecologically and ecologically literate international Flat Earth jurisprudence, limiting all the worlds tribes to procreate and consume below ecological carrying capacity limits (CommonSism); thereby enabling individuals from all racial, religious or ideological cultures to engage in Voluntarist social relations amongst their tribe (irrespective of whether such tribal laws insult or offend the morals or values of other tribes); without organized conflict cultural moral supremacy coercion from other tribes.

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Dated at George, South Africa, Pale Blue Dot: 18 February 2014



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## CERTIFICATE OF FILING AND SERVICE

I certify that the original was electronically filed to:

Judge Russell Healey: c/o Duval County Courthouse Clerk via Clerks Office:  
Duval County (Public.Info@duvalclerk.com); Duval County Criminal  
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and contemporaneously served electronically to parties:

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- a. State Attorney Angela Corey: via State Attorney's Office for the Fourth Judicial Circuit Duval Clay and Nassau Counties in Northeast Florida: ~~General office (SAO4th@coj.net)~~; Criminal Case Office contact (SAO4DuvalCriminal@coj.net)

**2. Defendant:**

- a. The Law Offices of Cory Strolla P.A.: Attorney (Attorney@StrollaLaw.com); ~~Cory Strolla (cstrolla@strollalaw.com)~~

**3. Transparency Copies:**

- a. Sheriff Wayne Ivey: Brevard County Sheriff's Office: ~~Administration contact (admin@bcs0.us); Special Investigations Unit (ciu@bcs0.us)~~
- b. Chief Sean Whent: Oakland Interim Chief of Police via Office (ocop@oaklandnet.com)
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